Hexagram Key

TRI GRAMS UPPER LOWER	CHIEN	CHEN	KAN	KEN	KUN	SUN	LI	TUI
CHIEN	01	34	05	26	11	09	14	43
CHEN	25	51	03	27	24	42	21	17
KAN	06	40	29	04	07	59	64	47
KEN	33	62	39	52	15	53	56	31
KUN	12	16	08	23	02	20	35	45
SUN	44	32	48	18	46	57	50	28
LI	13	55	63	22	36	37	30	49
TUI	10	54	60	41	19	61	38	58

THE GNOSTIC BOOK OF CHANGES

Studies in Crypto-Teleological Solipsism

A Symbolic Key to the ***I Ching*** based upon the Insights of Analytical Psychology and the Western Mystery Tradition

By

"Michael Servetus"

The I Ching is not magic; it is science that we don't understand.
-- **Terence McKenna**

NOTICE

The ***I Ching*** or ***Book of Changes*** is one of the world's most ancient manuscripts. While some obscure Sumerian or Egyptian texts may pre-date it slightly, the ***I Ching*** is unique in that it is more available today than at any other time in its history: it has to be the oldest continuously published book on the planet. The editor of this study has no idea of how many translations, how many editions, how many commentaries must exist for this single volume -- many thousands, certainly, considering its long life. Continuing commentary on ***The Book of Changes*** by its millions of students is an ancient and open-ended labor of love.

Although the original Chinese text has been in the public domain for more than three-thousand years, the present manuscript (the fruit of over thirty years of intense study) is currently un-publishable because most of the English translations and paraphrases (included herein solely for purposes of scholarly comparison) remain under copyright.

The editor offers this, his personal study-guide, freely to those who wish to use and annotate it for their private, not-for-profit edification. This document is not for publication or sale: it is a personal workbook for students of the oracle to use and share with their peers.

Further annotations and commentary are encouraged.

CHAPTER ONE
INTRODUCTORY CONCEPTS

This book is a spiritual guide for the man who wishes to learn the Way...Study this book; read a word then ponder it. If you interpret the meaning loosely you will mistake the Way... If you merely read this book you will not reach the Way.
Miyamoto Mushashi -- ***A Book of Five Rings*** (Samurai sword-master -- 1584-1645)

Unless you are fluent in Chinese, you must depend upon a translation if you wish to study the ancient and venerable ***I Ching***, or ***Book of Changes***. There are many English interpretations of this world classic, four of which are both well-regarded and generally available. These are:

The James Legge translation -- 1899

The Wilhelm/Baynes translation -- 1950

The John Blofeld translation -- 1965

The Da Liu translation – 1975

In addition to these original translations there are numerous paraphrases in English which restate the Chinese symbolism in modern Western idiom. Although paraphrases are often extremely valuable while learning to decipher the meanings of the lines of the ***I Ching***, they are not viable substitutes for the original images, and no serious student of the book should rely upon them exclusively.

For that matter, there's no such thing as a "perfect" translation either, and there probably never will be. The pictorial characters of Chinese writing have far too many nuances of meaning to ever be fully transposed into English. Evidence for this is found in the fact that the four respected scholars named above sometimes vary widely in their interpretation of the same original material. Here's an example taken from the fourth line of the first hexagram:

Legge: We see the subject as the dragon looking as if he were leaping up, but still in the deep. There will be no mistake.

Wilhelm: Wavering flight over the depths. No blame.

Blofeld: Leaping about on the brink of a chasm, he is not at fault.

Liu: The dragon leaps from the abyss. No blame.

We easily perceive that although the subject matter of every translation is similar, the actual rendering is not -- each of the above lines communicates a distinctly different message in the English language. R. L. Wing's paraphrase is arguably the most popular version of the ***I Ching*** in the United States today. Notice that although his definition of the above line is much more specific than any of the translations, by its very specificity it leaves less room for one's intuition to encompass the infinity of possible interpretations:

> *A time of choice is at hand. Because of an amplification in your CREATIVE POWER you must decide whether to enter the public eye and serve society, or whether to withdraw and work on your inner development. Follow your deepest intuition and you will not make a mistake.*

Chinese, with its thousands of pictorial characters, appears to be a formidable tongue indeed -- in one Chinese- English dictionary there are no less than thirty-five Chinese characters which are pronounced “ching” in English. Their various meanings range from: "A warp in a loom," to "Rice which is not glutinous." Indeed, so problematic is this language, that scholars themselves are in disagreement about how to translate this book's very title: ***I Ching, Yi King, Yi Jing*** and ***Xi Qing*** have all been rendered in various times and places. It is obvious then that the accuracy of any given translation is highly dependent upon the individual translator's intuition and feeling for the two languages concerned.

Of course it is this very ambiguity which enables the ***I Ching*** to match the seeming infinitude of situations offered by experience -- that's why the more "exact" paraphrases are of only limited value. Each of the above translations of hexagram 1:4 is "correct" to one degree or another, but their ultimate truth transcends language entirely. As Confucius says in the Great Treatise: "The written characters are not the full exponent of speech, and speech is not the full expression of ideas."

This is because in the ***I Ching*** we are dealing with a connotative rather than a denotative system: a language of symbolic images analogous to that of dreams. C. G. Jung, a life-long student of the ***I Ching***, clearly recognized this association:

> *As you have found out for yourself, the **I Ching** consists of readable archetypes, and it very often presents not only a picture of the actual situation but also of the future, exactly like a dream. One could even define the **I Ching** oracle as an experimental dream.*
>
> C. G. Jung -- ***Letters***, August 24, 1960

This suggests that the exact definitions demanded by our scientifically-oriented expectations lose much of their precision when interpreting the ***I Ching*** just as they do when we attempt to accurately decipher the dream images flowing through our sleep. Thus we are put in the awkward position of having to rely upon the tools of intellect to comprehend and describe a realm of consciousness which transcends reason itself. Anyone who has ever had a mystical experience or taken a powerful psychedelic drug can attest that there are dimensions of awareness which far transcend our ability to render in mere language. It is this level of awareness which the ***I Ching*** addresses -- indeed, it is not too much to say that the ***I Ching*** is a bridge to a transcendent, dreamlike world in which language is more of a handicap than a help.

Yet, "handicap" or not, language and the reasoning function which manipulates it are among the highest attainments of human evolution – lifelines which must never be abandoned if we are to explore our deeper levels of awareness without becoming hopelessly lost. There is a wide gulf between the automatic rejection of anything that cannot be measured against some pre-conceived standard of expectation and the superstitious acceptance of every inner image at face value. The discipline necessary to resolve this paradox is a fine line spanning this gulf and to walk it with full commitment is one of the most challenging exercises that the human mind can undertake.

The ***I Ching*** was first written down in 1143 BCE as a book of oracles -- its purpose was to provide answers to questions about the unknown. Like any mantic system such as the Tarot or astrology, the ***Book of Changes*** is ultimately dependent upon the subjective evaluation of the querent: its efficacy is measured by the ability to perceive and accurately interpret one's experience in symbolic terms. In this it is analogous to many other spiritual disciplines, and it is the specific purpose of this treatise to demonstrate that the symbolism of the ***I Ching***, an Eastern oracle book, is perfectly compatible with the symbolism of the Western Mystery Tradition.

The lowest common denominator for all valid mystical systems is that they use symbols to describe a reality which transcends language, and that even if the symbols of one viable system are superficially different from those of another, upon careful examination a correspondence will be found between them. If we find for example, that the symbols of the Kabbalah and the ***I Ching*** are empirically valid, then we must look for a deeper reality which unifies them both. Obviously, the ***I Ching*** doesn't describe one reality and the Kabbalah another -- since they both work, they must both refer to the same reality, though their symbols appear at first glance to be entirely different. Aliester Crowley, in his book, ***Magick in Theory and Practice*** made this crucial observation many years ago:

> *The **Yi King** is mathematical and philosophical in form. Its structure is cognate with that of the Qabalah; the identity is so intimate that the existence of two such superficially different systems is transcendent testimony to the truth of both.*

This implies that human consciousness is linked to a universal source which expresses itself uniquely within different cultures, yet in its essence is always the same. One of the least important facts about the ***I Ching*** is that it emerged in China -- what is of supreme importance is that it is universally valid for anyone who uses it, regardless of language or culture. Aldous Huxley identified these ubiquitous correspondences as components of what he called (after Leibniz) the "Perennial Philosophy":

> *The Perennial Philosophy has spoken almost all the languages of Asia and Europe and has made use of the terminology and traditions of every one of the higher religions. But under all this confusion of tongues and myths, of local histories and particularist doctrines, there remains a Highest Common Factor, which is the Perennial Philosophy in what may be called its chemically pure state... It is only the act of contemplation, when words and even personality are transcended, that the pure state of the Perennial Philosophy can actually be known. The records left by those who have known it in this way make it abundantly clear that all of them, whether Hindu, Buddhist, Hebrew, Taoist, Christian or Mohammedan, were attempting to describe the same essentially indescribable Fact.*

All of the systems within the Western Mystery Tradition fit into this category -- Alchemy, the Kabbalah, Hermeticism, and Gnosticism being only a few of many which are available to us. In modern times Jung's Analytical Psychology has emerged as an

empirical and scientific description of the human psyche based upon the principles of the Perennial Philosophy.

This book is an effort to show the similarities between the symbolism of the ***I Ching*** and some of these other systems. It is hoped that when this succeeds it may give a new perspective on the non-verbal foundations of the human psyche-- that Great Mystery which is beyond the description of language, yet constitutes both the original source and ultimate destination of all differentiated awareness. The metaphor used throughout is that of the Great Work of Transformation -- a concept which describes the willed alteration of consciousness from a differentiated to a unified state, and which in various traditions has been called Individuation, The Path, The Tao, or simply: The Work.

The present volume is built upon an edited and annotated version of the James Legge ***I Ching*** translation of 1899 -- readily available in the Dover facsimile reprint of 1963, and in a much handier 1971 Mentor re-arrangement by Raymond Van Over. Despite the latter work's marked improvement over the original version, considerable controversy remains about Legge's general approach to the ***I Ching***.

His often awkward "literal" translation of Chinese into English, the arbitrary way in which he separated the Confucian commentary from the original lines (thus making the English version structurally different from the Chinese document), and his apparent refusal to regard the book as much more than a collection of curious epigrams has evoked a great deal of criticism from other commentators. Consequently, the Wilhelm/Baynes translation has long been regarded as the standard of comparison, and Legge's version is often perceived as verbose pedantry.

While there is some justification for this view, I feel that there is far more in Legge's ***I Ching*** than has been commonly recognized -- when the Confucian commentaries are put back with their corresponding lines and Legge's footnotes are retrieved from their fine-print oblivion, edited, and placed where they logically belong, there begins to emerge some real insight into the original images.

What I have done with Legge's material is what any modern editor who was familiar with the ***I Ching*** might do if he received the book as a manuscript submitted for publication -- re-phrase awkward 19th Century syntax, delete extraneous commentary, and in general make the book as lucid as possible without altering its general style or

original meaning. To assist me in this process I have had the advantage of constant reference to the modern translations of Wilhelm, Blofeld and Liu.

In general, I have not altered the translation of the original Chinese lines, but at times have edited Legge's often wordy commentary considerably. All alterations of original lines (other than minor rephrasing for clarity) are acknowledged in the text, with reference made to the authority of the other translators. Whenever there is disagreement among them, Wilhelm's commentary usually prevails. Actually, the only line that I have changed drastically is line three of hexagram number ten.

Because of the importance of making comparisons when interpreting an English translation from the Chinese, I have also included Wilhelm's version of each of the lines. *[**Note, 2009**: Six more translations and two paraphrases have been added to the working manuscript since the above was written.]*

One of the most structurally minor, yet conceptually significant, changes I have made concerns the extremely important relationships between the lines of the hexagrams, which depict positive and negative forces in terms of sexual polarity. The ***I Ching*** was written by patriarchs in a patriarchal era when women were regarded as inferior to men. Consequently, the commentaries usually have a male bias, and the yin, or female lines (depending on their placement in the hexagram), frequently symbolize "negative" situations. Since the ***Book of Changes*** is an empirically viable system, and since as presumably enlightened moderns we perceive that sexually prejudiced attitudes are as illogical as having a "preference" for one over the other pole in an electrical circuit, we must be able to interpret the truth of the ***I Ching*** as symbolic rather than literal.

In order to evoke and emphasize an unbiased polarity in the lines of the hexagrams, I have altered the original text to the extent of identifying each line as either "dynamic" or "magnetic." This nomenclature is taken from the philosophy of Actualism, as developed by Russell Schofield and described by Ralph Metzner in his book ***Know Your Type -- Maps of Identity*** (1979):

> *Actualism distinguishes two basic polarities of energy relationships, dynamic and magnetic. The dynamic pole is outgoing, expressive, giving, masculine, yang...The magnetic pole is incoming, receptive, feminine, yin... In a broader sense, the dynamic aspect of consciousness is functional and the magnetic is structural. Function moves through structure, and is given body or form by*

> *structure. Energy (dynamic) is embodied (in-formed) into matter (magnetic). Some examples of this principle are: the flow of electric current (dynamic) through a conductor (magnetic); the flow of life through the human body; and the structuring of sound energy into meaningful verbal patterns. An unstructured dynamic expression is random and incoherent; a magnetic without dynamic function is an empty and powerless structure.*

In addition to this I have added the feminine pronoun to magnetic lines but retained the masculine pronoun for dynamic lines. (Occasionally, the context of a line will not allow this however, and such instances are acknowledged in the commentary.)

At this point it must be emphasized that while I am sympathetic to those causes which aspire to liberate all human beings from the illusions of sexism, my use of masculine and feminine pronouns in the lines of the ***I Ching*** is not a gesture toward a social ideal or the reform of language. Quite simply, it is an effort to evoke the tension between the polarized forces which make up each hexagram. As will be discussed later, this is one of the most important keys to understanding the structure and dynamics of the oracle.

Perhaps paradoxically, while we are on the subject of gender we must concede that the sexist implications of using the masculine pronoun when referring to humanity, at least half of which is female, is unfortunately an integral component of any language (such as English) which has no neuter pronoun to indicate generic Beingness. The use of neologisms like S/he or awkward constructions such as He/She, is an aesthetically unsatisfactory solution to the problem. Enduring change is usually an organically evolving synthesis of the polarities which drive it; therefore, arbitrary solutions to our linguistic gender imbalance are unlikely to endure unless they carry a conviction of naturalness. One need not feel obliged to write gracelessly to prove one's allegiance to the ideal of sexual equality. My solution to the problem of sexist pronouns is that authors should use the pronoun they are most familiar with: their own. Male writers need not feel any more ashamed to say "he" or "his" than female writers to say "she" or "hers." While this may not be the perfect solution to this problem, it feels more natural to this author than the alternatives described above, and it is the format followed in this book.

In addition, it seems necessary to assert that the concept of the Superior Man is one of the cornerstones upon which the philosophy of the ***Book of Changes*** is based. Some translations and paraphrases have altered this to "Superior Person," or even in one instance, "Superior Woman." While this is a politically correct modern stance to take, in

my opinion it does inexcusable violence to the structure and meaning of the Chinese document. I have retained the original appellation of Superior Man in the confidence that mature readers will be able to interpret the meaning of any line without being confused or offended by a Chinese concept as old as civilization itself. Respect for the mysteries must over-rule current fashion, regardless of its equalitarian merit.

I have also identified the Chinese commentaries on each line with the name of Confucius. Whether or not Confucius himself actually wrote these commentaries is simply unknowable. Although Legge makes much of the opinion that they were written by others, I have taken my clue from Wilhelm:

> *This commentary is an extremely thorough and valuable piece of work and throws much light upon the inner organization of the hexagrams of the I Ching. The Chinese ascribe it to Confucius. I see no reason for doubting this ascription, inasmuch as it is well known that Confucius devoted much thought to the Book of Changes, and since the views expressed in this commentary nowhere conflict with his views.*

In addition to the editing of Legge's original version of the ***I Ching*** I have added my own commentary based upon more than thirty years' of comparison of the ***Book of Changes*** with the Western Mysteries (most notably the Kabbalah), and Analytical (Jungian) Psychology. A quotation from one of a variety of these sources is appended to each line to show their general correspondence. Sometimes these connections seem tenuous, but most of the quotes fit well enough, and in many instances they are almost exact paraphrases. In a few cases the quotation is taken from materials unrelated to the Western Mystery Tradition or Jungian theory.

Finally, I have added my own paraphrases (usually more than one) to each line. These are based upon a continuous and intensive daily experience with the ***I Ching*** over a period of decades. As emphasized above however, a paraphrase is never an adequate substitute for the original image -- whenever there is doubt the reader must always refer back to the symbolism of the line itself to find its meaning within the context of the matter at hand. Only you can do this: it’s part of the Work.

It must be stated at the outset that I have avoided many of the conventions of traditional scholarship in an effort to make what is already difficult material as lucid and easily accessible as possible. The confusing and unnecessary parentheses in Legge's

original translation have been eliminated, as have almost all Chinese words. The Chinese names of the trigrams which make up each hexagram mean absolutely nothing to a non-Chinese speaking reader, and therefore conceal more than they reveal about their symbolic meanings. Footnotes are non-existent, and although quotations are identified whenever possible by both author and work, the page numbers have been eliminated. It is my intention to de-emphasize "chapter and verse" to enable the reader's perception to transcend the intellect. The meaning of the ***Book of Changes*** lies within the psyche of the one who uses it, and while scholarly study has its definite place in the Work, it is only a booster rocket which must be ultimately discarded if the mind is to achieve the orbit it seeks.

I can only justify this arbitrary approach by the fact that the unedited material is readily available for comparison. The Legge translation has been extant for over a century, and may be found in almost any library or bookstore in its original form. Indeed, no serious non- Chinese student of the ***I Ching*** can afford to be without a copy, as well as one each of the Wilhelm, Blofeld and Liu versions. The paraphrases of Wing, Siu, Reifler and Dhiegh are also useful, and should not be ignored.

The ***I Ching*** is so flexible, and so accurate once one understands how to use it, that one could probably annotate a version slanted toward almost any general field of human interest. Because my concern has been the alteration of consciousness, this book is definitely biased toward using the ***Book of Changes*** for that purpose. Consequently, some of my paraphrases may not seem to apply to queries about other issues, and in that case readers will have to formulate their own paraphrase specific to the question at hand.

The Work may be undertaken at many levels of commitment. At its highest levels it is a "short-path" technique for the transformation of consciousness, and like all short paths it is exceedingly steep and perilous. The warnings of danger which are found throughout mystical and occult literature are, if anything, understated. It is my conviction, based upon hard experience, that no one should begin the Work at its highest levels unless he is "called" to it and has absolutely no other choice.

At its lower levels the Work is safe enough however, and no one should be frightened away by a warning which applies to only a small minority of seekers. There will be time enough later on to decide whether you really want to attempt the short path. Nevertheless, my commentary and the quotations chosen to illustrate the lines are

couched in short-path terminology. The reader must be aware of this and make his interpretations according to his own level of commitment.

> *Eventually there may come a time when the student wishes to dedicate himself definitely to the work...The dedication is no thing to be lightly undertaken. It is equivalent to taking monastic vows, except that the initiate's life is lived nowadays very much in the world. Before making the unreserved dedication he is free to give as much to the work as he thinks fit. After it, the work has to come first, before everything. Few realize the implications of this, though many are keen to do it. It is a way for the very few. It is an essential step, however, before the advanced work can be undertaken, because the fact of making real dedication channels the whole being into the direction chosen and thus releases much power within. Should the dedication later be revoked, it can well disorganize the whole life.*
>
> G. Knight -- ***The Work of a Modern Occult Fraternity***

NOTE: The observant reader will perceive that concepts originally developed in this chapter have been cut and pasted into some of my subsequent work, notably ***Psychedelic Shamanism*** and ***The Cracking Tower***. As it became unlikely over time that the present document would ever see print, I shamelessly mined its material for more publishable venues. I beg the reader's indulgence for this. The data are complex, closely argued, and easily bear repetition.

CHAPTER TWO

THE DIMENSIONAL NATURE OF CONSCIOUSNESS

> *As wide as is this space [around us], so wide is this space within the heart. In it both sky and earth are concentrated, both fire and wind, both sun and moon, lightning and the stars, what a man possesses here on earth and what he does not possess: everything is concentrated in this [tiny space within the heart].*
>
> ***Chandogya Upanishad***, 8.1.5.

This much we know for sure:

1. We are born in a physical body which experiences a spacetime dimension of reality on a planet which orbits a star in a multiverse of other stars.

2. We live for an indeterminate number of revolutions of this planet around our sun, but seldom more than a hundred.

3. We die. That is, our body permanently loses consciousness and is re-absorbed into the basic compounds and elements which comprise the planet.

We're born, we live, and then we die. Nobody can argue with that: We are temporary creatures in this spacetime dimension.

We have no memory of consciousness before our birth. The events which occurred previous to our awareness here are known to us as "history." Like the newspaper version of events in the present, history is an uncertain image of what may have happened in the past, and the events of the future are even more nebulous.

All that we can know empirically takes place in the present -- a present in which consciousness is periodically interrupted by sleep. During these dormant cycles, our awareness is eclipsed by a darkness which is occasionally punctuated with dreams wherein ambiguous images act out enigmatic dramas. For the most

part we ignore these cerebral events. Some people claim no memory of them at all, and in most quarters it is considered a measure of one's grasp of reality to ignore dreams and remain focused on practical matters: the getting of a living and the engagement with what will tomorrow be called history, but today is called "real life."

Thus it is that the temporary and intermittent consciousness of a physical spacetime dimension is generally considered the standard for what is real, and the dark and nebulous, night-time awareness of a dimension akin to eternity is deemed illusory and unreal. And since human life in spacetime is both uncertain and ephemeral, it is a common cultural assumption that the consciousness which animates the human body is equally temporary: We are impermanent, even incidental creatures, and that's all there is to it.

If there were no such things as dreams and other autonomous emanations from the unconscious psyche, this view would be justifiable. But the fact is that the materialistic conception of reality which still dominates Western thought can only be sustained by ignoring the night-time half of our awareness. To claim that the day is real, but the night is not is simply incorrect.

> *It may well be said that the contemporary cultural consciousness has not yet absorbed into its general philosophy the idea of the unconscious and all that it means, despite the fact that modern man has been confronted with this idea for more than half a century. The assimilation of the fundamental insight that psychic life has two poles still remains a task for the future. (1)*
>
> Jung -- ***Memories, Dreams, Reflections***

Psychic life, which is to say human life, has two poles: the conscious and the unconscious. By conscious is meant the subjective experience of being in a body which is aware of both an external world of objects and an internal world of thoughts, feelings and drives. By unconscious is meant the subjective experience of unwilled autonomous thoughts, feelings and drives which emanate from "somewhere" within our awareness. These latter usually take the form of dreams, hypnogogic imagery and unwilled affects or emotions. In the symbolism of the psyche, consciousness is associated with light, and the unconscious is associated with darkness.

These daytime and nighttime realms of awareness are commonly experienced as a continuously shifting continuum ranging from alert wakefulness to deep dreamless sleep. Hence, it may be logically inferred that the two realms are one, though we usually experience them as separate. (The continuum "in itself" is a whole, though we perceive it as many different states of being -- from outer to inner and back again.)

It must be emphasized that both conscious and unconscious awareness is subjective. Each of us perceives our apparently common world from the unique point of view of a separate, individual personality. This is because we live in a multiverse, not a universe. (Logically speaking, only the universe itself is capable of perceiving itself as One.) From the standpoint of everyday awareness, the concept of a universe is an abstraction -- we can imagine it as One, but we experience it as many. (For the moment I am ignoring the experience of the mystic, which is precisely the shifting of awareness from the many to the One. The overwhelming mass of humanity is still dealing with multiplicity.)

Hence, each differentiated, self-conscious entity by definition perceives subjectively: From the scientist who devotes his life to the pursuit of "objective" truth, to the most irrational hysteric, we cannot avoid the fact that each of us is a separate, individual, subjective observer of a multiverse. And let us not forget that this multiverse is both inner and outer, since those who pay close attention to the events in their unconscious soon discover a "beyond within" at least as infinite as the outer realm of stars and galaxies.

This is not to claim that there is no objective universe, only that all non-mystical experience of it is of a multiverse. To that extent, there are as many multiverses as there are observers. The universe itself may be thought of as the sum total of all subjective experiences of it, plus what it is "in itself."

"Objectivity" then is only a relative standard of perception -- an utterly essential and invaluable concept, but ultimately incapable of realization via ordinary rational processes. True objectivity (the mystical state of consciousness), since it is One, by definition transcends all categories of differentiation and is hence incapable of being described. It is one of life's greatest ironies that true objectivity may only be experienced subjectively!

Human perception then, is identical with subjective awareness which is divided into two distinct realms of "that which is perceived": an internal realm (the mind, both conscious and unconscious), and an external realm (the physical multiverse, also called spacetime). This is the ground of what it is "to be," and all metaphysics, all psychology, must begin from this point.

Metaphysics, literally the study of that which lies "beyond the physical," can semantically only refer to realms of consciousness. That which cannot be identified with the exterior multiverse (the matter-energy continuum) belongs to the realm of awareness -- perhaps not always exactly the "unconscious" per se, but certainly including the interior multiverse we have so labelled. Metaphysics is that branch of philosophy which deals with ultimate questions of reality. (Obviously, in order to know how to live properly one should have a concept of what, if anything, life is all about.) Unfortunately, the realm of metaphysics lies beyond the relative objectivity of the scientific method, therefore the possibilities of erroneous perception are amplified enormously.

Psychology is the study of the human psyche. Because it deals with ineffable inner states, it is also largely immune to scientific method, and hence vulnerable to error. If only there were some way of finding universal patterns in the psyche and of correlating these patterns with the aims of metaphysics, we would have a plausible standard by which to live properly -- which is to say: to make valid choices in our lives.

The great Swiss psychologist C. G. Jung devoted his life to the exploration and study of the unconscious realms of the deep psyche and their interface with the questions of metaphysics. One of his main contributions to the field was his differentiation of our often unruly inner images into comprehensible categories. Jung re-defined the human psychic template on the basis of empirical scientific observation: rather than the gods and demons of a complicated theology, he differentiated no less wonderful inner drives, complexes and archetypal forces which comprise the raw hidden energies informing our choices. Those who are interested in tracing his line of reasoning will find that Jung's description of the psyche is a modern paraphrase of the ancient Gnostic conception of the multiverse.

In a television interview held shortly before he died, Jung was asked if he believed in God. "I don't believe...", he began, and then after a dramatically long pause continued: "...I know." This is the unmistakable statement of a Gnostic -- one who "knows." Gnosticism is "knowing" as opposed to "believing" -- a distinction described in the Taoist proverb: "He who knows does not speak. He who speaks does not know."Knowing in this sense can only be experienced, and it cannot be communicated except indirectly via symbolism. Perhaps the proverb could be more succinctly stated as: "Believers speak, knowers can only point." A full and true gnosis then, is the subjective experience of objectivity -- that attainment of Oneness which is beyond description because description is differentiation, and differentiation is, by definition, not Oneness.

Analytical (Jungian) Psychology is a gnostic system, as is the Kabbalah, the mystical branch of Judaism. There are many such systems -- among which are Tibetan Buddhism and the psychic world-view of "Seth," the discarnate personality who spoke through the late trance medium, Jane Roberts. Gnostic symbolism, no matter where it comes from, is amazingly consistent and suggests a core gestalt or operating template within the unconscious psyche. Recent research into the functions of the left and right hemispheres of the brain support a gnostic view of the personality, as does evidence now emerging from the study of Multiple Personality Disorder. These and other findings provide a new doorway into the study of the unconscious.

Briefly, crudely, and from the author's necessarily subjective synthesis, the gnostic model of the cosmos is something like the following:

1. Differentiated existence (the multiverse) was created when a Divine Unity emanated from itself paired opposites called "syzygies," which are mated male and female powers.

2. From the symbolic intercourse of these paired opposites was born a vast multiverse of worlds and dimensions: both what we call "physical" worlds as well as worlds of matter so subtle that we would label them thought, emotion or intuition. This multiverse is called by gnostics the "Pleroma," which means "fullness" in Greek. It is indeed a fullness, for it constitutes everything that exists in all possible dimensions of differentiated reality.

3. Powerful hierarchies of intelligent entities evolved to take their niches in these subtle realms -- much in the way we inhabit our physical dimension. Because of the limitless differentiation within the Pleroma, these intelligences of necessity express all possible nuances of being and meaning: from gods and angels to daemons and devils; from the personalities of starfish to the patterns within the genetic code.

4. Our spacetime world was created by more or less inferior "inner" powers -- not by the supreme Godhead, which is a seamless unity, but by lesser intelligences who use our world for the purpose of experiencing a physical dimension through the human body and psyche.

5. Human beings are essentially the slaves and puppets of these entities. The gnostics called them "archons," which is the Greek word for "authority," or "ruler." Because the human psyche is a microcosm of the multiverse, each of us is a composite being -- not a unity, but a multiplicity. It is only our illusion of unity which enables the archons to rule our lives, and we experience their rule in the form of thoughts, emotions, drives and instincts.

6. The gnostics assert that Yahweh, the god of Judaism and Christianity (and by extension any differentiated deity) is not the supreme Godhead: any deity with a distinct personality cannot be identical with the Godhead because the latter is a unity which transcends all characterization.

7. "God" (with a capital "G"), for the gnostic is not a being, but a state of being. One either experiences this ineffable state of consciousness, or experiences a state of separation from it. It follows that to defer to the lesser archonic powers is to ensure one's continued bondage to a differentiated existence in the Pleroma.

8. The gnostic, realizing this situation, seeks to transcend the Pleroma, the multiverse, and attain a state of Oneness in the Godhead, the universe as it is "in itself." Since gnosticism postulates re-incarnation as one of its main tenets, to be united with the Godhead meant that any individual soul who could accomplish this was freed from re- birth in the multiverse.

We will now briefly look at Jung's conception of the psyche and see why it is considered a gnostic system. (For the purposes of this chapter I will try to confine myself to the Jungian version of gnostic terminology as much as possible because it reflects the scientific expectations of our era.)

Jung differentiated three main foci within the greater psyche: the ego, the archetypal complexes, and the Self. It is absolutely essential that the reader understands these distinctions, as the proper comprehension of this interpretation of the psyche is utterly dependent upon them.

THE EGO COMPLEX

The ego is the complex of conscious awareness of a physical spacetime dimension. You are almost certainly focused in your ego mode of perception as you read these words. (We will discuss the role of the ego in more detail later.)

THE ARCHETYPAL COMPLEXES

The archetypal complexes are not as easily comprehended -- Jung identified them with the instincts, but also implied that they were something more. If one carefully monitors the feelings, emotions, appetites and drives which spontaneously emerge into awareness from the psyche, but refuses to act on them or identify with them, one soon begins to realize that these forces behave exactly like autonomous entities. That is, they behave like *others*. This is a subtle as well as disturbing distinction to make, because we are used to seeing ourselves as unified, rather than composite beings.

> *The so-called unity of consciousness is an illusion. It is really a wish-dream. We like to think that we are one; but we are not, most decidedly not. We are not really masters in our house. We like to believe in our will-power and in our energy and in what we can do; but when it comes to a real show-down we find that we can do it only to a certain extent, because we are hampered by those little devils the complexes. Complexes are autonomous groups of associations that have a tendency to move by themselves, and to live their life apart from our intentions. I hold that the personal unconscious, as well as the collective unconscious, consists of an indefinite, because unknown, number of complexes or fragmentary personalities. (2)*
>
> Jung -- ***Analytical Psychology -- its Theory and Practice***

This is to most people a truly fantastic idea which is usually rejected out of hand if it is even considered at all, yet recent research supports the concept. The

phenomenon of Multiple Personality Disorder has received considerable study in the past few decades, and contemporary versions of Jung's observations are being hypothesized to explain its bizarre symptoms. John O. Beahrs, a psychologist studying Multiple Personality Disorder, postulates the theory of Co-consciousness:

> *Co-consciousness (is)...the existence within a single human organism of more than one consciously experiencing psychological entity, each with some sense of its own identity or selfhood relatively separate and discrete from other similar entities, and with separate conscious experiences occurring simultaneously with one another within this human organism ...The theory of co- consciousness assumes that each part of any human individual has some sense of selfhood of its own, discrete from that of other parts and the Self proper... Co-consciousness assumes that each part of this "unconscious" must have its own ongoing conscious experience. There can be no such thing as an unconscious, in any absolute sense. "Unconscious" can only be relative to one particular part. (3)*
>
> John O. Beahrs -- ***Unity and Multiplicity***

Using the modern terminology of psychology, both Jung and Beahrs are describing the ancient gnostic concept of "archons" -- those inner rulers who express themselves through human awareness. One of the very first steps to be taken in inner work is the differentiation of one's conscious ego from these archetypal complexes. This is why such work can be so dangerous -- it doesn't take much imagination to realize that we are dealing with the same forces which overwhelm and fragment the personalities of psychotics.

The ego-complex -- that component of the psyche which consists of the conscious awareness of a spacetime dimension -- is but one of an indeterminate number of other complexes within the greater (unconscious) psyche. Despite its illusions to the contrary, the ego is not the subject of consciousness, but only one of many objects.

> *But, inasmuch as the ego is only the centrum of my field of consciousness, it is not identical with the totality of the psyche, being merely a complex among other complexes. Hence I discriminate between the ego and the Self, since the ego is only the subject of my consciousness, while the Self is the subject of my totality. (4)*
>
> Jung -- ***Psychological Types***

A helpful metaphor for understanding this idea is seen in the structure of the solar system in which the sun is the central reality, or Self, and the satellite planets are its projected complexes. We no longer accept the naive geo-centric idea that the sun and planets revolve around the earth, yet the equally erroneous ego-centric model of consciousness still predominates. Doubtless a naive observer on Mars or Jupiter would see his planet as the axis of the solar system as well, and it may be legitimately hypothesized that each autonomous complex dwelling in the unconscious psyche (Pleroma) has a point of view not fundamentally different from this basic illusion. Since they empirically behave like others, there is no reason to assume that the archetypal complexes (archons) are not as separate in their dimension of the psyche as we are in ours.

Such a fantastic idea contradicts all common sense, contradicts the persistent illusion that each of us is a unified being. What sort of hypothesis could reconcile these observations with our everyday experience?

We are logically obliged to start from where and what we are: subjective observers. Therefore we must begin with consciousness itself. We know that our brain and senses are activated by the autonomous energy of awareness. A human corpse has a brain and organs of sense, but no consciousness. The materialist states that consciousness is an epiphenomenon of the organs through which it is manifested, but there is evidence to suggest that this is just backwards: what if consciousness were an *a priori* fact, and the organs of consciousness (the body and its network of senses) were merely a spacetime vehicle for the manifestation of essentially multi-dimensional sources of energy?

> *Are thoughts and ideas created out of something? Thoughts surely exist, and perhaps all thoughts need a brain, but the brain is the mode of realization of the thoughts, not their cause. Brains alone do not create thoughts any more than computers create calculations. Thoughts can be created by other thoughts, but that still leaves the origin of thoughts unexplained. Sensations lead to some thoughts; memory also produces thoughts. Most artists, however, would regard their work as a result of spontaneous inspiration. If this is so, creating a painting -- or at least the idea of a painting -- is a form of creation out of nothing. (5)*
>
> P. Davies -- ***Superforce***

Note the following empirical facts:

1. Consciousness is autonomous -- one cannot shut it off. Even during sleep, images continue to emerge from the psyche. Try to go for even a few seconds without any thought in your head -- it can't be done except through incredible discipline, and even then for only limited periods of time. The Zen master has gained some control of his consciousness, but he hasn't stopped it. Consciousness flows like a continuous wellspring from within.

2. Consciousness is aware of an outer and an inner reality. "Outside" is what we call spacetime, a state in which perception soars upward from the seemingly solid earth to an ever-increasing infinity of stars and galaxies on one hand, and downward into a realm of subatomic particles which eventually disappear into mathematical abstractions on the other. "Inside" is a continuum sinking from full awareness into a domain of fantastic dreams and yet another infinity of darkness beyond. Like the Roman god Janus, the god of portals and gateways who sees in two directions at once, our ego perception is located on the threshold separating these inner and outer realms.

3. Spacetime consists of three spatial dimensions, plus time. Again note that consciousness is the point in the middle which makes these distinctions -- all directions are determined from the subjective observer's point of awareness. Each entity is the center of its frame of reference, its consciousness. Now consider one definition of time:

> *Time is conceived as a line along which a point travels from the past toward the future. That point is the present moment. Being a point, it is necessarily infinitely short. Clearly the physicist's time has no experiential reality. An infinitely short time cannot be experienced. Since the present is all that exists, the past having gone and the future not yet being here, such a concept of time is inadequate even for the description of inanimate reality. But it is the best of which we are capable. (6)*
>
> M. Clynes -- ***Sentics -- the Touch of the Emotions***

If the present, if NOW, is an infinitely short point, what determines this NOW but consciousness, and how may consciousness be distinguished from time itself? Time and consciousness seem to be virtually inseparable:

> *...Time (is) bound up in consciousness. Man experiences time, can detect all time's endless changes and yet can he ever be sure it exists of its own*

> *right, out there, independent of him? Scientists as well as philosophers are concerned with such questions and indeed the objectivity of time and its separation from consciousness is perhaps one of the central issues in trying to understand time from a scientific viewpoint. (7)*
> Michael Shallis -- ***On Time***

Since we cannot step outside of our awareness to see if time exists independently of its observation by consciousness, differentiation between the two becomes essentially meaningless. Time, therefore -- that infinitely flowing, infinitely short point we call "NOW" -- seems to exist at the subjective center from which we perceive the three dimensions of space.

What may be inferred here is another dimension -- surely if time can be considered a "dimension" which upon reflection is logically inseparable from our own awareness, then the implication is that consciousness itself could also be a dimension. And the "infinitely short point" could be seen as a wellspring of autonomously flowing energy emanating from this other dimension -- a continuous explosion from within: a kind of psychic Big Bang that creates and sustains each individual's multiverse of awareness. (This is a mirror of the macrocosmic Big Bang, which is still in progress, since all the objects in space are still moving away from each other at mind-boggling rates of speed.)

The quantum physicists now postulate an eleven-dimensional multiverse (Davies, 1985), and say that the seven "extra" dimensions are in some strange way "rolled up" inside of our familiar spacetime four. This seems both inelegant and arbitrary because it discounts our own outer and inner experience. If the hypothesis of consciousness-as-dimension is correct, it would explain the universal claim of mystics that a whole panoply of worlds exists within the psyche. ("The Kingdom of Heaven is within you," etc.) It would explain dreams as symbolic images of these inner dimensions, and explain the near-death phenomenon of entering a dimension of light and intelligence (Moody, 1976). Death then, might be something like an implosion, an inward withdrawal of consciousness from a physical body into another dimension, or many dimensions -- as many as eleven, perhaps: or even more.

Jung's investigations into the nature of the psyche led him to postulate the concept of "synchronicity," or meaningful coincidence -- a phenomenon which seems to contradict materialist notions about cause and effect. For example, how can oracle responses, such as emanate from the ***I Ching***, consistently reflect meanings which are psychically relevant to the question asked? How can dreams predict the future? (A relatively common experience.) Logically, to transcend time is to leave one dimension, the temporal, and enter another; and if a portion of our psyche, such as the "dream-maker," can do this, then what does this tell us about the nature of the psyche and of other dimensions? Jung says:

> *The "absolute knowledge" which is characteristic of synchronistic phenomena, a knowledge not mediated by the sense organs, supports the hypothesis of a self- subsistent meaning, or even expresses its existence. Such a form of existence can only be transcendental, since, as the knowledge of future or spatially distant events shows, it is contained in a psychically relative space and time, that is to say in an irrepresentable space-time continuum. (8)*
>
> Jung -- ***Synchronicity***

Jung explores two ideas here: teleology ("the hypothesis of a self-subsistent meaning"), and the logical necessity to postulate dimensions beyond spacetime to account for synchronistic phenomena. "Psychically relative space and time" suggests consciousness in relation to higher dimensions; and "an irrepresentable space-time continuum" refers to the seeming impossibility of describing dimensions beyond spacetime.

The essence of our perception of the multiverse is that we perceive it both from within the multiverse itself and from within our own subjective awareness inside of a physical body. Some concept of dimension is therefore essential to our understanding. Closer examination of our own awareness (dreams, altered states, etc.) suggests that there is an interior multiverse seemingly as infinite as the exterior. Part of this interior multiverse consists of a "consciousness at large" (Jung's collective unconscious), which is focused in dimensions contiguous to this one. We are the denizens of a three dimensionsal "cube" (the "cube of space" of the kabbalists) which is but one facet of a hyper-cube transcending three dimensions. Because various methods of consciousness alteration give us access

to the experience of this "hyper-cube" it follows that consciousness at the very least must be an interface between spacetime and these other dimensions.

If our consciousness can detect phenomena which transcend three dimensions, then there must be more than three dimensions, and consciousness must in some way be connected to them. (If it wasn't they would be unperceived and unknowable.) It follows that if all dimensions are integral, then what happens in any one of them must affect the whole, and a careful observer at any point within the system (i.e., in any dimension) should perceive hidden consistencies (such as synchronicity) which could be interpreted as "purposive," or teleological. Because of the difficulties in conceptualizing the higher dimensions, philosophers often approach them by reasoning from analogy:

> *The key idea is to reason by analogy. The fourth dimension is to three-dimensional space as the third dimension is to two-dimensional space. (9)*
>
> R. Rucker -- ***The Fourth Dimension***

Jung's observations plus analogical reasoning suggest a hypothesis of consciousness as "perpendicular" to spacetime, and therefore emanating from other dimensions. The word perpendicular refers to a line or plane at right angles to another line or plane. Thus, we say that a square plane is perpendicular to a straight line and that a cube is in turn perpendicular to a square plane. What is perpendicular to a cube? This is impossible for me to visualize externally, because I am subjectively perceiving from three-dimensional space. It is easy for me to perceive a point, line and plane "objectively;" indeed, any child can readily comprehend dimensions below three, but even mystics get confused when trying to describe four-dimensional space. I thus use the term "perpendicular" in a special sense here to convey the idea of being at any angle or direction that transcends the boundaries of a dimension. (The idea of "right angles" is not necessarily relevant to the concept except as an aid to visualization.) Jung's use of the word "transcendental" would in the quotation above mean "extra-dimensional," and fall within my special definition of "perpendicular."

One key to understanding these ideas is to approach them in terms of the difference between subjectivity and objectivity. Since we cannot be objective

except in a relative sense, "objectivity" must be a function of the imagination. I can imagine what objectivity is, but I cannot be objective. To see the universe as universe one would have to be outside of it. To be able to see three dimensions objectively, one would have to perceive them from the fourth spatial dimension. For a human being, dimensions of three and less are external; dimensions higher than three are internal. The only way one can perceive four spatial dimensions is subjectively because the only "perpendicular" direction away from three dimensions for a three-dimensional entity to go is *inside*. Hence, for a three-dimensional entity all spatial dimensions higher than three would have to be mental or psychic. A four-dimensional being would be experienced by a three-dimensional being as an inner voice or hallucination: as an interior phenomenon.

> *Pause for a moment and try to imagine four-dimensional space. It is right next to you, but in a direction you can't point to. No matter how well hidden you may be, a four-dimensional creature can see you perfectly well, inside and outside. (10)*
>
> R. Rucker -- ***The Fourth Dimension***

It is highly plausible that the only four-dimensional entities that human beings encounter come from within. The literature of mysticism is replete with descriptions of altered states of consciousness which deal with the perception of other dimensions. For the most part, these are the descriptions of naive observers. We could go on indefinitely with examples taken from mythology, religion and mystical philosophy, but shall confine ourselves to the primary error which has blocked our comprehension of what the mystics were trying to tell us: the naive use of the word "Heaven" to describe what is essentially an *internal* dimension. Semantically, "Heaven" means "above." Our inability to conceive or visualize more than three spatial dimensions confines our description of what is essentially indescribable anyway to three-dimensional concepts. How else could an unsophisticated observer describe it? Heaven in this conception isn't *above,* it is *within* -- and it isn't all "Heaven" (in the sense of harmonic goodness) either: this is the Pleroma of the gnostics, Jung's Collective Unconscious, and it encompasses all modes of consciousness, from archangels to demons.

A correlate of this error of confusing inner with outer realities is the basic illusion of "objectivity." To conceive of the three spatial dimensions as "out there" is to set the observer aside and ignore the primary fact of perception itself as the foundation upon which all observations are made. Perception comes first, then the three spatial dimensions are seen to radiate from it. That one can observe three dimensions without putting the observer in the center (i.e., I can observe the three dimensions of a house without being inside of the house) confuses the issue, but does not negate the fundamental truth that I am always at the center of the spacetime surrounding me.

The fact that each individual observer is the center of his/her world implies a universal dimension from which separate consciousnesses are emanated into spacetime. This lends credence to Jung's concept of the Objective Psyche, the so-called Collective Unconscious. Again, we are talking about the Pleroma -- the domain of the gnostic archons: Jung's archetypal complexes. These personified entities operate from their differentiated realms to not only affect our behavior, but to actually comprise the energy which animates us. The concept is not a new one:

> *Marduk laid a reed on the face of the waters, He formed dust and poured it out beside the reed; That he might cause the gods to dwell in the dwelling of their hearts' desire, He formed mankind. (11)*
>
> ***Sumerian Tablet***, 6th Century B.C.E.

Such ideas seem fantastic to the point of absurdity, yet no more so than the observations of modern physics in which subatomic particles actually emerge from nothingness, exist for an infinitesimal fraction of time, then disappear into nothingness again. Semantically, such an event is nonsense, yet it is an observed fact which transcends the capacity of language to differentiate meaningfully.

Symbolism within the Western Mystery Tradition, the heritage of gnostic thought, describes a reality in conformance with the above hypothesis. For example, the so- called "Cube of Space" is a kabbalistic diagram which assigns each of the major arcana of the Tarot deck to a position on or within a transparent cube -- the quintessential figure of three-dimensional reality. Each Tarot arcanum, of course, symbolizes an archetypal force within the Pleroma.

The image we are concerned with here is the ***Universe*** or ***World*** card, which is placed at the exact center of the cube. This card is portrayed in most decks as an androgynous figure emerging from an oval. This vaginal-shaped oval is called a "mandorla," and it symbolizes the doorway between Heaven and Earth. (The Virgin of Guadeloupe of Catholicism is also centered within such a figure.) This symbolically suggests the idea of emanation from within -- everyone who was not born by Cesarian Section entered spacetime as a separated and differentiated being through such a "doorway." There are many significant symbolic associations with this arcanum, but the only one we are concerned with here is the concept of consciousness emerging from an inner center -- from a Pleroma inhabited by hidden forces.

Tibetan Buddhism also describes a Pleroma inhabited by archetypal complexes or archons. In the terminology of the ***Bardo Thodol***, or ***Tibetan Book of the Dead***, these are the "Peaceful and Wrathful Deities" (angels and devils) which are encountered by the ego after the death of the physical body. Note that these archonic powers are specifically related to one's personal ideation and describe the human heart with the same symbolism as the Cube of Space:

> *These forty-two deities of the sambhogakaya will emerge from within your heart and appear before you; they are the pure form of your projections, so recognize them. Oh son of noble family, those realms too do not exist anywhere else, but lie in the four directions of your heart with the center as fifth, and now they emerge from within your heart and appear before you. Those images too do not come from anywhere else, but are the primordial spontaneous play of your mind, so recognize them in this way. (Emphasis mine) (12)*
>
> ***Bardo Thodol*** -- Freemantle/Trungpa translation

Thus we see again that the unconscious psyche, the Pleroma, is associated with autonomous, differentiated entities which are identical with our mental processes, and that the focal point of consciousness is conceived as a center of emanation from an interior multiverse. (The Sambhogakaya of Buddhism is conceptually the same as the gnostic Pleroma.)

The literature of schizophrenia and that of mysticism (e.g., Swedenborg) describe the same inner reality from two points of view -- one is fragmented, the other unified. The difference between them is that the mystic is able to maintain

a focus within the observing ego-complex, whereas the shizophrenic's ego-complex has been shattered beyond the ability to focus.

> *The ego functioning of the schizophrenic has at least three cardinal features. 1. a vulnerability to disorganization of executive functions of the ego; 2. a relative lack of autonomy from internal drives and external stimuli; 3. an inability to maintain a reliable and enduring concept of reality. These overlap and interrelate. (13)*
>
> R.W. Gibson, MD, et. al. -- ***The Ego Defect in Schizophrenia***

This implies that the healthy ego-complex is the choice- maker in this dimension -- it ideally can choose which of the energies clamoring for attention within the psyche will be allowed expression in spacetime. The ego-complex is actually little more than a focal point within a physical body which acts as a switching mechanism -- it presumably has little energy of "its own" but does have the freedom to allocate an incredible reservoir of power according to its own choices.

If the ego is only a choice-maker, upon what value does it base its decisions? Most individuals "choose" their experience on the basis of a complex gratification of archetypal appetites and urges -- that is, their decisions usually originate from other complexes within the psyche. Because it identifies with the physical body which it is inhabiting, the ego-complex has the illusion that it is gratifying its own urges, rather than that other complexes plugged into the separate and individual senses are using the body for the gratification of *their* need to come into contact with the objects of sense. This is how the archons keep us enslaved to their will.

Normal ego-awareness is usually too solidly focused in spacetime to perceive its affects as "others," but where the ego has broken down, as in Schizophrenia or Multiple Personality Disorder, the "archons" are clearly evoked:

> *Audible thoughts; voices heard arguing; voices heard commenting on one's actions; the experience of influences playing on the body (somatic passivity experiences); thought-withdrawal and other interferences with thought; diffusion of thought; delusional perception and all feelings, impulses (drives), and volitional acts that are experienced by the patient as the work or influence of others. When any of these modes of*

> *experience is undeniably present and no basic somatic illness can be found, we may make the decisive clinical diagnosis of schizophrenia. (14)*
> K. Schneider -- ***Clinical Psychopathology***

It is a subtle lesson indeed to perceive that the ego is usually just going along for the ride, rather than steering the vehicle. In truth, it is only when the ego consciously steers the vehicle that it is fulfilling its proper function in the psyche. To the extent that satellite complexes within a composite entity express their energy without reference to the nucleus, the entity is fragmented and incoherent. Schizophrenia and Multiple Personality Disorder are just exaggerated and extreme forms of what a deluded ego calls "normal" consciousness.

> *Most mental experience is participated in by spirits who don't know themselves as anything other than your own feelings. Honed down to this fine level, the only thing left that is really yours is the struggle to choose. Those who aren't choosing are going the way the spiritual winds blow. So the pitiful picture of the hallucinated psychotic is really an exaggerated picture of everyone's situation. (15)*
> W. Van Dusen -- ***The Presence of Other Worlds***

If the ego is only one of many objects of consciousness, and not its subject, the crucial and obvious question is: where and what is the source of consciousness? Where and what is the sun to which the ego is but one of many satellites? Indeed, the entire goal of inner work is for the ego to contact this energy, to comprehend it to the best of its ability, and ultimately to willingly assume the role of servant to the will of this source. The ego is ideally the overseer or foreman of the psyche, who allocates the energy of the archetypal complexes under the direction of the psychic nucleus. Jung calls this nucleus the Self.

THE SELF

The Self, like the archetypal complexes, is not easily differentiated within the psyche. It sometimes takes a fair amount of effort to discern this entity. Often the most common realization comes through a dream. Anyone who has ever experienced the numinous power of a fully comprehended dream has probably experienced the Self. What creative force within my unconscious mind

is capable of presenting me with information that far transcends my conscious awareness? Who is the dream-maker?

Because the ego's first experience of the Self is usually so powerfully shattering, it is often interpreted as a contact with "God." Jung recognized this phenomenon, and stated that the Self corresponds to a "god-image" in the psyche. That is to say, the image of God or a god-like entity, such as Christ, is a spacetime symbol which fits the inner template of the Self within each individual. The naive observer usually assigns a known correlation to explain an unknown phenomenon: "I just had a profound inner experience -- it must have come from God (Jesus, Mohammed, etc.)"

Jung was an empiricist, and refused to speculate beyond his observed data. He repeated many times that he had no idea at all of who or what "God" is other than a universal symbolic representation of the Self which is latent within every human psyche. Although we must respect the scientific foundation of Jung's empiricism, it leaves some very crucial questions unanswered. The Kabbalah, as a religious- philosophical system, is able to take the step that Jung would not allow himself to make publicly.

Briefly, and rather crudely, the conception is this: the Self is the evolving entity within the psyche. As the sun is to its solar system (which it created), the Self is to its satellite complexes. Each complex (including the ego complex) exists within its own dimension of awareness. The ego-complex observes the greater psyche from the relative and subjective position of a spacetime dimension -- just as the earth is a uniquely differentiated point of observation in relation to the rest of the solar system. The ego experiences the Self and the archetypal complexes as forces within its own consciousness just as it experiences the sun and planets as forces outside of the physical body. Once it is able to differentiate these forces and sort them out it realizes that it plays a very unique and important role in the overall evolution of the psyche.

The ego is a projection of the Self into a spacetime dimensional body for the purpose of gaining experience. At physical death, the ego is released from this vehicle and its essence is somehow re-absorbed by the Self. In the course of its long evolution the Self will emanate an indeterminate number of egos into

spacetime. The objective of these emanations is to develop awareness through a full spectrum of experience, and at a certain point to use this awareness to re-unify the psyche within the vessel of the physical body.

It is essential to realize that the Self is not God -- the Self is a differentiated archetype (an archon, if you will), far superior to the limited ego, but it does not represent an ultimate state of consciousness. Before the Self can "ascend" from its dimension in the Pleroma to unite with the Godhead, it must re-unify all of its satellites into one cooperatively functioning whole. The ego is absolutely essential to this process of re-unification.

> *From the unconscious emerges the ego -- a fruit grown by the Self specifically for the furtherance of its own evolution. Implicit is the concept that the Self is not yet perfect, is indeed itself evolving, and though it possesses powers which the ego can hardly conceive of, it is not "God" in the sense of a totally perfected being. (16)*
>
> E. Neumann -- ***The Origins and History of Consciousness***

Perhaps the most difficult realization of inner work is the acceptance of the fact that the ego, being a differentiation of the Self, is incapable of attaining a state of unified awareness "on its own." The persistent illusion of psychic unity gives the ego the impression that it does the work, and it receives the reward. Only the Self is capable of directing the Work, and once the Work has begun there are many battles fought between the two -- battles which the ego, if it remains true to the process, usually loses. There is little in life more difficult than this, which explains why so few enlightened beings are encountered in this dimension of reality. The proper function of the ego is that of choicemaker for the Self -- *period*.

How does one accomplish this? What "objective" sources of authority are available which enable the ego to make informed, intelligent choices in its conduct of the Work?

The ***I Ching*** is an empirically valid means of contacting the reality of the greater, or unconscious, psyche. (Again, "unconscious" means that it is unconscious to the ego, not that the forces within it are unconscious in their own dimensions.) "Empirically valid" means simply that the ***I Ching*** works. That is,

anyone who seriously experiments with the oracle will quickly discover a meaningful correlation between the question posed and the answer received.

The scientific method, the preferred standard of perception for our era, is predicated upon cause and effect relationships and the "objective" repeatability of phenomena. ("Objective" here means that the data must conform to the subjective experience of those who adhere to the rules of the scientific method.) There is nothing wrong with this -- to recognize the subjectivity of all differentiated awareness is not to denigrate the relative objectivity of relatively shared experience. It is essential that we be as rigorous as possible in the way we choose to observe our existence in spacetime without deluding ourselves that we can normally perceive objective reality as subjective observers.

The ***I Ching*** offers an empirical or subjective experience which cannot be validated (i.e, repeated) by scientific method. Consequently, it is often repudiated by those with no experience of it. To claim that it is "unreal" however, is the same as saying that there is no truth in dreams, that falling in love is unreal, or that any experience is invalid if it cannot be measured against a preconceived "objective" standard of acceptability. To observe this is not to imply that we should defer to every image and impulse within the psyche: that would be synonymous with psychosis. The proper role of the ego-complex is that of choice-maker, which means the responsible differentiation and evaluation of experience according to an existentially unavoidable, subjective point of view.

Nowhere is it implied that this is easy to do.

As a scientist trying to comprehend the depths of the human psyche, Jung was constantly confronted with these problems:

> *The experience you had with the I Ching, calling you to order when trying to tempt it a second time, also happened to me in 1920 when I first experimented with it. It also gave me a wholesome shock and at the same time it opened wholly new vistas to me. I well understand that you prefer to emphasize the archetypal implication in synchronicity. This aspect is certainly most important from the psychological angle, but I must say that I am equally interested, at times even more so, in the metaphysical aspect of the phenomena, and in the question: how does it come that even inanimate objects are capable of behaving as if they were acquainted with my thoughts? (17)*
>
> Jung -- ***Letters, January 3, 1957***

Because he refused to speculate beyond his empirical data, Jung was unwilling to postulate a cause-effect relationship between the questions he posed to the oracle and the answers he received -- how can throwing three coins six times create an image which responds to the questions asked? There is no discernable link between question and answer -- nothing that we would call a cause and effect relationship, anyway -- and yet there is meaning! Jung's synchronicity theory is his attempt to get around this problem by hypothesizing a strange "coincidental" relationship between the unconscious psyche and spacetime reality. However, for all of the intricacies of reasoning in its exposition, this is really just the recognition that there are no accidents in the multiverse: there is only an ignorance of cause. If spacetime is the four-dimensional reflection of a multi- dimensional reality which includes dimly perceived realms akin to consciousness, "cause and effect" become a continuum of relationships which disappears into the Pleroma: "unconscious" to the perceiving ego perhaps, but not to levels of awareness transcending the limitations of spacetime. To say that there is no causal relationship between an answer obtained by a configuration of falling coins and the subjective question in the mind of the one who throws them is to be unaware of the unbroken continuum connecting mind with matter.

But perhaps this is in some sense beside the point -- in the privacy of the above letter, Jung admitted that the metaphysical aspects of the question were more compelling than his psychological or scientific concerns. Once one makes a firm conscious connection with the transcendent Self, the mechanics of the connection become, if not exactly irrelevant, then at least relatively unimportant. After all, no one really knows what electricity is either, yet we use it every day.

It is the hypothesis of this book that the ***I Ching*** oracle (whatever may be the mechanics of its operation) is a valid means by which the ego and Self may communicate regarding spacetime choices pertaining to the Work.

FOOTNOTES

1. Jung, C.G. -- ***Memories, Dreams, Reflections,*** Vintage, NY, 1963, Pg. 169

2. Jung, C.G. -- ***Analytical Psychology, its Theory & Practice,*** Vintage, NY, 1970, Pg. 81

3. Beahrs, J. O., ***Unity and Multiplicity -- Multilevel Consciousness in Hypnosis, Psychiatric Disorder and Mental Health,*** Brunner/Mazel, NY, 1982, Page 182

4. Jung, C.G. -- from ***Psychological Types***, in The Basic Writings of C.G. Jung, Modern Library, NY, 1959, Pg. 247

5. Davies, Paul, ***Superforce,*** Simon & Schuster, New York, 1985, Pg. 199

6. Clynes, M. -- ***Sentics -- the Touch of the Emotions,*** Doubleday, NY, 1978, (Page reference lost)

7. Shallis, M. -- ***On Time,*** Schocken, NY, 1982, Pg 14

8. Jung, C.G. -- ***Synchronicity,*** Princeton University Press, Princeton, NJ, 1973, Pg 90

9. Rucker, R. -- ***The Fourth Dimension: Toward a Geometry ofÿ Higher Reality,*** Houghton Mifflin, Boston, 1984, Pg. 8

10. Ibid, Pg. 18

11. Graves, R. & Patai, R. -- ***Hebrew Myths,*** Greenwich House, New York, 1983, Pg. 22.

12. Freemantle, F., & Trungpa, C., ***The Tibetan Book of the Dead,*** Shambhala, Boston, 1975, Pg. 51

13. Gibson,R.W., MD., et. al. -- *"The ego defect in schizophrenia,"* in Usdin, G.L., MD., ed., ***Psychoneurosis & Shizophrenia,*** Lippincott, Philadelphia, 1966, Pg. 89

14. Schneider, K., ***Clinical Psychopathology,*** 5th ed. Grune & Stratton, NY, 1959, Pg. 133-134

15. Van Dusen, W., ***The Presence of other Worlds,*** Swedenborg Foundation, NY, 1981, Pg. 138

16. Neumann, E., ***The Origins and History of Consciousness,*** Bollingen Series XLII, Princeton University Press, Princeton, NJ, 1970 (Page reference lost)

17. Jung, C.G. -- ***Letters,*** Vol. 2, Princeton University Press, Princeton, NJ, 1975, Pg. 344

CHAPTER 3

THE GNOSTIC STRUCTURE OF THE ORACLE

Without recognizing the ordinances of Heaven, it is impossible to be a superior man.
Confucius

Throughout recorded history human beings have used oracles to obtain information about how to make correct choices in ambiguous situations. From the Classical Greeks to the Greenland Eskimos, no matter how diverse the culture, each society has always had a recognized method for contacting transcendental sources of information. Under one guise or another, the ego has always known about the Self, and sought its counsel.

Socrates, the man who has epitomized western wisdom and rationality for over two-thousand years, was totally committed to his "daimon" or inner voice. In our conception, he was devoted to the Work, to the will of the Self.

Socrates no doubt believed in "following the argument wherever it led;" but he found that too often it led only to fresh questions, and where it failed him he was prepared to follow other guides. We should not forget that he took both dreams and oracles very seriously, and that he habitually heard and obeyed an inner voice which knew more than he did (if we can believe Xenophon, he called it, quite simply, "the voice of God"). (1)
E. R. Dodds -- ***The Greeks and the Irrational***

In terms of the insights of Analytical Psychology, we recognize here the common identification of the Self with the voice of a deity. Historically, this correlation has been generally consistent. In the following passage from the Old Testament, we see David using an oracle to obtain information about Saul. The answer is unquestionably interpreted as a direct communication with God.

David, however, was aware that Saul was plotting evil against him and said to Abiathar the priest, "Bring the ephod." David said, "Yahweh, God of Israel, your servant has heard that Saul is preparing to come to Keilah and destroy the town because of me. Will Saul come down as your servant has heard? Yahweh, God of Israel, I beg you, let your servant know." Yahweh replied, "He will come down." Then David asked, "Will the townsmen of Keilah hand me and my men over to Saul?"

> *Yahweh replied, "They will hand you over." At this, David made off with his men, about six-hundred in number. (2)*
> ***I Samuel*** 23: 9-13

The ephod was a vestment worn by the high priest, part of which consisted of a breastplate containing the *Urim* and *Thummin* which were objects used for divination. What these actually were has been lost to us, but based on the form of the answers here, we can hypothesize that this oracle was probably a fairly simple "yes or no" device.

The Greeks preferred the more detailed utterances of trance mediums, as epitomized by the Delphic Oracles. These were women who had dedicated their lives to Apollo, and lived in his sanctuary at Delphi. On regularly prescribed occasions one of these priestesses would enter a trance and respond to questions put to her by a priest of the temple. The messages received were akin to dream images, and were (like dreams) often highly ambiguous.

One of the most famous of these ambiguous responses was given to king Croesus when he inquired about the advisability of going to war with Persia. The answer was: "If you make war on the Persians, you will destroy a great realm." Croesus interpreted this as a favorable oracle, not realizing that the great realm to be destroyed was his own! (Beware – divination can be very tricky!)

The words of a trance oracle are unfortunately dependent upon the circumstances of the medium's immediate state of awareness, which obviously can vary widely. It is a truism among psychic researchers that the material received from even accomplished mediums often runs the full spectrum from numinous profundity to out-and-out fraud. The ***I Ching***, because it consists of sixty-four hexagrams containing three-hundred and eighty-four separate messages, represents a highly sophisticated frame of reference -- one which allows a little more latitude than a simple "yes or no" answer, yet is still specific enough to confine the wilder speculations inspired by hope and desire.

Which is not to say that you can't misread the ***Book of Changes***: nothing is easier. This is why a casual use of the ***I Ching*** often produces inconclusive results. To get full use of the oracle one must study it with the same dedication and seriousness owed to any profound religious or philosophical system. In a

later section we will examine some of the finer points of consultation and interpretation, but first a look at the overall structure and history of the oracle is in order.

To consult the ***I Ching***, one asks a question (preferably by writing it down as clearly and concisely as possible), then casts three coins and records their heads/tails configurations according to the following formula;

H-H-T = An undivided, dynamic or yang line... ▬▬▬

T-T-H = A divided, magnetic or yin line........... ▬ ▬

T-T-T = A stressed dynamic line....................... ▬▬▬*

H-H-H = A stressed magnetic line.................... ▬ ▬*

The results of each throw of the coins are recorded from the *bottom upward -- not from the top down* **--** for six consecutive throws, thus creating a six-lined image, or hexagram. There are sixty-four possible combinations of these.



A Hexagram

This image is looked up in the ***Book of Changes***, and any stressed lines are then interpreted in relation to the question asked. *Emphatically, the most important elements in any hexagram are those lines which are created by three heads or three tails when throwing the coins -- these are the only lines which are read as pertinent to the query (other than the Judgement, Image and general commentary on the hexagram as a whole).* Reading the other, unstressed lines is sometimes useful in determining the rationale behind the symbolism of the stressed lines, but they do not specifically pertain to the matter at hand. If there are no stressed lines, just the *Judgement, Image* and *Commentary* of the general hexagram are studied.

This is the modern method of consulting the oracle, but the procedure has evolved considerably over the last five- thousand years. No one knows exactly

how or when the oracle came into being, other than that tradition says that it was first committed to writing in 1143 BCE. Prior to that it was apparently an oral tradition passed down from master to apprentice. Although the written version is attributed to King Wen and his son, the Duke of Chou, there is no way of knowing who the original authors were, anymore than we know the true authorship of any ancient document such as the ***Bible*** or ***Bhagavad Gita***: and the ***Book of Changes*** is far older than either of these.

Some scholars claim that the ***I Ching*** is the oldest book in the world. True or not, Chinese tradition says that the semi-mythological King Fu Hsi created the component trigrams which make up each hexagram sometime around 3000 BCE -- if accurate, this would make the ***I Ching*** one of the oldest (if not the oldest) known systems of thought. Recorded history began only around 3100 BCE in Mesopotamia with the invention of writing: any era before this is considered "pre-historic."

It is said that Fu Hsi received the images of the trigrams (which will be discussed in more detail later) from patterns on the back of a tortoise which emerged upon a riverbank where he was meditating. This seems to have determined the form that Chinese divination was to take for the next two-thousand years, for "Plastromancy," which is divination by tortoise shells, was the preferred method of consulting the oracle at least until the time of King Wen. The technique involved writing a question upon the plastron (the flat, segmented underside of a tortoise), which was then manipulated with a red-hot poker until it cracked. The pattern of cracks determined the message, which was then interpreted by a shaman trained in the tradition. Interestingly enough, this was usually the Emperor, a king, or some other ruling official. Plato's ideal of the Philosopher King was apparently often a reality in ancient China.

About the time that the ***I Ching*** was written down, the use of yarrow stalks for divination came into favor. This is a mildly complicated and time-consuming procedure involving the manipulation of fifty stalks of the Milfoil plant. The method is still used today, and some opinions maintain that it is the only legitimate method for consulting the ***Book of Changes***. Whatever merits

are claimed for this technique, ancient tradition cannot be one of them, for the coin oracle is almost as old, and plastromancy antedates them both.

Within a century of the death of Confucius, during the "Warring States" period of Chinese history (403 to 221 BCE), the coin oracle was invented. This was undoubtedly due to the exigencies of the time -- wars and battles were more or less continuous during that era, and a commander in the field didn't have time to go through a lengthy manipulation of yarrow stalks to divine his immediate strategy. Well into modern times the questions of warfare have been considered legitimate subjects for the oracle. It has even been implied that one of the reasons that Japan lost World War II was because Her high command no longer consulted the ***I Ching*** for tactical decision-making.

World history in the Twentieth Century may also be perceived as a "Warring States" period: modern life is unfortunately too fast-paced to allow the leisure of prolonged meditation, so the coin oracle is the usual method of divination for most contemporary users of the ***Book of Changes***.

Structurally, each hexagram is made up of a lower and an upper three-lined figure, or "trigram." There are eight possible trigrams, and each one has a long list of symbolic attributes associated with it.


Upper Trigram


Lower Trigram

As previously noted, each of the three lines comprising a trigram is either divided or undivided, the divided lines being magnetic, or female, and the undivided lines dynamic, or male. This male-female polarity within the lines of the hexagram is a symbolic depiction of the prevailing relationships between the "pairs of opposites" now operating in the situation under question. As moderns we usually think of polarity in scientific or technological metaphors -- as the positive and negative poles of an electrical circuit, for example. In pre-

technological times, and in the symbols of the unconscious psyche, polarity has traditionally been symbolized by the relationship between male and female. This is an extremely important point, and one which is easily misunderstood. We must not forget that we are dealing with symbolic, not literal, images. Male-female polarity is usually experienced as sexuality. Because this is one of the most powerful forces operating within the psyche, it is always very easy to misinterpret such images. Dream symbols are often highly sexual in nature, but those who study them with care find that "sexy" dreams frequently refer to polarized dynamics within the unconscious, and not to sexuality per se. Conversely, dreams that *are* concerned with sex often have no overt sexual content at all.

The ***I Ching*** is a psycho-spiritual system which gives symbolic images of the polarities inherent in any given situation. One of the most important keys to understanding the ***Book of Changes*** is to be able to see the symbolic attributes of maleness and femaleness as emblematic of polarized forces which transcend physical sexuality.

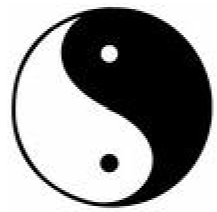
It will be remembered from Chapter I that the gnostic conception of the creation of the multiverse involved the emanation of paired male and female powers ("syzygies") from a Cosmic Unity. The ***I Ching*** reflects this idea in the structure and relationship of its polarized lines. The description of the original Oneness and the series of emanations which proceeded from it is found in Chapter XI of the Great Treatise -- one of the Confucian appendices to the ***Book of Changes***:

> *Therefore in the system of the (**I Ching**) there is the Grand Terminus, which produced the two elementary forms. Those two Forms produced the Four emblematic Symbols, which again produced the eight Trigrams. (3)* -- Legge translation.

Unless one understands what is meant by "Grand Terminus," the passage is not particularly lucid. Wilhelm translates this as: "Great Primal Beginning," and in his commentary gives us the original Chinese term: *Tai Chi.*

The *Tai Chi* symbol, of course, is now familiar worldwide as a circle of unity containing two polarized interacting opposites. Of Taoist origin, it has

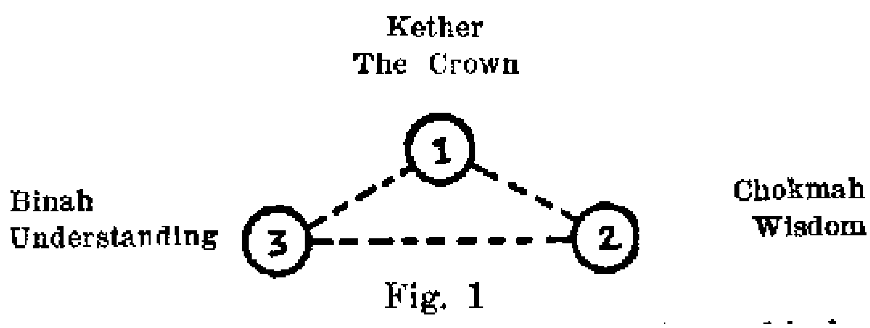
grown beyond its roots to become a primary symbol of Eastern thought which is even found on the flag of the Republic of Korea. *Tai Chi* has also been translated as the "Supreme Ultimate," and that is the phrase we will use here.



Tai Chi, or Supreme Ultimate

Grand Terminus, Great Primal Beginning and Supreme Ultimate are all descriptions of the state of cosmic unity which preceded the creation of the "two elementary Forms." These, of course, are the dynamic and magnetic male/female, yang/yin) principles -- the so-called "pair of opposites" represented in the ***I Ching*** as solid and divided lines. From their "sexual intercourse" (remember that psychic symbolism is usually couched in sexual metaphors when it refers to polarity), is produced the multiverse.

The Kabbalah, arguably the most systematic synthesis of gnostic thought known to us, describes creation by an almost identical concept in which a male and a female principle emanate from an androgynous unity. The kabbalistic diagram for this is called the "Supernal Triad."



The Supernal Triad

If we superimpose the Tai Chi symbol upon the sphere at the apex of the Supernal Triad we see that the two concepts are identical. The Supernal Triad of the Kabbalah is just an "exploded view" of the Taoist Supreme Ultimate. The Supreme Ultimate shows the original Unity with the polarized multiverse latent

within it; the Supernal Triad shows the *emanation* of the multiverse out of that primordial Oneness. The ***Tao Te Ching***, the “bible” of Taoism, describes this primal emanation in language which clearly evokes an image of the kabbalistic Supernal Triad:

Out of Tao, One is born;
Out of One, Two;
Out of Two, Three;
Out of Three, the created universe.

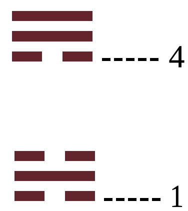
Thus we see that there is nothing at all contradictory in the two schemes. And such ideas are no longer just the special province of metaphysics and mystical philosophy, for in the field of quantum physics, the cutting edge of scientific investigation, analogous hypotheses are being entertained:

Can we conceive of physical objects, or even the entire universe, coming into existence out of nothing? One place where such a bold possibility is taken seriously is on the east coast of the United States where there is a curious concentration of theoretical physicists and cosmologists who have been manipulating mathematics in an attempt to divine the truth about creation ex nihilo ... All of them believe that in one sense or another "nothing is unstable" and that the physical universe blossomed forth spontaneously out of nothing driven by the laws of physics. (4)

P. Davies – ***Superforce***

Logically, semantically, the idea of something emanating from nothing is a *non-sequitur*. The word "no-thing" is an abstraction which only has meaning in reference to "some-thing." As an absolute reality, it is a meaningless concept, for as long as even one particle exists, "no-thing" cannot exist except relatively. To perceive that subatomic particles sometimes seem to emanate from "nothing" is to be handicapped by a language (and all of the conceptions we create from it) which is an artifact of the restrictions of spacetime. The nothing from which the particles are seen to emanate (and from which the multiverse emanated) is the latent Pleroma of the gnostics. If the laws of physics which drive the creation of particles from nothing in the above quotation could be reduced to but one simple principle, it would be that of the interaction ("intercourse") between the pair of opposites -- without the principle of polarity nothing as we understand it in spacetime could exist. This is the principle which animates the ***I Ching***.

Usually (but not always -- there are some exceptions which prove the rule), the meaning of each line in a hexagram is derived from its polarity in relation to its position in the figure and to the polarity of its "correlate line." The correlate line is the line which mirrors any given line's position in either the lower or the upper trigram. For example, the first line in the hexagram (which of course is also the first line in the lower trigram) has its correlate in the fourth line of the hexagram because that is the first line of the upper trigram. Therefore, lines one and four, two and five, and three and six are all correlates.



Correlate lines

In the above example (Hexagram #59, ***Dispersion***), the first and fourth lines are both magnetic and the second and fifth lines are both dynamic. Note that only the third and sixth lines are polarized magnetic and dynamic lines. Generally, to be "correct," each line should be both in its proper place and opposite in gender from its correlate line. In terms of polarity, positive should always balance with negative, dynamic with magnetic. In sexual terms, male and female should be properly "married" to each other -- a syzygy or *Tai Chi* image of balanced forces. The symbol of marriage is both universal and profound in all mystical systems -- it is a powerful archetype within the unconscious psyche, and we shall have much occasion to refer to it throughout this book.

The upper trigram in each hexagram is in the place of "Heaven," and the lower trigram is in the place of "Earth." In gnostic psychological terms we know that Heaven is a projection of the inner dimensions -- the Pleroma; therefore, by extension, Earth must refer to the material spacetime dimension. Thus in the structure of each hexagram we see an image of what the alchemists called the *unus mundus*, or "One World," which is nothing other than the inner dimensions reflected in the external multiverse, and vice-versa. The Hermetic Axiom: "As above, so below" simply means that all dimensions are mirrored in each other.

The idea of a proper correlation between Heaven and Earth then, is an extremely important concept -- it implies an ego and Self in harmonious accord.

To be in harmonious accord is to reflect an archetypal gestalt of perfection -- a state in which each syzygy in the multiverse is mated to its original and proper correlate. This archetype is symbolized in the ***I Ching*** by reference to the "Ancestral Temple" -- the perfection of the Work as it exists beyond spacetime in a realm where time is meaningless: where "ancestral" means future as well as past. This is the New Jerusalem, the Perfected Work, the Philosopher's Stone, the attainment of Unity.

An analogous correlation of three "lower" forces with three "upper" can be found in the book of ***Genesis***, where it is stated that God created the world in six days. The scheme is provocatively similar to the concept of correlate lines in the hexagrams of the ***I Ching***. Synchronicities such as these are always a clue that archetypal themes are involved:

> *Some early rabbinic commentators observe that the main elements were created in the first three days; and embellished in the second three; and that a close symmetry can be discerned between the first and fourth days, the second and fifth, the third and sixth.*

First Day Creation of the heavens, its separation from darkness.	**Fourth Day** Creation of the luminaries -- sun, moon and stars -- to separate day from night and season from season.
Second Day Creation of the heavens and separation of the upper waters from the lower.	**Fifth Day** Creation of birds that fly through the heavens, and of fish that swim through the lower waters.
Third Day Creation of dry land and establishment of its immobile woods and herbs.	**Sixth Day** Creation of beasts, men and creeping things that walk on dry land. (5)

Graves and Patai -- ***Hebrew Myths***

In the scheme of ***Genesis***, God created the world in six days, saw that what He created was good, and rested on the seventh day. This sevenfold perfection of the Work (the Ancestral Temple) could be described in ***I Ching***

terms as each line in a hexagram symbolizing a day, and the whole hexagram its septenary completion. This archetype of Completion is found in the hexagram of that name, and is the standard of reference which determines the proper placement of any given line in any given hexagram.



Hexagram Number Sixty-Three – Completion

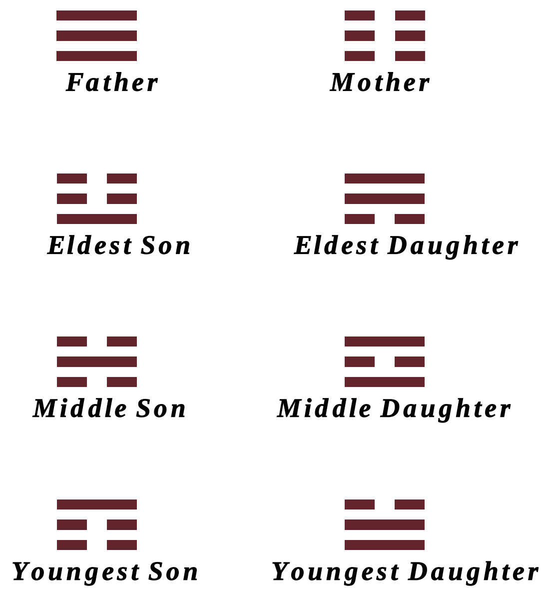
This hexagram depicts all of the lines mated with their proper correlates. Line one, dynamic, is married to his destined mate in line four; line two is united with her spouse in line five, and lines three and six are also correctly matched. In addition, each line is in its proper place -- the hexagram begins with a dynamic line and alternates in polarity through all six positions. The fifth line, which is almost always the place of the "ruler," is properly dynamic (as befits a sovereign), and the fourth line, which is the place of the "minister" is properly magnetic (as befits the servant of a king). We see in the overall symbolism some hints about the archetypal meaning of the syzygy -- the properly mated pair -- as well as about the correct relationship between the Self and its satellites.

The name of the sixty-third hexagram in all translations denotes the idea of accomplishment or completion -- the Work in its ideal or finished state. Thus the correct positions of the lines in the hexagram of Completion are an archetypal template by which the lines of all the other hexagrams are measured. This is a fundamental structural component of the ***I Ching***, and absolutely essential to a full comprehension of its meaning.

In addition to the gender polarity and position of the lines, the meaning of a hexagram is also determined by the characteristics of its component trigrams. Each of these has an almost endless list of symbolic attributions. The easiest scheme to remember while first learning the trigrams is the universal archetype of the "family."

First, there are the two trigrams symbolizing the father and mother -- the primordial pair of opposites which have through their coupling emanated the

forces symbolized by the other trigrams: their three male and three female children. These are the eldest son and eldest daughter, who are followed by the trigrams of the middle son and middle daughter and finally the youngest son and youngest daughter. Each member of this family has his or her own unique "personality" of symbolic attributes which influence the meaning of any hexagram in which they appear.



Note that the polarity of the lines in each pair of trigrams is exactly reversed. They are syzygies: perfectly matched powers which have emerged from the Supreme Ultimate via the primal pair of opposites. In these images we see yet another rendition of the basic gnostic conception of the creation of the multiverse.

In the relationships between the four dynamic trigrams and the four magnetic trigrams is found the same male-female polarity which is inherent in the lines themselves. Not only does each line have an inner tension in relation to its place and correlate, but the trigrams are also polarized as larger units within the figure. Seen in this way, a cast hexagram becomes a kind of evoked gestalt of polarized forces undergoing continuous change, caught during one instant in time.

The ***I Ching*** is a profound psycho-spiritual system -- one can live a full and moral life according to its principles without reservation. It was intended to

be used for this purpose, and a frivolous "Ouija board," or party game attitude is alien to its spirit. The book demands much from a student, and traditionally one of the first lessons to be mastered is the memorization of the trigrams and their basic attributes -- followed by the memorization of the hexagrams by name and number. It is my understanding that the original Chinese version of the ***I Ching*** had no identification table in the back of the book with which to locate the hexagrams: the student was expected to commit these to memory. This is not difficult, and one learns a great deal in the process.

A good way to begin is to study those eight hexagrams which are composed of identical trigrams:

1. -- The Dynamic
2. -- The Magnetic
51. -- Shock
57. -- Penetration
29. -- Danger
30. -- Clarity
52. -- Keeping Still
58. – Joy

The Judgments, Images and initial commentaries for these eight hexagrams provide an excellent introduction to the attributes of their component trigrams. It is the relationship between the trigrams which usually determines a hexagram's symbolic gestalt; the polarity of the lines within each hexagram is a more abstract elaboration of this initial relationship. Therefore it is first essential to learn the personalities of the trigrams.

The structure of the trigrams determines yet another dimension of meaning within each hexagram. A trigram may be described as a central line sandwiched between the line above and the line below it. This is the "central place" mentioned so often in the commentaries. The central places within each hexagram are the second and fifth lines -- which are also correlates. As noted, the fifth line is usually the place of the "ruler" of the hexagram. This is the throne of the king who rules all of the other lines as subjects. The second line in general, and the fifth line in particular, are stressed positions. Being central, they

symbolize the "middle way" or "golden mean." They are the fulcrums or balance points of every trigram, and represent that place where dynamic and magnetic forces are in harmony with each other.

This general idea is found in other symbol systems in the concept of the dialectic -- thesis and antithesis are in opposition until they are resolved in synthesis. The image of this is usually portrayed as some version of a triangle. We have already seen this in the Supernal Triad of the Kabbalah. Here the androgynous Supreme Ultimate (Tai Chi) divides to become the primordial male and female polarity of thesis and antithesis; yet we can see in the diagram that each one of these opposites may find its synthesis in the union from which it emanated. The dialectical process can move in either direction: "upward" toward synthesis, or "downward" toward differentiation. This is how the multiverse was created out of Unity. The Work is an example of an extreme synthesizing process; schizophrenia is an example of an extreme differentiating process.

Androgyne: Synthesis

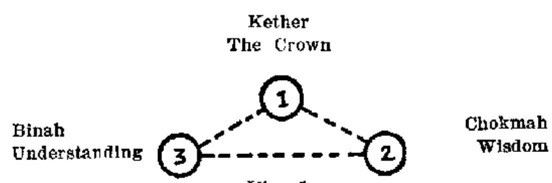


Fig. 1

Female: Antithesis Male: Thesis

The Supernal Triad as a Dialectic

In ***I Ching*** terms, the ideas suggested by the polarity within these images point toward the "middle way" or central place within the trigrams which make up each hexagram: Polarity is resolved in union; polarity is resolved in synthesis; polarity is resolved in the middle.

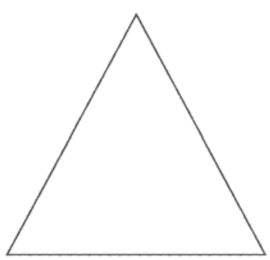
It is important to note that the middle way, the path of the mean, does not symbolize mediocrity, compromise or conformity to majority opinion, as is commonly implied by "middle class" or bourgeois morality. The middle way is a conscious recognition and acceptance of the whole spectrum of awareness and a conscious balancing of the polarities of either extreme. Bourgeois morality fears

and repudiates extremes; the middle way accepts them and integrates their force into a harmonious whole. While bourgeois morality represents the compartmentalization and repression of consciousness, the middle way is the means toward attaining its full realization.

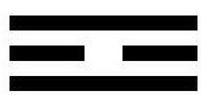
Two trigrams make up one hexagram. A hexagram is technically any figure containing six elements. If you look the word up, you will discover that the Star of David of Judaism (also called: Solomon's Seal or the Shield of David), is also a hexagram:

> *The Magen David ("Shield of David"), is a hexagram or six-pointed star formed by two equilateral triangles which have the same center and are placed in opposite directions. From as early as the Bronze Age it was used -- possibly as an ornament and possibly as a magical sign -- in many civilizations and in regions as far apart as Mesopotamia and Britain... It began to figure as a magical sign from the early Middle Ages.* (6)
>
> G. Scholem – ***Kabbalah***

It is not generally known that long before it became the emblem of Judaism in the 17th and 18th centuries, this was an esoteric symbol portraying the interpenetration of Heaven and Earth -- exactly the significance contained in the upper and lower trigrams of an ***I Ching*** hexagram. For our purposes here, in the symbolic sense, "triad" and "trigram" have identical meanings.



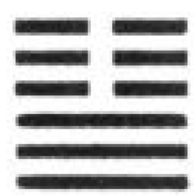
A Triad



A Trigram



Star of David



Hex #11, Harmony

Two Hexagrams

The hexagram in the ***Book of Changes*** which most closely approximates the balanced symbolism of the Star of David is number eleven -- Harmony. In it we see (in Legge's translation of the Confucian commentary): "The union of Heaven and Earth, and all things consequently united -- high and low, superior

and inferior are all in accord." The McClatchie translation states it less primly: "Heaven and Earth have now conjugal intercourse with each other, and the upper and lower classes unite together."

Once again we see how the deep psyche (the Pleroma) uses sexual metaphors to describe the basic polarities which animate spacetime. Dynamic and magnetic forces are polarized until they unite "sexually." This, in its ideal state, creates a synthesis, which in the Western Mystery Tradition is often portrayed as the so-called Hermetic Androgyne: a half-man, half-woman. The same idea is symbolized in Hindu- Buddhist iconography by the image of the primal syzygy: The god Shiva in sexual union with his correlate, the goddess Shakti.

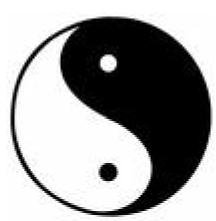


The Hermetic Androgyne



Shiva and Shakti

In the author's opinion, neither portrayal is as satisfactory as the *Tai Chi* symbol -- the image of the Supreme Ultimate which is holographically mirrored in each of its myriad manifestations. No matter how far we may stray from Unity, we cannot escape it, for ultimately we are all portions of one reality: we really are all One at the highest level of awareness.



Within the magnetic is the principle of the dynamic, and within the dynamic is the principle of the magnetic. Within the female is the seed of the

male, and within the male is the seed of the female. In Jungian parlence, every man has an "anima," or female component within his psyche, and every woman has an "animus," or male component within hers. Each principle contains its opposite.

To understand how sexual polarity can symbolize non-sexual situations, particularly in questions which relate to the inner dynamics of the psyche, we must refer to another ancient metaphor of consciousness which has been modernized in Jung's conception of the "Four Functions."

Awareness may be differentiated into four distinct components: First and most immediately, we have our physical senses which tell us that we are alive -- these constitute the foundation of consciousness within the body that Jung called ***Sensation***. Hot, cold, bright, dim, loud, soft, bitter, sweet, etc. are all differentiations of the pairs of opposites presented to our senses. Senses are specialized receptors for the comprehension of spacetime conditions, and sensations are therefore the "lowest" common denominator of human consciousness. The ancients symbolized this function with the element of Earth. To be "earthy" is to be sense- oriented. The Tarot equivalent is the suit of Pentacles.

Jung's second function of consciousness is that of ***Emotion*** or feeling. Love, hate, fear, anger, lust, etc. are all closely allied with the Sensation function in that they usually represent reactions to sense stimuli to one degree or another. Nevertheless, emotions are qualitatively more "abstract" and complex than our relatively "simple" sense impressions, and so they are symbolized by Water in the ancient classification. Emotions are to sensations as water is to earth. Emotions often "well up" in us like a tide of water. The Tarot attribution is the suit of Cups.

Third, is the ***Thinking*** function which our era places such a high value upon. This is the ability to differentiate and organize our perception and to make value judgements based upon it. For example, the Sensation of being burned by a hot stove may evoke the Emotion of anger. A primitive, unevolved consciousness might respond by striking the stove, but a psyche in which the Thinking function has evolved would be more likely to put some ointment on the burn and resolve to be more cautious around stoves in the future. Thought is more "abstract" and

complex than emotion, so the ancients assigned it the symbol of Air. As air is to water, so is thought to emotion. The Tarot classification is the suit of Swords. (As the sword cuts, so does thought differentiate.)

Finally, there is ***Intuition*** -- the most subtle kind of awareness. It is also the highest, because it transcends all other ways of knowing and brings us information from deep within the core of the psyche. The cliche example of intuition is the story of the individual who cancels an airplane trip on the basis of an "illogical hunch," which is confirmed when the plane crashes a short time later. This is just a highly dramatic portrayal of a state of consciousness which is actually always available to us -- if only we knew how to contact it. The ancient symbol of intuition is fire. As fire is more "abstract" and of a completely different category than air, so is intuition in relation to thought. The Tarot attribution is the suit of Wands.

Consciousness has evolved over eons and is still evolving. Humankind has passed through the Sensation and Emotion stages and is now generally focused in the Thinking phase of development. The technological and scientific discoveries of the last five-hundred years could only have emerged from awareness which was able to differentiate and synthesize. The Intuitional phase of development is the next great step forward for our species, but as yet there are relatively few people who have begun to develop it. The attainment of our full intuitional powers is the goal of the Work, and the ***Book of Changes*** is nothing if not a device by which one develops intuition.

When we assign the four ancient components of consciousness to either Heaven or Earth, we quickly see that Earth and Water belong to Earth, and Air and Fire belong to Heaven -- the primordial fire of the Heavenly sun being the parent of any earthly fire. The sexual attributions of these elements also fall right into line -- the Thinking function (Air) is associated with Logos, a masculine attribute, and Sensation (Earth) and Emotion (Water) are considered portions of Eros, the feminine sphere. The Intuition function, because it transcends all of the others can be considered androgynous -- it is the consciousness of the Self, which exists beyond the polarities of gender.

It is the thesis of this book that the Logos (Thinking function) is the key to the conscious evolution of the psyche. This is a tricky distinction which is too easily misunderstood. When the intellect differentiates and chooses and conscious intention rules, the Work can proceed. When the emotions, desires and appetites rule, the Work loses focus and growth is random and inconclusive. Therefore we see in the masculine and feminine attributes of Logos and Eros a symbolic hierarchy of value which a superficial understanding might easily misinterpret as some version of "male chauvinism." Not so! It is essential to remember that every psyche, male and female, has these same four functions operating within it: we are spiritual androgynes temporarily inhabiting sexually polarized bodies. For a woman to take offense at an oracle which tells her to control her emotions with her reason because these are symbolized in sexual metaphors is to refuse to acknowledge a basic truth of the unconscious psyche -- that *our spontaneous inner images choose to express themselves in this way whether we like it or not.* Since the highest forms of awareness are androgynous and intuitional, the sooner we can overcome our cultural conditioning on this matter, the better off we'll be. Indeed, the Work cannot proceed until we do so. For male chauvinists who may feel smug at these ideas, it must be emphasized that the ego is always "female" or magnetic in relation to the dynamic Self. In that sense we are all female.

> *The male force is that which acts upon the world, while the female force is that which allows the world to be receptive to God's power. This is the reason that we refer to God in the male gender when we pray. Of course, although we usually refer to God as a male, in His true essence He is without gender. We refer to Him as a male, however, because we want Him to act upon the world through the male force of providence. We then leave ourselves open to God's providence as a female is open to her mate.* (7)
>
> A. Kaplan -- ***Jewish Meditation***

If we substitute the word "Self" for the word "God" in the above quotation we can see it as a paraphrase of our concept of the Work.

As we saw in the preceding chapter, Jung associated the archetypal complexes with the instincts. Therefore we can generally assign them to the categories of Sensation and Emotion. The ego is ideally the choicemaker of the

psyche, and to it belongs the Thinking function. The Self, of course, is the source of all Intuition. In an unregulated psyche, the complexes gratify their desires through the senses and emotions, and the intellect generally serves to rationalize this behavior. The Self is relatively isolated under such circumstances.

In a highly evolved psyche, the ego consciously regulates the emotions and instincts according to the will of the Self. In terms of polarity, the ego is magnetic to the Self, but dynamic to all the other complexes. While the ***I Ching*** is probably the most sophisticated tool ever devised for consciously furthering the Work, the ego will soon realize that the Self which emanates from the oracle is not yet a unity: in gnostic terms, we are serving a high-level archon which is itself striving for union with the Supreme Ultimate.

In the Sensation, Emotional, Thinking and Intuitive modes of awareness as described by Jung, we see the same hierarchy which was conceived by the kabbalists as a series of "worlds": at the bottom is our physical world of Sensation which we call spacetime; next comes an Emotional realm which exists as a completely separate dimension, but which we actually experience as autonomous feelings. This is the so-called "astral plane" of occultism. Above these are two more dimensions of increasing abstraction from which we receive Mental and Intuitional impulses. Because they are clearly not "Earth" all of these realms have been conceived of as "Heaven."

The ***Book of Changes*** makes a great deal out of this distinction between Heaven and Earth, and the polarity which defines them: Heaven always being dynamic, yang or masculine, and Earth magnetic, yin or feminine. These are universal attributions -- no culture I know of thinks in terms of "Mother Sky" or "Father Earth." In Appendix VI of the ***I Ching***, entitled: The Orderly Sequence of the Hexagrams, is described the initial intercourse between Heaven and Earth:

> *Following the existence of Heaven and Earth, there is the production of all things. The space between Heaven and Earth is full of all these things. Hence [the hexagram] Ch'ien [Heaven] and [the hexagram] K'un [Earth] are followed by the hexagram Tun, which means fullness.* (8)
>
> Fung Yu-Lan -- ***A Short History of Chinese Philosophy***

Legge and Wilhelm translate "fullness" as "filling up," but this in no way alters the meaning here: this is the fullness of pregnancy -- the great sea-soup of incipient being, where everything has its beginning and ending. We emanate from this fullness -- all our thoughts, emotions, intuitions, indeed our very body, soul and spirit are formed by its templates. To act in spacetime is to give birth to something originating from the "fullness" of the psyche. To choose is to modify these forces; not to choose is to be modified by them. Of course the reader is by now aware that this fullness mentioned in the ***I Ching*** is identical with the gnostic conception of the Pleroma:

> *Pleroma: Gk -- that which fills, to make full. 1. Plenitude... b. The fullness of being of the divine life held in gnosticism to comprise the aeons as well as the uncreated monad or dyad from which they proceeded.*
>
> ***Webster's Third New International Dictionary***

We see in this definition that the Pleroma conceptually includes both the inner multiverse and the unity from which it emanated -- "Heaven" is every dimension through which our awareness unfolds before it is grounded ("earthed") in a physical spacetime body. What we call life is a continuous pressure from the Pleroma -- a current of energy originating in "Heaven" and terminating in "Earth." Life, the life- force, that which human beings experience as consciousness, is precisely an emanation. Dreams are emanations; thoughts, emotions, intuitions and the longing of the senses for their objects are also emanations. To "die" is to have this energy re-polarized away from spacetime to another terminal (another dimension or world) in the Pleroma. The energy itself never ceases, it just changes its terminal of focus.

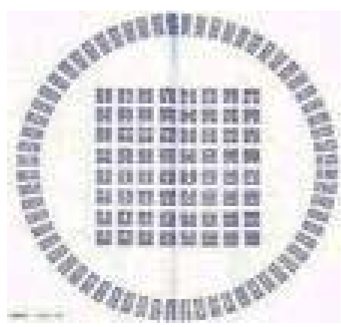
The two poles of this cosmic polarity of Heaven and Earth are often portrayed as geometrical shapes -- Heaven as a circle, and Earth as a square. The idea is found in the emblem of Freemasonry -- in the center of a compass superimposed upon a square (reminiscent of the Star of David) is the letter "G", which stands for God. (Older versions of the symbol substitute this letter with the image of an all-seeing eye.) The idea is that of the interpenetration of the Pleroma and spacetime dimensions (Heaven and Earth) in one unified whole --

this is the *unus mundus* (one world) of alchemy. God, Unity, the Supreme Ultimate from which all this emanated, is in the center. One could substitute the Tai Chi symbol for the letter "G" and be conceptually identical in meaning.



Masonic Symbol

Shao Yung (1011-1077 CE), a noted Neo-Confucian philosopher, is known for his round and square chart of the hexagrams which portray a square Earth within the circle of Heaven. Implicit is the idea of spacetime unfolding from within a greater dimension. It is significant to note that old Chinese coins are also round with a square hole in the center, and that a coin (the object by which an oracle is cast) is itself a Tai Chi symbol: it is one, yet has a heads and a tails side. If heads is feminine, and tails is masculine, the whole coin is androgynous: the side you see hides the side you don't see; animus is hidden in woman, and anima is hidden in man.



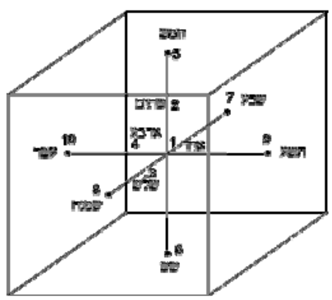
Shao Yung's Round and Square Chart of the Hexagrams

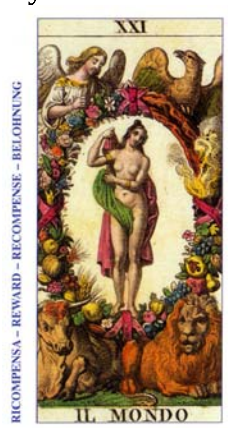


Ancient Chinese Coin

Each trigram in Shao Yung's chart represents a force in the multiverse. Each hexagram is a combination of the forces of two trigrams, and in their arrangement and sequence within the chart, in their union and interaction, combination and re-combination, are created all possible nuances of experience. The "energy field" generated by Shao Yung's chart is analogous to that symbolized by the kabbalistic Cube of Space, and the Tarot arcanum, the Universe (or World) card placed at its center symbolizes Huai-Nan Tzu's observation:

> *Indeed, one cannot put a compass to the roundness of heaven, and one cannot put a carpenter's square to the square of the earth. From antiquity to the present, we call that "time;" the four quarters, up and down, we call that "space." The Way lies in their midst, but no one knows its place of origin.* (9)
>
> Huai-Nan Tzu -- Taoist, 2nd Century BCE





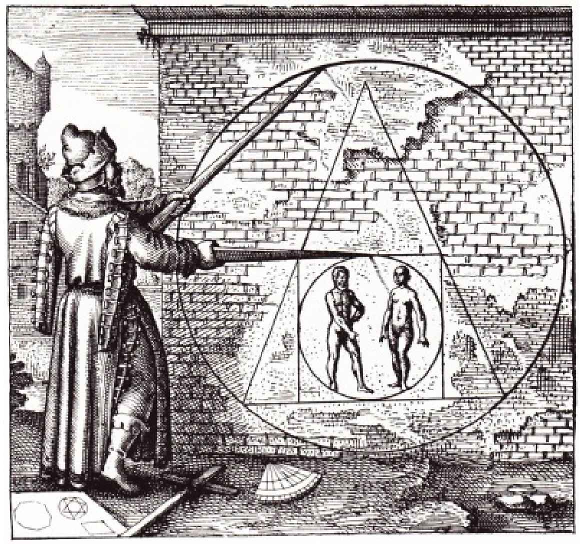
Cube of Space ***Tarot Universe or World***

While plastromancy may seem to modern consciousness as a rather far-fetched means of divination, it makes sense when understood in relation to the symbolism of the tortoise in China, where the “circular” carapace above represents Heaven, and the “square” plastron below symbolizes Earth. Seen in this way, the modern coin oracle, because of the shape of old Chinese coins, actually becomes an analogue of the ancient tortoise shell oracle.

Whether we are able to recognize them or not, archetypes are continuously emanating into our spacetime awareness in delightfully creative ways. In these symbolic images are keys to a wider comprehension of the recurrent universal

problems of life in a spacetime dimension. The reader should by now have sufficient information to be able to tackle a famous old alchemical diagram:

Here followeth the Figure conteyning all the secrets of the Treatise both great & small



In this necessarily brief introduction we have examined only a few of the many symbolic correspondences between the images found in the ***I Ching*** and those of other traditions. There are many more, but the point has hopefully been made that the Inner Truth which informs our choices for the proper regulation of the Work emanates from the Self via the structure of the oracle. ***The Book of Changes*** is itself a powerful template for the modification and evolution of consciousness. As our comprehension matures, so does our behavior. This process continues until the actual physical use of the oracle becomes superfluous: this is the completion of the first phase of the Great Work.

FOOTNOTES

1. E. R. Dodds -- ***The Greeks and the Irrational,*** University of California Press, Berkeley, 1951, Pg. 184
2. A. Jones, ed., ***The Jerusalem Bible, Doubleday,*** Garden City, NY, 1968, Pg. 320
3. J. Legge, ***The I Ching,*** Dover, NY, 1963, Pg. 373
4. P. Davies -- ***Superforce,*** Simon and Shuster, NY, 1985, Pg. 199

5. Graves, R. & Patai, R. -- ***Hebrew Myths,*** Greenwich House, New York, 1983, Pg. 24

6. G. Scholem -- ***Kabbalah,*** New American Library, NY, 1978, Pg. 362

7. A. Kaplan -- ***Jewish Meditation,*** Schocken Books, NY, 1985, Pg. 154

8. Fung Yu-Lan -- ***A Short History of Chinese Philosophy,*** Free Press/Macmillan, NY, 1966, Pg. 171

9. Huai-nan Tzu -- quoted in W. Baskin, ed. -- ***Classics in Chinese Philosophy,*** Philosophical Library, NY, 1972, Pg. 255

Note: This is the edited version of Chapter Four as it appears in the Appendix to ***The Cracking Tower***.

CHAPTER FOUR

THE MANAGEMENT OF THE WORK

> Something empirically demonstrable comes to our aid from the depths of our unconscious nature. It is the task of the conscious mind to understand these hints. If this does not happen, the process of individuation will nevertheless continue. The only difference is that we become its victims and are dragged along by fate towards that inescapable goal which we might have reached walking upright, if only we had taken the trouble and been patient enough to understand in time the meaning of the numina that cross our path.
>
> Jung – ***Answer to Job***[1]

The principal differences between a gnostic who undertakes the Work and a conventional religious believer are mostly differences of perceptual sophistication. The gnostic constantly monitors his inner images, constantly confronts the changing situation within his psyche, and reacts to these changes in terms of a constantly evolving standard of behavior—this is the essence of existential engagement, and obviously not everyone's cup of tea. The traditional religious adherent lives according to a relatively fixed canon of belief and is not usually confronted with a continuously changing set of goals and expectations; his beliefs are shared by others of his creed, and questions of behavior are usually interpreted for him by recognized authority figures. He doesn't have to do much more than stay within the structure provided by his faith. The work of the gnostic is also restricted by a set of assumptions, but he is required to realize them within the unique situation of his own evolving psyche. The differences between the two approaches might be compared to a traditional symphony performance and a jazz improvisation.

The first thing that happens when one begins to use the ***I Ching*** seriously, is an appalling confrontation with a transcendent living personality that usually appears so alien as to be considered a “not-me”—a kind of god. The hypothesis of

this book is that this personality is the Jungian Self, which is the nucleus of one's unconscious psyche. As Jung discusses many times throughout his work, the Self is an archetypal power, a "god-image"—transcendent, numinous, and beyond the full comprehension of the ego. This power really is like a god—it has knowledge that we cannot even begin to imagine, and its larger purposes in our life are so far from clear that sometimes we wonder if it really has our best interests at heart.

Because of modern religious conceptions, particularly among certain Christian sects, there is a popularly pervasive image of "God" as a kindly, loving father-figure. This is an obvious and understandable reaction to the terrible Yahweh of the Old Testament—a god of forgiveness is certainly much easier to live with than a god of irrational wrath. The empirical fact is that Jung's Self appears to the ego more often as Yahweh than as Christ. The Self is, quite simply, a numinous, incomprehensible, and fearsome archetype. We know little or nothing about the Self other than that it usually appears to the ego as a form of deity. Jung was deeply concerned with the problems inherent in learning to live with this cosmic authority figure:

> The other way of looking at it is from the standpoint of the archetype. The original chaos of multiple gods evolves into a sort of monarchy, and the archetype of the self slowly asserts its central position as the archetype of order in chaos ... In the Christian myth the Deity, the self, penetrates consciousness almost completely, without any visible loss of power and prestige ... Man is merely instrumental in carrying out the divine plan. Obviously he does not want his own destruction but is forced to it by his own inventions. He is entirely unfree in his actions because he does not yet understand that he is a mere instrument of a destructive superior will. From this paradox he could learn that (whether he will or not)—he serves a supreme power, and that supreme powers exist in spite of his denial ... Through his further incarnation God becomes a fearful task for man, who must now find ways and means to unite the divine opposites in himself.[2]

The Self is, quite simply, the most demanding force you will ever confront in this life. The ubiquitous biblical concept of "the fear of God" is proof that the ancients had few illusions about this sentient force whom they tried to obey. This entity appears to us as the supreme archon of the psyche, and the first fact to accept about it is that the Self is not rational in the sense that the ego defines that term;

neither is it exactly irrational—the purposes of the Self actually transcend rationality—they are extra-rational.

The truth of the Self lies in an intuitional realm in which reason, as we understand it, is somehow beside the point. There are many times that the oracle will imply actions that don't make much sense to an ego-oriented consciousness. Your ego will conclude that the oracle is wrong, or that you have somehow failed to understand the message, and you'll do what makes sense within your limited belief system. The oracle will continue to confront your ego with this error—always in terms that make no bones about the inferiority of your choice of action. Dream images will begin to parallel the oracle responses until it becomes shockingly apparent that there is a definite counter-will within the psyche which opposes the ego's actions.

It is usually at this point that the ego must make its first major decision—whether to continue living "as usual," basing its choices on the kaleidoscope of everyday experience, or to literally relinquish its illusion of free will and follow the dictates of this inner voice. The courage required to make the latter choice is often the courage of total desperation. It is the courage of one who has tried everything else and found that no matter what he does, his situation somehow always returns him to a point of existential confrontation. It is only when one has taken enough carousel rides on the Wheel of Life to know that he is just going around in circles that he is willing to step off into the unknown and see where it might lead. The fact that it might lead to schizophrenia is one of the unavoidable risks of such a choice, but usually by that time even schizophrenia might seem preferable to another round-trip on the carousel. Thus begins the Work.

The stresses encountered by any rational human being in relinquishing his choices to the patterns evoked by falling coins and a Chinese oracle book cannot be appreciated until one tries the experiment for oneself. The point is that, although reason rebels strenuously against such a course, the oracle creates its own logic that cannot be rationalized away. Quite simply, there is abundant evidence for a supreme intelligence at work—an intelligence that is usually so numinously wise that only a fool would ignore it.

Jung, as a twentieth-century psychiatrist, counseling twentieth century patients, could hardly have achieved the stature that he did if he had advised his clients to obey completely all of the implications of their inner imagery—few people are willing to go that far in their individuation. One-hundred-percent devotion to the Work is therefore an extreme position adopted only by those who are unwilling, or unable, to compromise. Jung himself opted for a state of continuous confrontation between ego and Self:

> Conscious and unconscious do not make a whole when one of them is suppressed and injured by the other. If they must contend, let it at least be a fair fight with equal rights on both sides. Both are aspects of life. Consciousness should defend its reason and protect itself, and the chaotic life of the unconscious should be given the chance of having its way too—as much of it as we can stand. This means open conflict and open collaboration at once. That, evidently, is the way human life should be. It is the old game of hammer and anvil: between them the patient iron is forged into an indestructible whole, an 'individual.'[3]

This is as good a description of the stresses of the Work as I know of.

The ***I Ching*** is a book which is "read" in a different sequence by everyone who uses it. No two people receive the same series of answers, and so in a very real sense, the oracle is unique for everyone—there are as many ***I Chings*** as there are people who consult it. ***The Book of Changes*** adapts itself to the psyche of each of its users. Likewise, the Work begins exactly where you pick it up in your life. Unlike a conventional religious dogma to which the worshipper must obediently adhere, the ***I Ching*** is a template that conforms to each individual's unique situation and then leads the seeker toward his or her own latent ideal. The difference is exactly the difference between the concept of a universal God and an individual Self. Although the Work does consist of general precepts and principles, they are ultimately just a universal framework within which each person must achieve his own uniquely individual potential.

The ego dwells in a body within a space-time dimension. A whole panoply of forces are continuously welling up from inside this ego-body in response to constantly changing external circumstances. To be a human being is to make continuous choices from an almost infinite number of possibilities of action. Each choice has its consequence, which in turn demands new choices. The life of any

individual is exactly defined by the choices made during this existence in space-time. If an ego makes its choices on the basis of the partial realities ("illusions") of this dimension, without any reference to the center of consciousness (the Self) which dwells beyond space-time, then that lifetime is largely determined by chance and circumstance.

If, on the other hand, the ego has learned to carefully differentiate the forces emerging within the psyche and has identified the Self as the source of its being, then prudent choices made in this dimension can be directed toward a goal transcending space-time conditions. This transcendent "purpose" has been clearly identified by the Jungians as "the goal-directedness of psychic energy":

> It is as though all events are manifestations of some purposive force, a force which has been appropriately termed "the goal-directedness of psychic energy." It is this energy which provides the thrust for the individuation process.[4]

The philosophical term for this concept is the word *teleology*. It is an indispensable paradigm for comprehending the Work.

> **Teleology:** 2: the fact or the character of being directed toward an end or shaped by a purpose—used of natural processes or of nature as a whole conceived as determined by final causes or by the design of a divine Providence and opposed to purely mechanical determinism or causation exclusively by what is temporally antecedent.[5]

Simply put, teleology deals with the idea of ultimate purpose and meaning in life. Is there an "objective" ideal or goal toward which our lives are directed? Is there a transcendent meaning giving shape to our lives? If we accept the evidence of Jungian analysis, personal experience with the ***I Ching***, and countless other manifestations of the gnostic template, the answer is clearly in the affirmative.

Scientism ("science" experienced and interpreted by some rationalists as an emotionally based religion) repudiates the concept of teleology because of scientism's refusal to recognize any force existing outside of what can be demonstrated by draconian standards of proof and repeatability in the "real world" of space-time. According to its canons, any hypothetical forces

transcending space-time, such as the Jungian archetypes (who ignore such puny, man-made rules), are outside of the game, hence cannot exist.

Scientism is very suspicious of subjective awareness (despite the fact that all differentiated awareness is by definition subjective), and doesn't generally consider our means of perception—consciousness itself—as a legitimate category of observable nature. When directed outward into space-time, consciousness is somehow considered to be adequately objective, but not when directed inward. Despite the admittedly complex problems involved in studying subjective phenomena, this perspective is still an absurdly limiting restriction upon what one will allow oneself to observe.

I only mention this prejudice here because it is the prevailing social context within which one must pursue the Work, and is a powerful force challenging our higher intentions. If in Jung's metaphor the extrarational demands of the Self constitute the hammer, then the superrational expectations of conventional belief systems constitute the anvil, and “the Work” is consciousness being bludgeoned into shape between them. The key to sane survival lies somewhere in a dynamic balance between the forces of two diametrically opposed worlds.

The ***I Ching*** identifies these two realms as the “World of Thought,” and the “World of the Senses.” These correspond with the unconscious psyche beyond space-time (the gnostic Pleroma) and the physical dimension of space-time itself. Heaven is associated with the World of Thought, and Earth is associated with the World of the Senses. The ***I Ching*** is a bridge that connects the two realms and makes possible a complete circuit between them. The Work consists of keeping this circuit open and flowing.

The sequence goes something like this: the ego is confronted with a situation requiring a choice. Perhaps there is a strong desire involved, but the ego has had enough life experience by now to know that choices involving the indulgence of desire often result in consequences that directly interfere with larger life goals. A decision must be made, so the ego carefully differentiates the situation and writes it out in the form of a question. (Energy from the World of Thought is organized and condensed into language, then emanated into the

World of the Senses in the form of writing.) The ego then takes further action in the form of throwing the coins and recording their configurations—thus a hexagram (a magical figure of six elements) is created. This hexagram is studied, and the images evoked are interpreted in reference to the situation under question. The hexagram is, in Jungian parlance, a "readable archetype"—a message from the Self to the ego.

Oracle consultation is predicated on the hypothesis that the Self exists outside of the restrictions of space-time. It observes the unfolding life situation from the center, or nucleus of the psyche, and can thus see probabilities that do not yet exist in the physical dimension. In other words, the Self is able to see which choices will result in which consequences. The ego, locked in space-time, only perceives an extremely limited set of probabilities, and has no conception of the long-range consequences of what may appear to be a very insignificant choice. This disparity can obviously cause great stresses in the conduct of the Work because here is where the goals of ego and Self become confused, and it is precisely within this conflict of interests that the often irrational nature of the Self manifests itself. William Butler Yeats was for many years in communication with guiding entities who often exhibited these traits—if we substitute his word "Spirit" with Jung's concept of the "Self," we receive a frighteningly accurate description of the phenomenon:

> The Spirit ... may know the most violent love and hatred possible, for it can see the remote consequences of the most trivial acts of the living, provided those consequences are part of its future life.[6]

As long as the ego makes its choices on the basis of restricted vision and autonomous desires, one's life is largely determined by unconscious fate. When the ego gives up its freedom of choice to the direction of the Self, one begins to attain one's full potential as a human being because it is now following the Self's intent. However, it is the ego's unique responsibility to maintain some degree of equilibrium between the conflicting demands emerging from the psyche. If we accept Jung's equation of the Self with the god image, then this sometimes demands that the ego have the courage to, in effect, rebel against "God"—without, however, repudiating "His" ultimate purposes or severing contact with the Work.

This is the essence of gnostic existentialism and precisely what it's like to be psychologically bashed between the hammer of Heaven and the anvil of Earth.

The ***I Ching*** is the most immediate and reliable way I know of to maintain contact with the Self. The cast hexagram becomes a kind of mirror by which the ego may see the larger aspects of the situation and come to a decision about them. The structure and imagery of the hexagrams is such that extremely subtle nuances of meaning may be communicated—indeed, highly sophisticated conversations between the ego and the Self are possible once the ego has learned how to use and interpret the symbolism of the oracle.

More likely than not, the hexagram will image some form of nonaction. Even a superficial familiarity with the ***I Ching*** reveals that a large proportion of its answers suggest choices in which forces are kept under restraint, or no action at all is taken. Westerners are very action-oriented—we habitually think in terms of “doing something,” and are not generally used to the profound idea that *not doing anything* is often one of the strongest options we have.

In terms of inner work, what effect does this have? First, the archetypal complexes are immediately frustrated. If the Work is just getting under way, for perhaps the first time in the ego-body's current sojourn in space-time the complexes are unable to have their way. The ordinary individual lives according to the dictates of desire—his life is shaped by choices that originate from his own particular constellation of archetypal complexes. He rationalizes these choices in many ways, not realizing that his rationalizations actually reflect the satisfaction of unconscious drives. Of course, it is normal for the Self to play an indeterminate role in the ego's choices—the unconscious participation of the Self in any individual's life is dependent upon many variables, but one cannot be said to have fully engaged in the individuation process until the ego becomes conscious of the Self and consciously chooses on the basis of the Work's overall intentions. There is a great deal of difference between an unconscious “Saint” and a gnostic who is fully aware of everything he does and why he does it.

At any rate, nonaction is one of the basic principles for the transformation of awareness. The symbolism of alchemy in the Perennial Philosophy revolves around the metaphor of the ego-body as a hermetically sealed vessel that is slowly

heated until its contents are transformed from a lower to a higher state of matter. The image of a pressure cooker is perhaps more accessible to modern understanding—particularly because the pressure cooker releases just enough steam to prevent the vessel from exploding yet still allows its contents to be rapidly transformed. Alchemically, the ego-body is the vessel of transformation, and the complexes of the unconscious psyche (the “beyond within”) are the contents to be altered “from lead into gold.” When one does not act as usual in a given situation, the complexes are unable to express themselves in space-time. This creates pressure within the psyche. If one continues to refrain from action, the pressure builds up and the psyche is stressed. Over a long period of time, considerable tension accumulates—only one who has commenced the Work can fully comprehend the incredible levels of stress that are created in this fashion. This is the infamous Dark Night of the Soul encountered by everyone who accepts the Work. The proper role of the ego is that of conscious choice-maker for the Self in space-time—the entire success of the Work depends upon the ego's will to hold the line. At certain times during this process, the ego-body is little more than a psychological bomb on a very short fuse. Even the slightest release of tension results in failure—the Work must then begin all over again. (Anyone who has tried to quit smoking, maintain a strict diet or restrain any compulsive habit or appetite will recognize the difficulties confronted here.) Given enough time and perseverance, the ego begins to gain more and more control over its inner forces, there are fewer failures, and gradually one becomes aware of permanent changes taking place within the psyche. This is the essential meaning and purpose of Alchemical transformation.

From this it is obvious that willpower has to be one of the cornerstones of the Work. The ***I Ching*** alludes to this faculty over and over again in almost every hexagram. Legge translates it as “firm correctness.” Wilhelm uses the phrase “perseverance furthers.” Blofeld renders it as “righteous persistence,” and Liu generally says “persistence.” All of these phrases could as easily be interpreted as “willpower.” The perseverance of the ego is essential to the success of the Work. In alchemical symbolism, the ego's willpower can be seen as the release valve on the pressure cooker.

We live in an era that generally rejects such notions as these in the name of liberation from the totalitarianism of a Puritan past. The pendulum has swung from the extreme repression of Victorian morality to a modern ethic of almost total permissiveness. (Two hours of prime-time television viewing will confirm this observation.) For all of its popular acceptance by the general culture, this unrestrained freedom is regarded as a symptom of pathology by at least some mental health professionals:

> Borderline personality [disorder] has been considered an independent diagnostic entity, a disorder of developmental arrest, a psychostructural disorder defining the boundary between neurosis and psychosis, a set of syndromes with varying genetic bases, a personality disorder related to, but poorly differentiated from, a hysteria/sociopathy cluster, and a mixed set of affective and personality disorders. The issue is further clouded by the apparent ubiquity in our culture of emotional immaturity, self-gratification, impulsive use of drugs, sexual promiscuity, identity confusion, unstable love relationships, and other traits. This has suggested to some that our culture is dominated by narcissistic and borderline features. The diagnosis of borderline has become a catch-all, and "the borderline patient appears to be the problem of our time."[7]

As we have seen, the path of the mean repudiates, and eventually transcends, both of the extremes of repression and permissiveness, but when one first begins the Work, it may seem that the Self is a psychic Puritan demanding that the ego stifle almost every impulse emanating from the psyche. This is a particularly painful phase of the Work, but it doesn't last forever, and it is based upon universally recognized principles:

> The diseases of the soul are bad character traits, i.e., moral vices. Since they are in the appetitive part of the soul, where they are entrenched by habit, knowledge alone does not suffice to effect the cure. The sick soul must repeatedly perform actions that are opposed to his vice in order to make his character traits conform to the mean ... The repetition of the appropriate actions over a period of time can reshape the passions, producing new moral habits, so that reason can take command over the appetitive part of the soul.[8]

The traditional vehicle of communication from the Self to the ego takes the form of dreams. These are, of course, vital to the Work and must always be monitored—the ego cannot afford to be unaware of any information emerging

from the psyche. Suffice it to say that what Jungians call "the symbolic life" is the template for the individuation process, and the symbolism of the oracle and the symbolism of dreams both reflect the same inner reality.

Nevertheless, it must be remembered that the unconscious is the domain of all the archetypal complexes, of which the Self is only the estranged nucleus. Some dreams (in the author's experience) seem to reflect confusing subordinate positions among the archetypal complexes—habitual powers which, once the Work has begun, will conjure images to maintain their status. Therefore, for immediate insight the ***I Ching*** is usually a more comprehensible guide to choice. Once one has learned the structure and symbolism of the oracle and experienced its teleological consistency, it is seldom that the message is misunderstood.

There is no way to adequately describe this process – it can only be experienced subjectively. It must be reemphasized that the Self, as a numinous archetype, transcends conscious concepts of propriety – it is common for oracle messages to lead one into extremely stressful situations which are apparently essential for transformation. It is always the ego's choice of how far to take these injunctions, and it is usual to be frequently tested for one's comprehension of principles. Refusal is a legitimate choice which will always take you to your next challenge: "Rome wasn't built in a day."

Conceptually, the Work is very simple—it consists of soliciting, understanding, then obeying, as much as possible, the will of the Self. This is the most challenging task you will ever undertake in your life.

Footnotes

[1] Jung (1973), p 98

[2] Jung (1969), (Page reference lost)
[3] Jung, C. G., *Archetypes and the Collective Unconscious*, quoted in, Whitmont, E. C., *op. cit*., p. 264.
[4] Singer (1972), p. 271.
[5] Webster's Third New International Dictionary (1966).
[6] Yeats (1966), p. 235.
[7] Horevitz and Braun (1984), p. 72.
[8] Weiss and Butterworth (1983), p. 12.

CHAPTER FIVE

CONSULTING THE ORACLE

> Exactly what will happen cannot be predicted. In that way one could say that an oracle is never accurate. That is what is so irritating and what rationalists always use as an argument against oracles, for an oracle always uses a kind of general symbolic picture, which can be interpreted, like all symbols, in many forms and on many levels.
>
> M.L. Von Franz -- ***Divination and Synchronicity***

There is a wide range of attitudes about the ***I Ching*** among commentators which runs from awe to near-frivolity. Blofeld's position is one of religious ritualism -- he recommends that the book be wrapped in a silk cloth when not in use and kept "at an elevation not lower than the shoulders of a man standing erect." One should wash one's hands before consulting the oracle, and follow a relatively long list of ritual observances, such as burning incense, facing in a prescribed direction, performing three prostrations, etc. He says:

> Since we should consult the ***I Ching*** only on serious matters, it is well to set about it in a spirit of seriousness and to be prepared to spend an hour or so on each consultation, just as when we consult a lawyer or psychiatrist.

The opposite end of the spectrum is found in Sam Reifler's introduction to his poetical re-phrasing of the ***I Ching***:

> As a parlor game the ***I Ching*** is lots of fun. Because of the psychological and moral depth of the oracles, an ***I Ching*** session can be a significant, illuminating exercise in social interaction and self-revelation. However, as a solitary diurnal ritual, the ***I Ching*** can be a neurotic and ineffectual shortcut to decision for individuals whose anxious indecision leads only to inaction: our *mal de siecle.* Used in this way, the ***I Ching*** is a compulsive act, the meanings of the hexagrams are obscure and unfelt, and the ritual becomes a substitute for normal reactions to experience.

There is truth in each of these positions -- an overly "serious" approach removes the experience of the oracle from the context of everyday reality, yet a party-game attitude can reduce it to the level of spiritual strip-poker. To over-value the ***I Ching*** is to worship the finger that points at the moon; to under-value it is to treat it like a Chinese fortune cookie. That the ritual can become "a substitute for normal reactions to experience" can be either

good or bad -- depending on one's intent. I have experienced it both ways, and suggest that the reader will only understand this paradox if he or she does likewise -- it is a necessary part of learning to find the middle way.

The Work requires both a worker and the proper equipment to do the job, and any competent worker must first learn how to use his tools correctly. It is my position that the ***Book of Changes*** is neither more nor less than a tool for the accomplishment of the Work, and like any tool it should be used in a workmanlike manner -- neither over-valued for its own sake, nor treated like a toy to be left outside in the rain.

An attitude of superstitious awe probably harms the Work more than one of banal familiarity, since the oracle itself will correct the latter view if the querent is even remotely sensitive to what is being evoked in the hexagrams. It's when we assume the attitude that we are in communication with God Himself that we restrict the Work through an excess of reverence and timidity. We aren't talking with a Supreme Being, but with our own transcendent Self, and the Self, although it often behaves like the wrathful Jehovah of the Old Testament prophets, really just wants you to pay attention and follow its guidance. You, as ego, are only the temporary projection of this much larger entity, and your ego-centric goals in spacetime are regarded by the Self as myopic and illusory.

The situation may be compared with the way we would regard the obsessions of a nine-year old child in relation to our own goals -- particularly if we were forced by circumstances to rely totally on the child to perform some action vital to our objectives. Here the kid is completely entranced with the latest playground fad, and you must somehow convince him to take the larger view of a situation which demands some adult decisions. If we further assume that your only communication with the child can take place via symbolic minimum-word telegrams, one begins to see the situation from the Self's point of view. It's little wonder that the Self sometimes behaves like a frustrated and irrational tyrant.

It is a common limiting belief that you are permitted to cast only one hexagram per question -- more than this is somehow "abusing" the oracle. This attitude comes from a literalistic interpretation of the Judgment in hexagram number four, *INEXPERIENCE:*

> I do not seek the inexperienced youth, but he seeks me. When he shows the sincerity proper for divination, I instruct him. If he asks two or three times, that is troublesome, and I do not instruct the troublesome.

The fact is that sometimes just one hexagram does not provide enough information about the matter under question. A workmanlike approach presupposes that one uses all the tools available to accomplish the job at hand. A carpenter who wields his hammer only enough to pound nails halfway is hardly furthering his work -- indeed, he is creating an absurd and needless handicap for himself. The Work demands that the ego understand what is going on, and the Self will always provide answers up to the point where the ego has sufficient information to make a meaningful choice. One need never worry that he won't be told when he has gone too far -- the oracle seems to take positive delight in putting the ego in its properly subservient place.

The ego, on the other hand, must never allow itself to be so intimidated by the Self that it is afraid to ask questions of the oracle -- that is the only way to learn. Look at it this way -- the Self is just "you" on a higher octave. A proper interaction demands your acknowledgment of its superior authority, yet not to the extent that you deny your own reality as an ego doing its best to cope with a world it never made. A playfully adversarial relationship with the Self is probably healthy, as long as it isn't taken to the point of harming the Work. In other words, it's OK to be "familiar" with the Self, and it is essential to stand up for your legitimate rights. These can only be determined by your deepest intuition guided by the general principles of the Perennial Philosophy. In other words, consistently life-negating messages from the oracle must be thrice-carefully evaluated. You are participating in a Mystery, and it is the essence of Mysteries that they don't make immediate sense -- be careful in how you interpret them!

Carol K. Anthony, in her book, ***A Guide to the I Ching***, provides some extremely useful and common-sense guidelines for consulting the oracle:

> The ***I Ching*** rarely jumps from subject to subject. It teaches only one lesson at a time; to try to make it do otherwise is opportunism. Because of this, it is good to construct at least three hexagrams, to allow space for the subject to be developed. These, together with their changing hexagrams, make up a basic conversation for the beginning student.

It should be noted here that the commentators of all the versions of the ***I Ching*** I have ever read stress the importance of the "changing hexagram." This is the new hexagram which is created by the stressed lines of the cast hexagram. The theory is that when three heads or three tails come up in a figure they change into their opposite -- yin

becomes yang, and vice-versa. For example, suppose you throw hexagram number forty-two, INCREASE, with the fifth line stressed (in this case, three tails): Because line five is stressed, it "changes" into a yin line, creating a new hexagram -- here, number twenty-seven, *NOURISHMENT*. This new hexagram is studied along with the cast hexagram as pertaining in some way to the matter at hand. Some commentators say that the new, or changing hexagram refers to the outcome of the current situation -- it indicates how the whole thing will turn out in the end.

However that may be, a continuous and intense study of the ***I Ching*** over half my lifetime has convinced me empirically that the changing hexagram is of relatively minor importance in interpreting any given oracle. Although one often gains varying degrees of additional insight into the matter at hand by considering the changing hexagram, as often as not it degenerates into an arbitrary exercise in trying to force symbolism into a pre-conceived framework. Although I do not ignore the changing hexagram, neither do I try to make more out of it than is immediately and naturally suggested by its image.

By the same token, some commentators place a good deal of emphasis on the creation of the "nuclear hexagram" -- a mildly complicated method of evoking yet another figure from the inner relationships of lines two through five. I will not describe this or how it is derived, since my experience has convinced me that the method renders an already complicated system even more complex to no particular advantage. For those who are interested, the subject is adequately covered by Wilhelm.

In terms of the Work, what is most important is that the ego understand the situation from the point of view of the Self. Just dealing with the hexagrams and their lines will keep you busy for at least one lifetime of study. To complicate this essential study through the creation of further abstractions suggests those abuses of thought which produce querulous arguments about how many angels can dance on the head of a pin. The quickest way to kill an intuitive experience is to structure it to death with thought.

The ego, as a spacetime entity, seeks information pertaining to a continuously unfolding situation. The Self, existing beyond spacetime -- a dimension where time in some way is not "linear" -- provides images of proper choices for the attainment of its own transcendent goals. The form in which the question is asked is usually structured in some way by spacetime conditions, although the answer received can often only be interpreted provisionally in terms of past, present or future.

Time is very fluid in the ***Book of Changes***. Since the Self apparently dwells in a timeless dimension and seldom feels the necessity of responding to the ego's time-structured illusions, any given hexagram must be tentatively approached as an image of that which has been, is, could be, or will be. In addition, the hierarchy of the lines in the hexagram often images a temporal sequence. In this way extremely subtle answers can be suggested -- what may appear to be a puzzling and irrelevant image in terms of the ego's expectations, often becomes the Self's wry comment on the situation, the question, or the motivations which inspired it in the first place.

For example, suppose you receive a stressed fifth line in hexagram number nine, *PASSIVE RESTRAINT*, in response to a query:

> Shows its subject possessed of sincerity, and drawing others to unite with him. Rich in resources, he employs his neighbors in the same cause with himself.

This can symbolize many different situations, but in its essence it suggests a passive strength, the aura of which inspires unity and cooperation from others in relation to the one so possessed. The oracle could be saying that this is the situation now prevailing, in which case it would be a compliment. Or, it could be prescriptive, saying that this is what you must do to harmonize the situation at hand -- in which case it becomes a mild rebuke, implying that you must pull yourself together. It cannot be emphasized too strongly that every line in every hexagram of the ***I Ching*** can refer to either the external or internal dynamics of the situation under question. Since spacetime is a reflection of the Pleroma, the "others" who unite with the subject of the above line can be either other people in one's spacetime situation or autonomous complexes within the psyche. Sometimes it can refer to both.

Like a carrot on a stick, the oracle addresses the next level of the ego's evolution -- one which is always just on the threshold of full conscious realization. Because of this, one never becomes a "master" of the ***Book of Changes*** -- the answers never cease to be a challenge to one's complete understanding. For this reason, "obvious" answers should always be examined very carefully. Quite simply, the Self is a teacher, and the aggregate of its answers always implies an open-ended evolution of the ego's awareness.

This "tentative teleology" is necessitated by the fact that the future is plastic, and to a large extent dependent upon our choices in the present. The actual choices available to

any given individual at any given moment are nearly infinite, though the probable choices are limited severely by the accumulated consequences of his past choices -- that is, by his "personality." When one undertakes the Work, the ego finds itself deliberately not choosing on the basis of this old pattern. The Self now selects a new pattern of choices, and in the process transforms the psyche. Obviously, the degree to which this can take place is dependent upon the ego's willingness to go along with it -- a frame of mind which itself usually takes many years to mature.

Once this is understood, the ego begins to alter the structure of its expectations to conform to the expanding gestalt of the Self's imagery. Instead of asking questions based on either/or concepts, you begin to structure your queries in terms of images of an eternally unfolding situation, which is what life is anyway: "What forces are operating now?" "What do I need to know regarding X?" "Give me an image of my current position." This does not mean that either/or questions are never appropriate -- it simply acknowledges that the ego must learn to think in terms of process and change in relation to a transcendent goal which is seldom fully understood. In its simplest terms, you have to learn how to trust the Self, and at the same time how to ask your questions in ways which give the Self the widest possible scope for a numinous response. A numinous response is one in which the ego is given a sudden, shocking insight into its situation which transcends "normal" everyday perception.

If we accept the common analogy between the ***I Ching*** and a computer, we soon learn that our answers are largely determined by the way in which the questions are phrased. "Garbage in, garbage out," is applicable to the ***Book of Changes*** as it is to computer programming. This doesn't mean that the oracle won't always provide a meaningful response -- it means that our ability to comprehend the response is almost entirely dependent upon our ability to structure a meaningful question. Some commentators feel that the best way to approach the oracle is with no question at all:

> The ***I Ching*** may be approached by a direct question, or simply be consulted with no question at all. A specific question is useful at times, but the answer may be obstructed if we try to make it conform to our question. Sometimes the ***I Ching*** will ignore our question and reply instead to the central point of our inner concern; sometimes it will ignore questions to prepare us for difficult or impending situations. For this reason, it is best to consult it without specific questions, as its answers are directed to what we need to know, anyway.
>
> C.K. Anthony -- ***A Guide to the I Ching***

As a general guideline this is a very useful insight into the way that the oracle works -- remember, the Self is an extra-rational entity who often chooses not to pander to rationalist expectations. Viewed as a dogmatic principle however, this passage is certain to cause confusion. It is impossible to make meaningful choices without first differentiating one's situation. The means of accomplishing this differentiation are many, but there is no substitute for written questions structured to evoke the hidden dynamics currently in operation.

The quotation mentions a relatively rare phenomenon which I would like to acknowledge and emphasize -- sometimes the ***I Ching*** will completely ignore the matter at hand and present an image which refers to an unknown impending situation. At such times the querent usually becomes totally confused, because there is no way to relate the image to the subject under question -- it seems to be a totally meaningless answer. (Fittingly enough, hexagram number fifty-one, SHOCK, is often received at such times, though obviously one cannot make a hard and fast rule about this.) Only experience with the oracle can alert you to these infrequent situations -- needless to say, when they do occur the ego is usually confronted with a good deal of confusion. At such times shut down your brain and allow your intuition to suggest the intended message.

An initially large part of the Work as conceived in this book consists of learning how to use the oracle, and the only way to do this is to use it often -- every day, many times a day. Be prepared to make errors, and be prepared to be confused -- this is your apprenticeship. After a certain period of time your intuition will develop to the point where you immediately feel that you understand almost every oracle. However, this phenomenon is just another phase in the progress of the Work. There is a big difference between thinking you understand, and true inner comprehension.

After a certain level of familiarity with the ***Book of Changes*** has been attained, it becomes very easy to fall into the habit of casting a hexagram, and then just quickly reading the paraphrases of the stressed lines. This is an excellent way to be trapped by what I call the "Croesus effect" -- the tendency to read your own hopes and desires into the image obtained, just as King Croesus automatically assumed that the "great realm" to be destroyed was Persia, and not his own.

It only takes a brief exposure to the oracle to become aware that the Self has a very unique personality. This entity can be a real "character" -- at times kindly and sympathetic, frequently humorous (sometimes at your expense), but as often as not an uncompromising taskmaster. If you "need" a certain lesson in your life, you may be sure that you will get it. The oracle is quite capable of exceedingly subtle answers -- answers which are easily misinterpreted if an inappropriate desire is ruling the psyche at the moment. Only experience can teach the ego to differentiate its choices wisely, and not to immediately trust what seems like a "favorable" oracle just because that's what it wanted in the first place. More often than not, the answer can also be interpreted just the opposite from your initial understanding. Remember King Croesus!

These lessons always come at the price of great soul-searching about whether or not you are deluding yourself, whether or not the ***Book of Changes*** is only a clever fantasy, whether or not there is any meaning at all in its images, or in life itself, for that matter. These are the problems of the Work, and they must be lived through -- polarized forces within the psyche are being brought into synthesis, and this can only be accomplished through extreme psychological stress. Remember the alchemical vessel -- the pressure cooker which transforms the psyche.

As mentioned, the stressed lines (those created by three heads or three tails) are the most important elements in any cast hexagram -- these are the lines which contain the principal message for the querent. It therefore becomes a matter of some subtlety to interpret hexagrams which contain no stressed lines at all. The general rule in these circumstances is to read the Judgment paragraph, and the message for the "superior man" which is almost always contained in the Image paragraph of the hexagram. In my paraphrases of the Images, I have eliminated the symbolism suggested by the trigrams entirely and simply stated the stance of the superior man in the situation. (Whatever meaning these symbolic attributions may have for Chinese readers, in my experience they are seldom lucid enough to bother with; the message for the superior man is the real meat of these passages.)

The concept of the superior man is a cornerstone of both Confucian ethics and the ***Book of Changes.*** Since Confucius was a devoted student of the ***I Ching*** it is not unreasonable to assume that a large part of his philosophy was directly derived from it. In the contrast between the superior and inferior man we clearly see the differences between

an ego devoted to the will of the Self, and an ego which is ruled by archetypal complexes within the psyche. One of the best summary definitions I have ever read of these characteristics is contained in the letters to the editor of the June, 1985 issue of ***Harpers*** Magazine. The author is Henry Sobotka, and in this quotation we are again reminded of the difficulties encountered in translating Chinese into English:

> "Lowly man" is a misleading translation of the Chinese xiao ren (literally "small man"), because it suggests inferior social status -- the little guy, the underdog, the socially oppressed; the Confucian term has a strictly moral connotation. Various passages in the Analects portray the xiao ren as someone who prefers profit to justice, mocks knowledge and learning, brags, flatters, is prejudiced, and ignores his own faults.
>
> His antithesis is the Jun zi, the Confucian paragon of virtue, for whom no satisfactory English expression has been found. "Superior man" is simply traditional jargon for an eely phrase. Jun literally means "prince," while zi ranges from "child" to "disciple," "master," and "sage." "Prince-sage" is conceptually accurate, albeit awkward, and hints at a similarity to Plato's philosopher-king ... In ***Analects*** V, 15, Confucius characterizes the jun zi as modest in conduct, respectful toward superiors, kind in (physically and spiritually) nourishing people, and just in governing them. These virtues are wholly independent of the jun zi's social status, and Confucius clearly expects him to bear poverty and anonymity with as much equanimity as fortune and fame.

This is a nearly perfect portrayal of an ego devoted to the Great Work of Transformation. It is instructive to compare these images with two similar definitions found in Zoroasterianism:

> Wisdom in the wise man shows in his perfect control over his own will, his training of his character, his ever- increasing cultivation of the virtues, his good deeds, righteousness, and good repute among men. His nature is to bring increase to the world of righteousness...
>
> Wrong-mindedness in the wrong-minded man shows in his inability to control his will, his ruining of his own character, his productiveness of vice, his sinfulness, wickedness and ill-repute among men. His nature is to destroy the world of righteousness.
>
> R.C. Zaehner -- ***The Dawn and Twilight of Zoroasterianism***

These are archetypal concepts in the ***I Ching***, in the Perennial Philosophy, indeed, in every ethical system that humankind has yet devised to guide its actions. What it boils down to is that the Work, by whatever name one wants to call it, is an obligation imposed

upon us by inner necessity. The Work is life itself, and everyone is engaged in it at his or her own level whether they realize it consciously or not. When the Work becomes conscious we can take comfort in the knowledge that its eventual completion is now inevitable.

> Any withdrawal from the world is, then, a betrayal of God; for man was created for the work he has to do, not vice versa. His allotted task...pre-exists him, and he must do it to the best of his ability.
>
> Ibid

A BRIEF SUMMARY OF PROCEDURES IN USING THE I CHING AS A GUIDE TO THE WORK

> (Divination) is most suggestive to a versatile mind, unreliable in the hands of the unimaginative, and dangerous in the hands of a fool, as those intuitive methods always are. If intelligently used the experiment is useful in cases where it is a matter of an opaque structure. It often provides surprising insights. The most definite limit of the experiment is lack of intelligence and literal-mindedness of the observer. It is an intelligent apercu like the shape of the hand or the expression of the face -- things of which a stupid and unimaginative mind can make nothing and from which a superstitious mind draws the wrong conclusions.
>
> Jung -- ***Letters,*** Nov. 15, 1958

1. Keep a journal in which you record your daily thoughts, activities, dreams and consultations with the oracle. This will soon become an invaluable record of the Work and its unfoldment. Flag significant entries so that you can find them again easily.

2. Differentiate your situation as carefully as possible, then write it down in the form of a question to the oracle. Avoid polarized attitudes of either excess reverence or frivolity. Try to reach an "observer-self" state of consciousness in which you are as detached as possible from whatever answer you receive. The following is a good description of this ideal (and difficult!) prerequisite to accurate divination:

> It is a hard saying; but in order to divine without error, one ought to be a Master of the Temple. Divination affords excellent practice for those who aspire to that exalted eminence, for the faintest breath of personal preference will deflect the needle from the pole of truth in the answer. Unless the diviner have banished utterly from his mind the minutest atom of interest in the answer to his question, he is almost certain to influence that answer in favor of his personal inclinations.
>
> A. Crowley -- ***Magick in Theory and Practice***

3. Questions may take any form which will enable you to get a meaningful response. The following forms are useful guidelines:

Give me an image of my situation.

What do I need to know now concerning X?

What forces are now operating in X situation?

What will be the effect on the Work of taking X action?

What will be the effect on the Work of ***not*** taking X action?

Give me a report on my handling of the Work.

4. Throw the coins six times, recording each throw from the bottom to the top of the hexagram as either a magnetic or dynamic line according to the following formula:

H-H-T = A dynamic (yang) line.

T-T-H = A magnetic (yin) line.

T-T-T = A stressed dynamic line.

H-H-H = A stressed magnetic line.

The rationale for the above attributions is as follows: Traditional commentaries make the construction of the hexagram needlessly complex through the use of a numerical formula derived from the ancient yarrow stalk oracle. Since this numerical value is obsolete when using the coin oracle, the above attributions are derived from Wilhelm, who says that "the inscribed side (of the coin) counts as yin...and the reverse side counts as yang." The first discrimination to make therefore (since western coins are engraved on both sides) is to determine which is the "inscribed" side. This is easily done in terms of the order of the probably universal query made when flipping coins: "Heads or tails?" Nobody ever says "Tails or heads?" so we can assume that since heads come before tails in both the animal kingdom and in coin tossing, "heads" is the inscribed, or yin side of the coin. It then becomes a simple matter to observe the three thrown coins and identify the gender of the line by the "minority" coin -- the coin that stands out from its two companions. Thus H-H-T becomes a dynamic line because tails is the dynamic or yang side of the coin and it is here differentiated from the other two coins. Of course stressed lines are even more easily identified -- there is no other configuration to contrast with the polarized dynamic or magnetic line. H-H-H couldn't be anything but a magnetic line.

Look up the hexagram, study it, and then copy out the stressed material next to the figure you have already constructed in your journal. This may seem needlessly time-

consuming, but it is the best way that I know of to really learn the structure and dynamics of the oracle. Even better than directly copying the pertinent material is to paraphrase it in your own words in reference to your understanding of the situation at hand. Be extremely careful not to distort the original symbolism! Also be careful that you have actually identified the proper hexagram -- it is amazingly easy to mistake one figure for another. So easy in fact, that one sometimes wonders if inferior forces within the psyche aren't trying to influence your reading of the situation.

Remember that the paraphrases in this book are just that -- if they evoke the true dynamics of your situation, well and good; if they do not resonate for you (and it is unlikely that they will in every instance), you are obliged to return to the imagery of the original line and create your own paraphrase. It is probably accurate to say that one really hasn't "tuned-in" to the oracle until the gestalt of each line creates an immediate comprehension that actually transcends verbalization -- much like a meaningful dream.

Do not forget that time is relative in the ***I Ching*** -- any given line can refer to what has been, is, will be, could be or should be. Occasionally an answer will be a kind of re-statement of your question, as if the oracle wanted to emphasize the situation, or merely confirm your assessment. Sometimes one might actually receive a line which is a negative image of the question. For example, I once asked: "Give me a current image of responsible action." I received hexagram number fifty-six, with the sixth line stressed. This shows an egregiously irresponsible way of behaving -- the oracle was showing me what not to do rather than what I had literally asked for. The message was nonetheless clearly understood within the context of my situation at the time. It is impossible to cover all of the possibilities in this or any book -- the only way to really understand the ***I Ching*** is to immerse yourself in it and let it do the teaching.

Act on your understanding and monitor the results as your ongoing engagement with the Work reveals new perspectives, insights and obligations. This is the hard part. Pay particular attention to your dream images and strive to understand them. A general study of symbolic systems is extremely helpful. The books listed in the Bibliography represent one point of departure for such a study.

Remember that the only "perfect" version of the ***I Ching*** is the Chinese original -- you can always learn a great deal by comparing and contrasting the available translations

and paraphrases. At the very least, every serious English- speaking student of the ***Book of Changes*** should have a copy of the Wilhelm/Baynes translation.

As you begin to become familiar with the oracle, you will want to memorize the characteristics of the eight trigrams which in combination comprise the sixty-four possible hexagrams. It is your immediate confrontation with these images which results in the nourishment and growth of intuition. This totally non-verbal and subjective interaction is not qualitatively different from any mystical experience. Though it may not always be as dramatic as having a "vision of God on the road to Damascus," it is a repeatable and cumulative exercise which slowly transforms the psyche. The way to begin is to memorize the structure and symbolism of the oracle, and then allow that learning to expand organically at its own rate, just like any growing thing.

One of the first things to be learned is that the "personalities" of the trigrams are always interpreted intuitively according to the situation at hand. Their attributes are suggestive, and totally subject to the nuances of subjective insight. All of the trigrams are ultimately "neutral," inasmuch as their symbolism can be either “favorable” or “unfavorable.” The characteristics of the Middle Son, for example, seem to be quite negative until we realize that "The Abyss" can represent hidden profundity as well as hidden danger -- there is as much wisdom as terror concealed in the unconscious psyche. The happiness and joy emblemed by the trigram of the Youngest Daughter can just as easily represent irresponsible frivolity, and the brave decisiveness of the Eldest Son can as well suggest bold arrogance. Only constant experience with the oracle can create the necessary discrimination required for the accurate interpretation of its images.

Primary Sources

Blofeld, John (1965, 1968). ***I Ching***, E.P. Dutton, NY

Cleary, Thomas. *The Buddhist I Ching*. Boston, MA: Shambhala, 1987.

--------. *The Taoist I Ching*. Boston, MA: Shambhala, 1986

Liu, Da (1975). ***I Ching Coin Prediction***, Harper & Row, NY

Legge, James (1899, 1963). The ***Yi King***, Dover, New York

Ritsema, Rudolf & Karcher, Stephen (1994). ***I Ching***, Element Books, Ltd., Rockport, MA

Shaugnessy, Edward L. (1996). ***I Ching the Classic of Changes***, Ballantine, NY

Siu, R.G.H. (1968). ***The Portable Dragon***, MIT Press, MA

Wilhelm, Richard & Baynes, Cary F, (1950, 1967). The ***I Ching***, Princeton University Press, NJ

Wing, R. L. (1979). ***The I Ching Workbook***, Doubleday, NY

1 -- The Dynamic -- 1



HEXAGRAM NUMBER ONE -- THE DYNAMIC

Other titles: The Creative, The Symbol of Heaven, The Creative Principle, Force, The Key, Creativity, The Originating, Creative Power, Primal Power, Yang, The Life Force, Kundalini, God the Father

Judgment

Legge: ***The Dynamic*** represents what is great and originating, penetrating, advantageous, correct and firm.

Wilhelm/Baynes: ***The Creative*** works sublime success, furthering through perseverance.

Blofeld: ***The Creative Principle***. Sublime Success! Persistence in a righteous course brings reward.

Liu: ***The Creative*** brings great success, benefiting all through perseverance.

Ritsema/Karcher: ***Force:*** Spring Growing Harvesting Trial. *[This hexagram describes your situation in terms of the primal spirit power that both creates and destroys. It emphasizes that dynamic, unwearied persisting, the action of Force, is the adequate way to handle it. To be in accord with the time, you are told to: persist!]*

Shaughnessy: ***The Key:*** Primary reception; beneficial to determine.

Cleary(1): ***Heaven creates***, develops, brings about fruition and consummation.

Cleary(1): ***The creative*** is successful; this is beneficial if correct.

Wu: ***The Originator*** is primordial, pervasive, prosperous and persevering.

The Image

Legge: Heaven, in its motion, gives the idea of strength. The superior man, in accordance with this, nerves himself to ceaseless activity.

Wilhelm/Baynes: The movement of heaven is full of power. Thus the superior man makes himself strong and untiring.

1 -- The Dynamic -- 1

Blofeld: This hexagram symbolizes the power of the celestial forces in motion, wherewith the Superior Man labors unceasingly to strengthen his own character.

Liu: Heaven moves powerfully; the superior man strengthens himself unceasingly.

Ritsema/Karcher: Heaven moves persistingly. A *Chun tzu* uses originating strength not to pause.

Cleary(1): The activity of heaven is powerful; superior people thereby strengthen themselves ceaselessly.

Wu: Heaven moves in full strength. Thus the *jun zi* strives ceaselessly to be self-reliant.

COMMENTARY

Confucius/Legge: All things owe their inception to the vast and originating power of ***The Dynamic.*** It contains all the meaning of the word: Heaven. Clouds move, rain falls, and the myriad things appear in their created forms. The sages comprehend the link between the end and the beginning. They understand how the changes of the six lines of the hexagram are accomplished, each in its season, and with this knowledge they ascend toward Heaven as though mounted on six dragons. The intent of ***The Dynamic*** is to transform everything so that it reflects its correct nature as originally conceived by the mind of Heaven. Thereafter, this great harmony is preserved in union and firm correctness. The sage appears aloft, high above all things, and the myriad states are harmoniously united.

Legge: For the Chinese, the dragon has been from the earliest times a symbol of dignity, wisdom, sovereignty and sagehood. It is the symbol of the superior man, and especially the *"great man,"* exhibiting all the virtues and attributes of Heaven. Although the dragon's home is in the water, it can disport itself on land, and also fly through the air.

The sage rules in the world of men as Heaven rules nature. He sees the connection between the end and the beginning as the law of cause and effect in the operations of nature and human affairs. The various steps in that course are symbolized by the lines of the hexagram, and the ideal sage, conducting his ideal government, is represented as driving through the sky in a carriage drawn by six dragons.

NOTES AND PARAPHRASES

Judgment: ***The Dynamic*** is the life force itself.

1 -- The Dynamic -- 1

The Superior Man tirelessly furthers the Great Work of Transformation.

The image of a dragon appears in every line of this hexagram, except the third. Like most symbols, the dragon has both a positive and a negative aspect. In Western myth, it is usually an adversary which the hero must conquer before he can obtain a treasure or often, a captive maiden. The Chinese, on the other hand, regard the dragon positively. Blofeld comments:

> *In China, the dragon has always been regarded as a highly admirable creature of celestial origin. Dragons provide rain; make rivers run and rule the ocean. The European dragon is clearly of another species.*

This seeming anomaly may say more about how east and west perceive the forces of nature, rather than refer to any true differences in the forces perceived.

Wilhelm compares the dragon to the electrical energy within a thunderstorm -- as lightning it can destroy us, but in the form of electricity it can be harnessed to do useful work. A dragon is nothing if not a huge serpent, and this suggests the idea of the "serpent power," or Kundalini energy which when aroused in the human body has been likened to a sudden jolt of electricity running up from the base of the spine to the top of the head. The Kundalini force is equated in turn with sexual energy -- dynamic power which ensures the continuance of all but the most primitive of living organisms. Without the powerful energy of sexuality, life as we know it could not exist.

When the dragon remains unconquered in the cave-like depths of the unconscious, the life force autonomously rules our lives and we become passive vehicles for random desires and appetites. This "electricity" will flow wherever it finds a circuit of least resistance, and under these conditions an individual's life is largely "created" by chance and circumstance. When one begins the Work, the task of Individuation, one assumes the role of the hero or warrior, who does battle with the dragon in order to bring it under his will. This is a great struggle, and success is not guaranteed, but if one is able to control the primordial power of the life force, the treasure (or the maiden, which in the male psyche amounts to the same thing), is obtained. This is tantamount to attaining a higher level of consciousness -- in its highest form it constitutes "enlightenment."

The symbolism of all of the hexagrams works on many different levels, and this is especially true of the first two, which must be studied together for a full comprehension of each. (Kabbalists, for example, will recognize in these two figures the same forces found in Chokmah and Binah on the Tree of Life.) For the purposes of this comparison it must be noted that the first hexagram symbolizes Heaven, and the second symbolizes Earth: Force and Form. (As consciousness is to the body it inhabits, so Force is to Form and Heaven to Earth.) Form is magnetic, or "negative" in polarity, and Force is dynamic, or "positive."

1 -- The Dynamic -- 1

In esoteric symbolism "Heaven" does not mean the universe above us -- it means the consciousness within us. This polarity is also reflected in the relationship between the ego and the Self -- in a properly regulated psyche, the ego is always magnetic to the dynamic Self.

> *There is an invisible universe within the visible one, a world of causes within the world of effects. There is force within matter, and the two are one, and are dependent for their existence on a third, which is the mysterious cause of their existence. There is a world of soul within a world of matter, and the two are one, and caused by the world of spirit.*
> F. Hartmann -- ***Paracelsus: Life and Prophecies***

SUGGESTIONS FOR MEDITATION

To get a fuller grasp of the numinously beautiful structure of the ***I Ching*** and the transcendent reality which it reflects, one should meditate on each of the hexagrams as often as possible -- one can never exhaust their meaning. The first two hexagrams (because they are the "cosmic parents" of all the others), are especially rich in their associations. Here are a few suggestions for meditation:

1. Compare and contrast the general ideas in the first three hexagrams, noting how the third is a logical progression of the first two.

2. The Confucian commentary on ***The Dynamic*** is particularly rich in meaning. Read it over and over again -- it contains the principles of the Work as outlined in more detail in the other hexagrams. Compare the sixth sentence with the ideas in hexagram number twenty, ***Contemplation.***

3. Compare the first two hexagrams with hexagram number eleven, ***Harmony,*** and number twelve, ***Divorcement,*** noting the implications of the symbolism in terms of the proper management of the Work.

Line-1

Legge: In the first line, dynamic, we see its subject as the dragon lying hid in the deep. It is not the time for active doing.

Wilhelm/Baynes: Hidden dragon. Do not act.

Blofeld: The concealed dragon refrains from action.

Liu: The hibernating dragon does not act.

Ritsema/Karcher: Immersed dragon, no availing-of.

Shaughnessy: Submersed dragon; do not use.

1 -- The Dynamic -- 1

Cleary(1): Hidden dragon: Do not use it.

Cleary(2): The hidden dragon is not to be employed.

Wu: The dragon lying submerged is not to be used.

COMMENTARY

Confucius/Legge: This appears from the dynamic and undivided line being in the lowest place. **Wilhelm/Baynes:** For the light-giving force is still below. **Blofeld:** The life- sustaining force is still submerged. **Ritsema/ Karcher:** Yang located below indeed. **Wu:** Because the yang is in the lowest position.

The Master said: *"There he is, with the powers of the dragon, and yet lying hid. The world cannot influence him, for he does not pander to its approval. He lives withdrawn from the world without regret, and its disapproval doesn't bother him. He rejoices in this opportunity to further his work, but if circumstances do not favor this he can as easily retire. He cannot be separated from the source of his being. This is the dragon lying hid."*

Miscellaneous notes: The position is too low. The dynamic power is stored up and hidden. This is the originating power which is the source of life and growth. The actions of the superior man demonstrate his virtue every day, but when concealment is required he restrains the full expression of his work and takes no action.

Legge: The dragon can be the symbol of the superior man, or the great man -- the sage on the throne.

NOTES AND PARAPHRASES

Siu: At the outset, the man is unknown, like a dragon lying hidden. The occasion is not yet ripe for his appearance. He is not moved by public opinion and the desire for fame. He bides his time in self-confidence and silence.

Wing: The time is not ripe for action. You have all the ***Creative Power*** that you need to achieve your aim, but you must wait for the opportune moment. If necessary, you may direct activities from behind the scenes.

Editor: The image suggests the dragon in its cave. The forces of the unconscious psyche are hidden from conscious awareness and constitute a potential threat. To take action under such circumstances would at the very least be to risk an unpleasant or unmanageable confrontation with a superior force. Since this is the bottom line of the hexagram, the image reminds us of the serpent power, or Kundalini, lying coiled and asleep at the base of the spine. Those who have experienced the premature and uncontrolled release of this force have attested to

its extremely negative qualities -- both physical pain and acute psychological stress are commonly described. If this is the only changing line, the hexagram becomes number forty-four, ***Temptation,*** the corresponding line of which reads in part: "...*If she moves in any direction, evil will appear.*" This reinforces the idea of taking no action whatsoever under the prevailing conditions, despite your possible temptation to do so.

> *The unconscious is not a demoniacal monster, but a natural entity which, as far as moral sense, aesthetic taste, and intellectual judgment go, is completely neutral. It only becomes dangerous when our conscious attitude to it is hopelessly wrong. To the degree that we repress it, its danger increases.*
>
> Jung -- ***The Practice of Psychotherapy***

A. There are concealed forces in the situation. Take no action when you are unaware of the hidden consequences.

B. Energy is gathering in the unconscious psyche. Leave it alone -- it will express itself when the time is ripe.

Line-2

Legge: The second line, dynamic, shows the dragon appearing in the field. It will be advantageous to meet with the great man.

Wilhelm/Baynes: Dragon appearing in the field. It furthers one to see the great man.

Blofeld: The dragon is perceived in an open place; it is advantageous to visit a great man.

Liu: The dragon is seen on the field. There is benefit in meeting a great man.

Ritsema/Karcher: Visualizing dragon located-in the fields. Harvesting: visualizing great people.

Shaughnessy: Appearing dragon in the fields; beneficial to see the great man.

Cleary(1): Seeing the dragon in the field: It is beneficial to see a great person.

Wu: There appears the dragon in the field. It will be advantageous to see the great man.

COMMENTARY

Confucius/Legge: The diffusion of virtuous influence has been wide. **Wilhelm/Baynes:** Already the influence of character reaches far. **Blofeld:** The great man's deeds are everywhere distributed. **Ritsema/Karcher:** Actualizing-tao spreading-out throughout indeed. *[**Actualize-tao:** ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]* **Wu:** Because his virtue is being widely recognized.

The Master said: *"There he is, with the qualities of the dragon, and occupying exactly the central place. His everyday speech and conduct is natural and without affectation. He is on guard against depravity, and thereby preserves his inner virtue. The world recognizes his power because he does not call attention to it. Such expressions of integrity are the qualities of a ruler, and transform the world."*

Miscellaneous notes: The time still requires him to be unemployed. All under Heaven begins to be adorned and brightened. The correct accumulation of power creates beneficial results. The superior man consolidates his perceptions and evaluates their implications with bemused detachment, as befits a virtuous ruler.

Legge: We have the superior man developing, by means of the processes described, into the great man, with the attributes of a ruler, the appearance of whom is a blessing to men.

NOTES AND PARAPHRASES

Siu: A transformation ensues. The man appears among his peers, although not yet in a position of authority. His virtues are displayed, and his goodness becomes known. The prognosis is good for his impact upon the world. It is propitious to see him.

Wing: Take note of a person who is active in the field of your interest. Although he may not be in a position of ***Creative Power,*** his conduct is above reproach and therefore he has significant influence. It would be to your advantage to align yourself with him.

Editor: A field is a wide and open place where movement is relatively unrestricted. The dynamic force here has room to move in any direction. To ensure that this energy moves in the proper direction, we are counseled to maintain a firm connection with *"the great man"* -- the best that is in us, our highest intuition or inner voice: the Self. The imagery of the line therefore suggests the expansion of awareness, or of coming into one's power. It does not necessarily counsel action.

We should watch the activity of the Self within ourselves and try to make it an influence in our actual life. If for instance I have a dream that I should do something (since our hypothesis is that the dream is so to speak a letter from the Self), that would be an activity from the archetype of the Self, and to give that to the dragon to eat would mean that I make it valid for the body of my actual physical life, i.e., my decision, whether I do this or that, from morning to evening.
M.L. Von Franz -- ***Alchemical Active Imagination***

A. You are beginning to get the idea -- stay connected to avoid going astray.

B. Power accumulates -- stay in touch with your highest potential to ensure that this energy stays focused on the Work.

Line-3

Legge: In the third line, dynamic, we see its subject as the superior man active and vigilant all the day, and in the evening still careful and apprehensive. The position is dangerous, but there will be no mistake.

Wilhelm/Baynes: All day long the superior man is creatively active. At nightfall his mind is still beset with cares. Danger. No blame.

Blofeld: The superior man busies himself the whole day through and evening finds him thoroughly alert. Trouble threatens, but he is not at fault.

Liu: The superior man works creatively the whole day, and is cautious in the evening. Danger. No blame.

Ritsema/Karcher: A *Chun tzu* completing the day: Force, Force. Nightfall, awe, like adversity. Without fault.

Shaughnessy: The gentleman throughout the day is so initiating; at night he is ashen as if in danger; there is no trouble.

Cleary (1): A superior person works diligently all day, is careful at night. Danger, but no error.

Wu: The *jun zi* should follow the way of ***The Dynamic*** all day long. He should keep himself alert in the day as well as in the evening. If so, he will be free from error, despite alarming situations.

1 -- The Dynamic -- 1

COMMENTARY

Confucius/Legge: This refers to the treading of the proper path over and over again. **Wilhelm/Baynes:** One goes to and fro on the right path. **Blofeld:** He goes over his work again and again. **Ritsema/Karcher:** Reversing returning tao indeed. **Wu:** Take into consideration the principle of cyclic reversion.

The Master said: *"The superior man evolves through faithful devotion to his work; and he ensures its endurance by the awareness and control of his speech. His comprehension of fundamental principles enables him to attain his goals, but once attained, he does not exceed their proper limit. Exalted without pride, abased without fear, vigilant in his actions and attentive to the requirements of the time, he copes with danger without error."*

Miscellaneous notes: Now he does his proper business. He acts according to the requirements of the time. He is doubly strong, but beyond the center -- neither in Heaven above, or the field below. Vigilance and concern in a perilous position insure against error.

Legge: The dynamic line is in its proper place. In the exercise of his caution he will refrain from any improper action.

NOTES AND PARAPHRASES

Siu: The man's fame begins to spread. Such periods of transition are always unsettling. There is tension in the air. But the man retains his integrity and avoids being swept along by the masses, which flock to him. He remains active, vigilant, careful, and apprehensive. The prevention of mistakes under perilous circumstances is ever on his mind.

Wing: A new world of ***Creative Power*** is opening to you. Others will become aware of this and attach themselves to you in hopes that they may use your gain in influence for their own aims. There is danger in this, for your energies may become distracted before they are stabilized. If you hold fiercely to your vision and integrity you will be protected.

Editor: This line marks the threshold between the lower and upper trigrams, and suggests a place of transition -- a kind of no-man's land where forces advance and retreat as conditions require. The superior man is the warrior in the service of the Work, and although he is consciously aware of his task (he is vigilant during the day), he must remain alert to unconscious (night, or evening) factors which might usurp his judgment. This is alluded to in the Confucian commentary in terms of the awareness and control of speech. The control of language is extremely difficult, for it is by means of spontaneous remarks that unconscious forces often manage to express themselves despite all of our intentions to the contrary. It is for this reason that a common discipline of inner work is the strict control of expression -- for example, the vow not to use the word "I" in

conversation. (Aleister Crowley is said to have demanded that his disciples slash their arms with a razor every time they broke this rule!) Ritsema/Karcher render *"adversity,"* (LI) as: *"Danger, threatening, malevolent demon ... It indicates a spirit or ghost that seeks revenge by inflicting suffering upon the living. Pacifying or exorcizing such a spirit can have a healing effect."* If this is the only changing line, the new hexagram created is number ten, ***Cautious Advance***, which repeats the image of careful vigilance as well as the idea in the Confucian commentary of *"Treading the proper path over and over again."* Compare with line 3 of Hexagram 10.

> *The psyche is a self-regulating system that maintains its equilibrium just as the body does. Every process that goes too far immediately and inevitably calls forth compensations, and without these there would be neither a normal metabolism nor a normal psyche. In this sense we can take the theory of compensation as a basic law of psychic behavior. Too little on one side results in too much on the other.*
>
> Jung -- ***The Practice of Psychotherapy***

A. Although you are consciously devoted to the Work, you must watch out for unconscious elements in your psyche which would hinder your progress.

B. Monitor your words and deeds.

C. Be very careful now in what you do.

Line-4

Legge: In the fourth dynamic line we see its subject as the dragon looking as if he were leaping up, but still in the deep. There will be no mistake.

Wilhelm/Baynes: Wavering flight over the depths. No blame.

Blofeld: Leaping about on the brink of a chasm, he is not at fault.

Liu: The dragon leaps from the abyss. No blame.

Ritsema/Karcher: Maybe capering located-in the abyss. Without fault.

Shaughnessy: And now jumping in the depths; there is no trouble.

Cleary(1): Sometimes leaping, or in the abyss: no error.

Cleary(2): One may leap in the abyss. No error.

Wu: The dragon may leap out of the abyss. There will be no blame.

COMMENTARY

Confucius/Legge: He seems to be leaping up, but is still in the deep. If he advances there will be no error. **Wilhelm/Baynes:** Advance is not a mistake. **Blofeld:** For him to advance would involve no fault. **Ritsema/Karcher:** Advancing without fault indeed. **Wu:** It is blameless to proceed.

The Master said: *"Without a permanent home either above or below, the superior man yet commits no error. He advances or retreats as circumstances require and conforms to the law of his nature. The superior man, devoted to his work and the evolution of his virtue, advances only at the proper time, and therefore avoids mistakes."*

Miscellaneous notes: He tests himself. A change is in process. The power is not central: neither in Heaven above, nor in the field beneath, nor in the human realm between them. Because he is perplexed and anxious about his choices he will incur no blame.

Legge: Both the third and fourth lines of any hexagram belong to man, and are intermediate between those of Heaven above and those of Earth beneath. K'ung Ying-ta, to explain the difficulty in what is said on this fourth line, says that man is actually nearer to Earth than to Heaven, and is aptly represented therefore by the third line and not by the fourth. In any event, the subject of this fourth line will move very cautiously, and so escape blame.

NOTES AND PARAPHRASES

Siu: After a while the man is confronted with a choice for public service in world affairs or solitude in further personal development. Either is appropriate if pursued in virtue and at the proper time.

Wing: A time of choice is at hand. Because of amplification in your ***Creative Power*** you must decide whether to enter the public eye and serve society, or whether to withdraw and work on your inner development. Follow your deepest intuition and you will not make a mistake.

Editor: The fourth line bears a certain similarity to the third: as the lowest line of the upper trigram, it is also in a threshold position of transition. Although hesitation and uncertainty are implied, one is counseled to take action when it is appropriate to do so. This implies that you are on the right track, but that certain self-confidence is required. The line can sometimes just portray a confused situation.

> *Every advance in culture is, psychologically, an extension of consciousness, a coming to consciousness that can take place only through discrimination. Therefore an advance always begins with individuation, that is to say with the individual, conscious of his isolation,*

cutting a new path through hitherto untrodden territory. To do this he must first return to the fundamental facts of his own being, irrespective of all authority and tradition, and allow himself to become conscious of his distinctiveness.
Jung -- ***The Structure and Dynamics of the Psyche***

A. Keep trying.

B. The will is being tested through a transitional period. The power for advancement depends upon the self- confidence that comes with knowing you have made a correct choice.

C. To stay on top of a changing situation, keep the faith and play it by ear.

Line-5

Legge: The fifth dynamic line shows its subject as the dragon on the wing in the sky. It will be advantageous to meet with the great man.

Wilhelm/Baynes: Flying dragon in the heavens. It furthers one to see the great man.

Blofeld: The dragon wings across the sky; it is advantageous to visit a great man.

Liu: The dragon flies in the heavens. There is benefit in meeting a great man.

Ritsema/Karcher: Flying dragon located-in heaven. Harvesting: visualizing Great People.

Shaughnessy: Flying dragon in the heavens; beneficial to see the great man.

Cleary(1): The flying dragon is in the sky: it is beneficial to see a great person.

Cleary(2): ... Beneficial to see great people.

Wu: The flying dragon is in the sky. It will be advantageous to see the great man.

COMMENTARY

Confucius/Legge: The great man rouses himself to his work. **Wilhelm/Baynes:** This shows the great man at work**. Blofeld:** This passage presages the emergence of a being who is truly great. **Ritsema/Karcher:** Great People creating indeed. **Wu:** This signifies success of the great man.

1 -- The Dynamic -- 1

The Master said: *"Notes of the same key vibrate in harmony, birds of a feather flock together. Water descends and fire ascends. Clouds follow the dragon, and the winds follow the tiger. When the sage appears, all men look up to him. Heavenly things ascend, earthly things descend -- so does everything follow its kind."*

Miscellaneous notes: The subject of the line commands from above. This shows that his position is based upon heavenly virtue. The attributes of the great man are in harmony with Heaven and Earth: his intelligence is like the sun and moon; his procedures are like the four seasons, and his equilibrium resonates with the powers of the inner worlds. If he precedes Heaven, Heaven will not oppose him; if he follows Heaven, he will follow its laws. If Heaven does not oppose, how much less will men or spiritual forces!

Legge: The fifth is almost always the place of honor and authority in the hexagram, and here the great man is seen as the sage on the throne. The argument is that as things of the same kind respond to and seek one another, so is it with the sage and ordinary men. They are of the same kind, though far apart; and when a sage appears, all other men look to him with admiration and hope. Ch'eng-tzu says here that *"Heaven and Earth are another name for Tao, and that because the sage is in harmony with the Tao or practical reason of the universe, how could men or spirits be contrary to him?"*

NOTES AND PARAPHRASES

Siu: In due time, the man makes his appearance and sets about his work, like the dragon on wing in the heavens. His beneficent influence spreads over the world.

Wing: Whatever you choose to do is in accord with the cosmos. Your thinking is clearheaded. Because of this your influence is great and your milieu will look to you for inspiration.

Editor: Whatever the specific meaning of this line may be in regard to the situation at hand, it is a very powerful omen. If this is the only changing line, the new hexagram created is number fourteen, ***Wealth.*** The alchemists regarded the winged dragon as the "volatile element," which is exactly what is pictured here. Wings enable entities to travel in the element of air: the mental realm of thought. The image suggests the life force breaking free into a higher plane -- this could refer to anything from the invention of a better mousetrap to the attainment of an enlightened state of awareness. One is cautioned however, not to get carried away with this sudden release of power -- it is always advantageous to meet with the *"great man"* -- that is, stay connected to the best that is in you lest you ascend to the condition imaged in line six. That the great man *"rouses himself to his work"* suggests that an open and decorous handling of one's power is in accordance with the intent of the Self from which it emanates.

1 -- The Dynamic -- 1

> *The hero's main feat is to overcome the monster of darkness: it is the long hoped-for and expected triumph of consciousness over the unconscious. The coming of consciousness was probably the most tremendous experience of primeval times, for with it a world came into being whose existence no one expected before. "And God said, Let there be light'" is the projection of that immemorial experience of the separation of consciousness from the unconscious.*
>
> Jung -- ***The Archetypes and the Collective Unconscious***

A. Incredible energy is being released within the psyche. Maintain your connection with your best intuition.

B. You are in harmony with your Tao.

C. You have all the power you need to achieve your goal.

Line-6

Legge: The sixth dynamic line shows its subject as a dragon exceeding the proper limits. There will be occasion for repentance.

Wilhelm/Baynes: Arrogant dragon <u>will have cause</u> to repent.

Blofeld: A willful dragon <u>has cause</u> for regret.

Liu: The dragon is arrogant and will have cause to repent.

Ritsema/Karcher: Overbearing dragon possesses repenting.

Shaughnessy: Resisting dragon; there is regret.

Cleary(1): A proud dragon has regrets.

Cleary(2): At the peak, the dragon has regret.

Wu: The arrogant dragon will have regret.

COMMENTARY

Confucius/Legge: A state of fullness cannot be made to last forever. **Wilhelm/Baynes:** What is full cannot last. **Blofeld:** This signifies that not for long will his cup be full. **Ritsema/Karcher:** Overfilling, not permitting lasting indeed. **Wu:** A state of fullness may not be had for long.

The master said: *"Although noble, he is not in his proper place; although exalted, there are none to acknowledge him. There are men of virtue and ability*

below, but he does nothing to assist them. Hence whatever he does will lead to regret."

Miscellaneous notes: When the mean is exceeded, calamity ensues. It is too late now -- the time of opportunity has passed. He only knows how to advance, but not how to retreat; he knows life, but not death; how to gain, but not how to lose. He can dish it out, but he can't take it --only the sage understands such things, but he is not a sage.

Legge: The dragon appears in the sixth line as going beyond the proper limits. The ruling-sage has gone through all the spheres in which he is called on to display his attributes, and now it is time for him to relax. The line should not always be pulled tight, the bow should not always be kept drawn. The continuous use of force will give occasion for repentance. In short, the exalted shall be abased.

NOTES AND PARAPHRASES

Siu: There is always danger in circumstances of abundance. The inferior man pushes forward through excessive ambition, thereby losing touch with men of talent and virtue in positions below him. The ruling sage knows when to display his qualities and to relax, to maintain and to let go, to win and not to lose.

Wing: Your ambitions far exceed the possibilities of your ***Creative Power.*** If you pursue this dream you will lose touch with reality and lose contact with your community. You will no longer know how to behave appropriately and will ultimately regret your actions.

Editor: The high-flying dragon of the fifth line has gone too far and the energy which began in the unconscious depths of line number one has now become unbalanced power which is doomed to exhaustion and failure. We are reminded of the saying: "Power corrupts, and absolute power corrupts absolutely." If this is the only changing line, the hexagram becomes number forty-three, ***Breakthrough*** -- in this instance suggesting break-***down*** into a condition of chaos. The corresponding line of that hexagram says: *"Shows its subject without any helpers on whom to call. Her end will be evil."* The injunction to maintain connected with the Self has been ignored, and one is left to suffer the consequences. Note however that there is an implicit qualifier in this line: it states what happens when one is arrogant: it doesn't necessarily state that the querent is arrogant. Often the line seems to be more of a reminder about cause and effect than a *fait accompli*. Wilhelm/Baynes show this best: “[An] Arrogant dragon <u>will have cause</u> to repent.”

> *Just as a negative inflation brings life to a standstill, so a positive inflation, causing the ego to feel itself powerful, dominant, and "always right," is likewise against life. For a person whose ego suffers from such an invasion of nonpersonal powers does not contact life directly either.*

1 -- The Dynamic -- 1

Instead of facing life and its tasks realistically on the level of his actual attainments, he approaches them with the assumption that he is master.
M.E. Harding -- ***Psychic Energy***

A. Arrogant illusions of power will destroy you.

B. Without guidance from the Self, the ego creates chaos.

SPECIAL NOTE:

Editor: If all of the lines of The ***Dynamic*** are changing, an extremely momentous situation is indicated. This and hexagram number two, ***The Magnetic,*** are the only figures in which such a configuration is commented upon; hence, these are arguably the two strongest images the oracle has to offer.

Legge: If the host of dragons thus appearing were to divest themselves of their heads, there would be good fortune.

Wilhelm/Baynes: There appears a flight of dragons without heads. Good fortune.

Blofeld: A brood of headless dragons appears; good fortune.

Ritsema/Karcher: Visualizing flocking dragons without a head. Significant.

Shaughnessy: See the flock of dragons without heads; auspicious.

Cleary(1): Having dragons appear without heads is good.

Cleary(2): Using yang, you see a group of headless dragons; this is auspicious.

Wu: There appears a group of dragons without a <u>leader</u>. Auspicious. *[If the transformation of all the six yang (dragons) takes place together as a group without any one yang trying to lead the others, hence "without a leader," the transformed hexagram will be **The Magnetic,** the pure yin hexagram. And this will be great ... In terms of human affairs, the message here simply is: Do your work the best you can, but don't think you are very much better than everyone else. When you are ready to lead, your purpose should be serving your fellow men, but not self-serving.]*

Further Commentaries (from Wilhelm)

*"When **The Creative**, the great, undergoes change in all the [lines], the world is set in order."*

1 -- The Dynamic -- 1

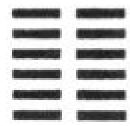
*"When **The Creative**, the great, undergoes change in all the [lines], one perceives the law of heaven."*

Editor: Wu's interpretation of *"head"* as *"leader"* makes more sense than any of the other translations.

Personal Note: The very first time I ever consulted the ***I Ching*** I received ***The Dynamic*** with all changing lines. At the time I didn't understand it, and it meant nothing to me; in retrospect I see that it was a portent which has changed my entire life.

June 2, 2001; **12/10/08**

2 -- The Magnetic -- 2



HEXAGRAM NUMBER TWO -- THE MAGNETIC

Other titles: The Receptive, The Symbol of Earth, Submission, The Passive Principle, Field, The Flow, Responsive Service, Yin, Natural Response, The Bearer

Judgment

Legge: ***The Magnetic*** means success through the docility of a mare. If the superior man takes the initiative, he goes astray, but if he follows, he finds his proper lord. It is advantageous to find one's friends in the southwest, and to lose them in the northeast. Through a passively firm correctness, there will be good fortune.

Wilhelm/Baynes: ***The Receptive*** brings about sublime success, furthering through the perseverance of a mare. If the superior man undertakes something and tries to lead, he goes astray; but if he follows, he finds guidance. It is favorable to find friends in the west and south, to forgo friends in the east and north. Quiet perseverance brings good fortune.

Blofeld: ***The Passive Principle***. Sublime success! Its omen is a mare, symbolizing advantage. The Superior Man has an objective and sets forth to gain it. At first he goes astray, but later finds his bearings. It is advantageous to gain friends in the west and the south, but friends in the east and the north will be lost to us. Peaceful and righteous persistence brings good fortune.

Liu: ***The Receptive***: great success. Benefiting from the quality of a mare -- perseverance. The superior man has an undertaking; in the beginning he will go astray, but later will receive guidance. He can find a friend in the southwest and lose friends in the northeast. Peacefulness and continuance. Good fortune.

Ritsema/Karcher: ***Field:*** Spring Growing Harvesting, female horse's Trial. A *chun tzu* possesses directed going. Beforehand delusion, afterwards acquiring. A lord Harvesting. Western South: acquiring partnering. Eastern North: losing partnering. Quiet Trial significant. *[This hexagram describes your situation in terms of the primal structuring power confronted with many forces and obstacles. It emphasizes that giving way in order to serve and yield results, the action of Field, is the adequate way to handle it. To be in accord with the time, you are told to yield!]*

2 -- The Magnetic -- 2

Shaughnessy: ***The Flow:*** Prime receipt; beneficial for the determination of a mare; the gentleman has someplace to go, is first lost but later gains his ruler; beneficial to the southwest to gain a friend, to the northeast to lose a friend; contented determination is auspicious.

Cleary(1): With ***earth***, creativity and development are achieved in the faithfulness of the female horse. The superior person has somewhere to go. Taking the lead, one goes astray; following, one finds the master. It is beneficial to gain companionship in the southwest and lose companionship in the northeast. Stability in rectitude is good.

Cleary(2): The creative is successful. It is beneficial to be correct like a mare. People with developmental potential have a goal; if they go ahead before this, they will get lost. If they follow, they get the benefit of the director. Companionship is found in the southwest; companionship is lost in the northeast. Stability and correctness bode well.

Wu: ***The Bearer*** is primordial, pervasive, prosperous, and has the perseverance of a mare. When the *jun zi* is going to undertake a task, he will lose his direction if he leads, and he will find guidance if he follows. This will be advantageous. If he goes south or west, he will win friends; if he goes north or east, he will lose them. If he can be content and single-hearted, he will have good fortune.

The Image

Legge: The capacity and sustaining power of the Earth is shown in ***The Magnetic.*** The superior man supports men and things with his large virtue.

Wilhelm/Baynes: The earth's condition is ***receptive devotion***. Thus the superior man who has breadth of character carries the outer world.

Blofeld: This hexagram symbolizes the ***passivity of the terrestrial forces***. The Superior Man displays the highest virtue by embracing all things.

Liu: The earth's condition is that of the ***Receptive***. The superior man has the greatness of character to bear with everything in the world.

Ritsema/Karcher: Earth potency: ***Field***. A *chun tzu* uses munificent <u>actualizing-tao</u> to carry the beings. *[**Actualize-tao:** ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary(1): The configuration of ***earth*** is receptive; superior people support others with warmth.

Cleary(2): The attitude of ***earth*** is receptivity. Thus do leaders support people with rich virtue.

2 -- The Magnetic -- 2

Wu: ***The Bearer*** symbolizes the physical features and resources of the earth. Thus the *jun zi* uses his immense virtue to bear his responsibilities.

COMMENTARY

Confucius/Legge: All things owe their birth to the great originating capacity of ***The Magnetic*** -- it obediently receives the influences of Heaven. Its largeness contains and supports all things, and its capacity matches the unlimited power of ***The Dynamic***. Its comprehension is wide, its brilliance great, and through it all things are fully developed. The mare is a creature of the earth, with a limitless power to traverse the land. She is mild and docile, with stamina and capacity for work. Such is the path of the superior man. If he takes the initiative, he loses his way; if he follows, he finds it again. In the southwest he will walk with his own kind. To lose friends in the northeast means he is well rid of them. The passively firm correctness of the superior man imitates the unlimited capacity of the earth.

Legge: The same attributes are ascribed to ***The Magnetic*** as in the former hexagram to ***The Dynamic*** -- but with a difference: ***The Dynamic*** originates, ***The Magnetic*** produces, or gives birth to what has been originated. This figure, made of six divided lines, symbolizes the idea of subordination and docility. The superior man described here must not take the initiative, and by following he will find his lord – the subject of ***The Dynamic.*** The firm correctness is analogous to a mare -- docile and strong, but a creature for the service of man. That it is not the sex of the animal which is paramount is plain from the mention of the superior man and his lord.

The superior man will bring his friends with him to serve the ruler. The southwest is the direction proper for ***The Magnetic.*** The northeast is the direction proper for the trigram of the Mountain -- hence a direction of obstruction and impasse, the opposite of magnetic receptivity. Thus the injunction to seek friends who are receptive, and shun those who are recalcitrant.

Concerning The Image, Lin Hsi-yuan says: *"The superior man, in his single person sustains the burden of all under the sky. The common people depend on him for their rest and enjoyment. Birds and beasts and creeping things, and the tribes of the vegetable kingdom, depend on him for the fulfillment of their destined being. If he be of a narrow mind and cold virtue, how can he help them? Their hope in him would be in vain."*

NOTES AND PARAPHRASES

Judgment: The ego bears the burden of the Work. Success is found in compliance with the will of the Self.

The Superior Man supports the Work through its many transformations.

2 -- The Magnetic -- 2

In terms of the symbolism of the Work, the second hexagram clearly shows the proper role of the ego as one of receptivity to the will of the Self. The sexual, male-female metaphor must be interpreted as one of polarity. The ego, inhabiting a physical body, is the psychological link which connects the material dimension of spacetime with the world of thought where the Self resides. To be receptive to the influence of the Self is to allow its energy to work through the ego-body to attain its purpose. This earth-like receptivity is seen as a feminine quality, as the Heavenly dynamic force emanating from the Self is seen as masculine. Earth means the body in spacetime, and Heaven means the realm of thought transcending spacetime -- the Pleroma of the gnostics which Jung referred to as the Collective Unconscious. The concept is also found in the Kabbalah:

I am the Door of Life,
The passage from the world of ideas
Into the world of form...
Now, as Daleth [the Door],
I present myself as the Portal
Through which life, Eternal and Unbounded,
Entereth the realm of temporal and limited creation...
I am the fruitful womb
Whence all creatures have their birth.
P.F. Case -- ***The Book of Tokens***

The message in the Judgment clearly indicates the ego's proper role – *"If the superior man takes the initiative, he goes astray."* This is supplemented by the image of a docile mare which uncomplainingly bears its load. Indeed, during certain phases of the Work it becomes painfully obvious that the ego really is just a beast of burden. The Self is beyond our full comprehension, and at times it uses us as if we were an expendable tool -- which, to a certain extent, we are. Only by realizing that our existence in spacetime consists mostly of illusions and that the Self is the only real thing in our lives, can we come to accept the Work as the duty we were created to perform.

SUGGESTIONS FOR MEDITATION

Compare the ego-Self relationship in hexagrams one and two with that in hexagrams seven and eight.

Line-1

Legge: In the first line, magnetic, we see its subject treading on hoar-frost. The strong ice will come by and by.

Wilhelm/Baynes: When there is hoarfrost underfoot, solid ice is not far off.

2 -- The Magnetic -- 2

Blofeld: Hoarfrost underfoot betokens the coming of solid ice.

Liu: When hoarfrost is underfoot, solid ice will soon come.

Ritsema/Karcher: Treading frost, hardening ice culminating.

Shaughnessy: Treading on frost: the firm ice will arrive.

Cleary(1): Walking on frost: Hard ice arrives.

Cleary(2): As you walk on frost, hard ice shows up.

Wu: Treading on hoarfrost signals the arrival of solid ice.

COMMENTARY

Confucius/Legge: The cold air has begun to take form. Allow it to go on quietly according to its nature, and the hoar- frost will turn to strong ice. **Wilhelm/Baynes:** When the dark power begins to grow rigid and continues in this way, things reach the point of solid ice. **Blofeld:** This line indicates the approach of winter's dark power; following nature's sequence, the season of solid ice is at hand. **Ritsema/Karcher:** Yin begins solidifying indeed. Docilely involving one's tao: culminating hardening the ice indeed. **Cleary(2):** The first congealing of yin. Mastering that path is coming to hard ice. **Wu:** Vapor from the yin has begun to coalesce. As it takes its normal course, solid ice will come soon.

Miscellaneous notes: The family that accumulates goodness is sure to have superabundant happiness, and the family that accumulates evil is sure to have superabundant misery. The murder of a ruler by his minister, or of his father by a son, is not the result of events of one morning or one evening. The causes of it have gradually accumulated through the absence of early discrimination. Hence, *"She treads on the hoar-frost; the strong ice will come by and by,"* shows the natural issue and growth of things.

NOTES AND PARAPHRASES

Siu: At the outset, the man is careful not to overlook the first signs of evil and decay. The threatening dangers are checked before their natural issue and growth.

Wing: If you look carefully, you can see the very beginnings of decay entering the situation. Total deterioration is not far off. Make preparations now for the coming change.

Editor: Water relates to the emotions and to the unconscious. Water becoming ice suggests frigid emotions or unconscious energy which is frozen and unusable. To tread is to advance, and to tread on hoar-frost is to advance toward

an ever more unyielding situation. If our attitudes are thus leading us into an impasse, it only makes sense to "return to virtue," one of the names of the hexagram which is created if this is the only changing line.

> *This is the condition of avidya, not-knowing, which Buddha described as the supreme obstacle in the way of enlightenment. For primal sloth, the inertia of matter, of the body, can be overcome only when it is impregnated with the spark of the divine spirit, of consciousness.*
> M.E. Harding -- ***Psychic Energy***

A. The image suggests the beginning of an impasse.

B. A negative tendency.

C. Stay alert -- dark forces are waxing. (You may be creating the situation.)

Line-2

Legge: The second line, magnetic, shows the attribute of being straight, square, and great. Its operation, without repeated efforts, will be in every respect advantageous.

Wilhelm/Baynes: Straight, square, great. Without purpose, yet nothing remains unfurthered.

Blofeld: Straight and of broad capacity, though we do nothing, all our affairs prosper.

Liu: Straight, square, great -- without study. Everything benefits.

Ritsema/Karcher: Straightening on-all-sides, great. Not repeating: without not Harvesting.

Shaughnessy: Straight, square and great; not repeated; there is nothing not beneficial.

Cleary(1): Straightforward, correct, great. Unfailing achievement without practice.

Cleary(2): Upright, straight, great; unfailing benefit without practice.

Wu: True, methodical, and great. There will always be advantages for doing what comes naturally. *["Doing what comes naturally" as applied to (this line means doing completely in accordance with the will of heaven.]*

2 -- The Magnetic -- 2

COMMENTARY

Confucius/Legge: The image shows us the brilliant result of the way of earth. **Wilhelm/Baynes:** In the nature of the earth lies the light. **Blofeld:** This line indicates a straight- forward movement to occupy a spacious area. Though nothing is done, everything prospers -- this is a glorious characteristic of the terrestrial forces. **Ritsema/Karcher:** Straightening used on-all sides indeed. Not repeating: without not Harvesting. Earthly tao shining indeed. **Cleary(2):** Unfailing benefit without practice; the way of earth is illumined. **Wu:** True and methodical. Signify the glory of earth.

Miscellaneous notes: *"Straight"* indicates the correctness of the internal principle, and *"square,"* the righteousness of the external act. Thus, the superior man, through Self- reverence, maintains his inner correctness, and adjusts his external acts accordingly. This establishment of reverent correctness ensures that his expressions of virtue are neither partial nor solitary. Such a one has no doubts about what he does.

Legge: Line two presents to us the earth itself, according to the Chinese conception of it, as a great cube.

NOTES AND PARAPHRASES

Siu: Nature's way is straight and unerring, foursquare and calm, great and tolerant. Everything is accomplished without the necessity of fabricated purpose. The man's work is equally self-evident. His internal principles are correct; his external acts are righteous; his results are certain.

Wing: Drop all artifice about what you are doing. Take your cue from nature: Become tolerant, straightforward, and self- evident. Strike an inner equilibrium at this time and success will come easily.

Editor: If the first line describes a condition which is inhospitable for growth, the second line describes the opposite idea: the receptive Mother Earth herself. This is the fertile matrix which brings forth life and provides for its nourishment. The image suggests a huge field with hundreds of freshly ploughed furrows converging on the horizon. *Straight:* Direct and open, clear and unambiguous. The shortest distance between two points is a straight line. *Square:* A universal description of firmness and stability. It suggests the quaternary of the four directions and symbolizes the earth -- our material existence and the corresponding Sensation function in the psyche. To be "four- square" is to be forthright, honest, firmly rooted in the world. *Great:* Gives the image of the fertile and boundless earth stretching out in all directions. Implicit in the line is the idea that no action is required -- the passive earth forces bring forth all things in time. This suggests the mindlessness of natural processes which obey their own laws and not the ignorant expectations of men.

2 -- The Magnetic -- 2

The spirit of the valley never dies.
It is called the Mystic Female.
The door of the Mystic Female
Is the root of Heaven and Earth.
Continuously, continuously,
It seems to remain.
Draw upon it
And it serves you with ease.
Lao Tse

A. Suggests receptivity to experience. Life unfolds -- flow with it.

B. The laws of nature are constant and unchangeable; they are the permanent matrix within which occurs all change. Allow the situation to develop at its own pace.

Line-3

Legge: The third line, magnetic, shows its subject keeping her excellence under restraint, but firmly maintaining it. If she should have occasion to engage in the king's service, though she will not claim the success for herself, she will bring affairs to a good issue.

Wilhelm/Baynes: Hidden lines. One is able to remain persevering. If by chance you are in the service of a king, seek not works, but bring to completion.

Blofeld: Concealment of talent (or beauty) constitutes the right course. As to the undertaking of public affairs, though immediate success may not be achieved, their ultimate fruition is assured.

Liu: Hide your ability and you can continue in your position. If in public office, do not show yourself, but complete the work.

Ritsema/Karcher: Containing composition permitting Trial. Maybe adhering-to kingly affairs: without accomplishing possessing completion.

Shaughnessy: Enclosing a pattern; it is permissible to determine. Someone follows the king's service; there is no completion, there is an end.

Cleary(1): Hiding one’s excellence, one can be correct: if one works in government, there is completion without fabrication.

Cleary(2): Hiding embellishments, affirming rectitude, if one works for the government, there will be no accomplishment, but there will be a conclusion.

2 -- The Magnetic -- 2

Wu: Being able to contain splendors is worthy of persevering. If he chooses to enter into public service, he may be successful in his work, but does not expect recognition for his success.

COMMENTARY

Confucius/Legge: Great is the glory of her wisdom -- though she keeps her excellence under restraint, at the proper time she will manifest it. **Wilhelm/Baynes:** One must let them [i.e., her hidden qualities] shine forth at the right time... The light of wisdom is great. **Blofeld:** Talent (beauty) now concealed will be unfolded when the time is ripe; once it is engaged in public affairs, this talent will become great and glorious. **Ritsema/Karcher:** Using the season: shooting-forth indeed. Knowing the shining great indeed. **Cleary(2):** Hiding embellishments and affirming rectitude mean timely activation. Working for the government means that the light of knowledge is great. **Wu:** Biding one's time. Indicates vision.

Miscellaneous notes: Although the subject of this magnetic line has excellent qualities, she does not display them, but keeps them under restraint. This is the way of the earth, of a wife, of a minister. The way of the earth is not to claim the merit of achievement, but on behalf of Heaven to bring things to their proper issue.

Legge: To keep her excellence under restraint is the part of an officer seeking not her own glory, but that of the ruler.

NOTES AND PARAPHRASES

Siu: The man wisely keeps his potentialities hidden so that they can mature without interference. When serving as an assistant, he remains in the background and lets glory go to the chief. He manifests himself at the proper time.

Wing: Leave the pursuit of fame to others. Concentrate, instead, upon doing the best job possible. If you conceal your talents now, you will develop naturally, without interference. The time will come later for you to reveal yourself and your good works.

Editor: This line presents the image of a faithful servant, who may not always understand what is going on, but who has enough faith and discipline to allow the Work to unfold from within -- to act when bidden, but otherwise to refrain from interfering with what is a pre-eminently incomprehensible transformation. Thus does the ego serve the Self.

> *The Work of Creation for mankind is conscious participation in the realization of the Divine intention. In this the Kabbalist not only makes himself more and more aware of the events in the greater and unseen worlds above but actually helps to bring in the influxes descending from*

the upper into the lower worlds. He does this by being skilful in practical life, psychologically sound and spiritually clear.
Z.B.S. Halevi -- ***Kabbalah***

A. Subdue your ego and let the Self attain its purpose.

B. The image suggests that you may be trying too hard -- stay in the background and let the Work unfold naturally.

Line-4

Legge: The fourth line, magnetic, shows the symbol of a sack tied up. There will be no ground for blame or praise.

Wilhelm/Baynes: A tied-up sack. No blame, no praise.

Blofeld: Taciturnity -- no blame, no praise.

Liu: The sack is tied up. No recognition, no blame.

Ritsema/Karcher: Bundled in the bag. Without fault, without praise.

Shaughnessy: Tying the sack; there is no trouble, there is no praise.

Cleary(1): Closing the bag – no blame, no praise.

Wu: Tying up a pouch is without blame or praise.

COMMENTARY

Confucius/Legge: A sack tied up -- there will be no error. This shows how through carefulness, no injury will be received. **Wilhelm/Baynes:** Through caution one remains free of harm. **Blofeld:** The passage means that, with proper caution, we shall escape trouble. *[**Note:** From the point of view of divination, it is this sentence which best serves as a guide to action.]* **Ritsema/Karcher:** Consideration not harmful indeed. **Cleary(2):** Being prudent so as to avoid harm. **Wu:** Prudence prevents accidents.

Miscellaneous notes: The interaction between Heaven and Earth creates the transformation of organic life. When their interaction is restricted, men of virtue and ability withdraw into obscurity. The line is a lesson of caution.

Legge: Line four shows its subject exercising a still greater restraint than in line three.

NOTES AND PARAPHRASES

Siu: The man observes the strictest self-restraint and reserve in dangerous times. In this way he incurs neither injury from antagonists with designs on pre-eminence nor obligations to others.

Wing: It is a difficult time, requiring caution. Develop an inner reserve and maintain a low profile. This can be done within the mainstream of society or in the strictest of solitude. Confrontations now will lead to antagonism or undesirable obligations.

Editor: A tied-up sack is a very womb-like image -- who can tell what is going on inside of it? Gestation is a slow and hidden process, and we cannot know the outcome until its time is complete. The line often depicts a stalemate. At such times it is best to take no action at all.

> *The creative process has a feminine quality, and the creative work arises from unconscious depths -- we might truly say from the realm of the Mothers. Whenever the creative force predominates, life is ruled and shaped by the unconscious rather than by the conscious will.*
>
> Jung -- ***The Spirit in Man, Art, and Literature***

A. The situation is inconclusive. Wait it out.

B. An answer is not forthcoming at this time.

Line-5

Legge: The fifth line, magnetic, shows the yellow lower garment. There will be great good fortune.

Wilhelm/Baynes: A yellow lower garment brings supreme good fortune.

Blofeld: A yellow jacket -- sublime good fortune. *[Yellow has always been an exalted color in China, where its use for garments was long restricted to the Imperial Family. Here it clearly symbolizes virtue.]*

Liu: A yellow lower garment means sublime good fortune.

Ritsema/Karcher: A yellow apron. Spring significant.

Shaughnessy: Yellow skirts; prime auspiciousness.

Cleary(1): A yellow garment is very auspicious.

Cleary(2): Yellow lower garment, great good outlook.

2 -- The Magnetic -- 2

Wu: The yellow lower garment will bring great fortune.

COMMENTARY

Confucius/Legge: This follows from that ornamental color being in the right and central place. **Wilhelm/Baynes:** Beauty is within. **Blofeld:** This passage refers to inner (spiritual or moral) beauty. **Ritsema/Karcher:** Pattern located-in the center indeed. **Cleary(2):** The culture is in the center. **Wu:** The elegance lies within.

Miscellaneous notes: The superior man, arrayed in yellow, possesses discretion and understanding, and occupies the ruler's place. His virtue comes from within, and tempers his actions. This is the perfection of excellence.

Legge: Yellow is one of the five correct colors, and the color of the earth. The lower garment is a symbol of humility. The fifth place is the seat of honor. If its occupant possesses these qualities, good fortune is indicated.

NOTES AND PARAPHRASES

Siu: The man does not display his excellence directly. It is diffused throughout his conduct of affairs.

Wing: Do not display your potentials and virtues directly but allow them to permeate all of your affairs. Modesty and discretion about your inner worth yield the greatest good fortune.

Editor: Among its many symbolic associations, yellow is the color of the sun, and by extension, of clarity, comprehension and understanding. It is also the color of gold, as in "the golden mean," which is nothing if not yellow in color. In dream symbolism, garments often represent attitudes or beliefs with which we clothe ourselves. None of the translations state in so many words that this *"lower"* garment is "underwear," but the symbolism suggests a concealed attitude or understanding which could be so symbolized. Wilhelm's translation of the Confucian commentary tells us that the *"beauty is within,"* i.e., concealed. A *"yellow foundation garment"* therefore, would be a fundamental attitude which is balanced and positive in nature.

> *It is from understanding that power comes; and the power in the ceremony was in understanding what it meant; for nothing can live well except in a manner that is suited to the way the sacred Power of the World lives and moves.*
>
> -- Black Elk

A. The image suggests a fundamental understanding or balanced viewpoint.

B. "Moderation in all things."

Line-6

Legge: The sixth line, magnetic, shows dragons fighting in the wild. Their blood is purple and yellow.

Wilhelm/Baynes: Dragons fight in the meadow. Their blood is black and yellow. *[While the top line of* ***The Creative*** *indicates titanic pride and forms a parallel to the Greek legend of Icarus, the top line of* ***The Receptive*** *presents a parallel to the myth of Lucifer's rebellion against God, or to the battle between the powers of darkness and the gods of Valhalla, which ended with the Twilight of the Gods.]*

Blofeld: Dragons contending in the wilderness shed black and yellow blood. *[That is to say, Yin, the passive dark force, sometimes longs to possess the qualities of the celestial light force, Yang, and struggles to obtain them.]*

Liu: Dragons fight in the wilderness. The blood is black and yellow.

Ritsema/Karcher: Dragons struggling tending-towards the countryside. Their blood: indigo, yellow.

Shaughnessy: The dragon fights in the wilds: its blood is black and yellow.

Cleary(1): Dragons battle in the field; the blood is dark yellow.

Wu: Dragons are fighting in the wild; their blood is bluish yellow.

COMMENTARY

Confucius/Legge: The onward course indicated by **The Magnetic** is pursued to extremity. **Wilhelm/Baynes:** The way comes to an end. **Blofeld:** The dragons contend, for their stock of merit is exhausted. **Ritsema/Karcher:** Their tao exhausted indeed. **Cleary(2):** The path reaches an impasse. **Wu:** Their destiny has come to an end.

Miscellaneous notes: When a magnetic force seeks to usurp a dynamic force, there is sure to be contention. The mention of dragons is to remind us of the dynamic power of Heaven. Because neither the dynamic nor magnetic power can be its opposite, blood is seen. The mixture of colors is the mixture of Heaven and Earth: Heaven is purple, and Earth is yellow.

Legge: What is said about the sixth line in hexagram number one, ***The Dynamic,*** was that the dragon there exceeded the proper limits. That idea here

takes place in *"the wild"* as the magnetic line is transformed into a dragon who fights with the true dragon of the Creative Force. They fight and bleed, and their respective blood is the color of Heaven and Earth.

NOTES AND PARAPHRASES

Siu: The man is no longer content with his serving role. A bloody contest ensues. Injury to both parties occurs when serving elements attempt to rule.

Wing: An assertive and ambitious attempt is made to usurp power from an authority. A violent struggle will follow, resulting in injury to both parties.

Editor: When the magnetic principle tries to lead, when the ego tries to direct the Work, a devastating conflict erupts in the psyche. If this is the only changing line, the hexagram becomes number twenty-three, ***Disintegration.*** To receive this line is an extremely negative omen: beware!

> *For the alchemists, a number of dragons fighting with each other illustrated the state of putrefactio (separating out the Elements, or psychic disintegration).*
> J.E. Cirlot -- ***Dictionary of Symbols***

A. A devastating clash of polarities is imaged.

SPECIAL NOTE:

If all of the lines of ***The Magnetic*** are changing, an extremely momentous situation is indicated. This and hexagram number one, ***The Dynamic,*** are the only figures in which such a configuration is commented upon; hence, these are arguably the two strongest images the oracle has to offer.

Legge: If those who are thus represented be perpetually correct and firm, advantage will arise.

Wilhelm/Baynes: When all the lines are [magnetic], it means: Lasting perseverance furthers.

Blofeld: Unfaltering determination will place our affairs on permanent basis.

Ritsema/Karcher: Harvesting: perpetual Trial.

Shaughnessy: Beneficial to determine permanently.

Cleary(1): It is beneficial to always be correct.

Wu: It is advantageous to be ever persevering.

2 -- The Magnetic -- 2

COMMENTARY

I have never received this configuration, so have nothing to add beyond the observation that perseverance is the only way to further the Work -- *"The good or ill of man lies within his own will."* -- Epictetus

April 11, 2001, **4/23/06**

3 -- Difficulty -- 3



HEXAGRAM NUMBER THREE -- DIFFICULTY

Other titles: Difficulty at the Beginning, The Symbol of Bursting, Sprouting, Hoarding, Distress, Organizational Growth Pains, Difficult Beginnings, Growing Pains, Initial Obstacles, Initial Hardship

Judgment

Legge: ***Difficulty*** indicates progress and success through firm correctness. Action should not be undertaken lightly, and it is wise to seek help.

Wilhelm/Baynes: ***Difficulty at the Beginning*** works supreme success, furthering through perseverance. Nothing should be undertaken. It furthers one to appoint helpers.

Blofeld: ***Difficulty*** followed by sublime success! Persistence in a righteous course brings reward; but do not seek some new goal (or destination); it is highly advantageous to consolidate the present position. *[The fundamental idea of this hexagram is that of birth and growth amidst difficulty, as with a sprouting seed becoming a young plant and forcing its way through the earth. Our affairs, being still in their early stages, are vulnerable; we must not wander forth, but attend to them until they ripen; then, with proper care, the seed will bring forth a splendid tree. The upper trigram, a pit, suggests a need for caution; but, if we heed these omens, our success is assured.]*

Liu: ***Difficulty in the Beginning***: great success. It is of benefit to continue without planning to go someplace. One should find helpers.

Ritsema/Karcher: ***Sprouting***. Spring Growing Harvesting Trial. No availing-of possessing directed going. Harvesting: installing feudatories. *[This hexagram describes your situation in terms of beginning growth. It emphasizes that collecting potential in preparation for arduous labor is the adequate way to handle it...]*

Shaughnessy: ***Hoarding***: Prime receipt; beneficial to determine. Do not herewith have someplace to go; beneficial to establish a lord.

Cleary(1): In ***difficulty***, creativity and development are effective if correct. Do not use. There is a place to go. It is beneficial to set up a ruler.

3 -- Difficulty -- 3

Cleary(2): ***Creativity*** is successful. It is beneficial to be correct. Do not make use of going somewhere. It is beneficial to set up lords.

Wu: ***Distress*** is primordial, pervasive, prosperous, and persevering. The subject should proceed with caution. It will be advantageous to establish marquisates.

The Image

Legge: The image of clouds and thunder forms ***Difficulty.*** The superior man, in accordance with this, adjusts his measures of government as in sorting the threads of the warp and woof.

Wilhelm/Baynes: Clouds and thunder: the image of ***Difficulty at the Beginning***. Thus the superior man brings order out of confusion.

Blofeld: This hexagram symbolizes lightning spewed forth by the clouds -- ***difficulty*** prevails! The Superior Man busies himself setting things in order.

Liu: Clouds and thunder symbolize ***Difficulty at the Beginning***. The superior man makes order out of disorder.

Ritsema/Karcher: Clouds, Thunder, ***Sprouting***. A *chun tzu* uses the <u>canons</u> to coordinate. *[**Canons:** standards, laws; regular, regulate; the Five Classics. The ideogram: warp-threads in a loom.]*

Cleary(1): Thunder in the clouds is held back; the superior person orders and arranges.

Cleary(2): Clouds and thunder – ***Difficulty***. Thereby leaders organize.

Wu: Clouds and thunder form hexagram ***Distress.*** Thus the *jun zi* plans and organizes.

COMMENTARY

Confucius/Legge: ***Difficulty*** is experienced as Heaven and Earth begin their intercourse, but correct action succeeds in the face of danger. By the action of thunder and rain, which are the attributes of the lower and upper trigrams, all between Heaven and Earth is filled up. But the conditions of the time are irregular and obscure. Authority should be delegated, but the feeling that rest and peace have been secured should not be indulged in even then.

Legge: The written character for ***Difficulty*** is pictorial, and shows a plant struggling with difficulty as it rises above the surface of the earth. This initial difficulty is a metaphor for how struggle is the condition of a state which is emerging from disorder after a revolution. The author saw his social and political world in great disorder and difficult to reform, yet he had faith in himself and the

destiny of his House. Let there be prudence and caution, with unswerving adherence to the right. Let the government of the different states be entrusted to good and able men -- then all will be well.

According to the arrangement of the eight trigrams, Heaven and Earth are the parents of the other six, who are their children. The first-born son is the lower trigram of Movement, and the second-born son is the upper trigram of Peril. McClatchie renders here: *"The figure of **Difficulty** represents the hard and the soft beginning to have sexual intercourse, and bringing forth with suffering."*

The power to move in the lower trigram is likely to produce great effects; to do this in perilous and difficult circumstances (symbolized by the upper trigram) requires firmness and correctness. Good princes throughout the realm will help to remedy the political and social disorder of the times, but the supreme ruler should not trust his subordinates to the point of relaxing his vigilance.

The lower trigram represents thunder, the upper represents rain clouds. The hexagram therefore places us in the atmosphere of a thunderstorm -- a metaphor for the situation of a political state in difficulty. When the thunder has pealed, and the clouds have discharged their burden of rain, the atmosphere is cleared and there is a feeling of relief.

Anthony: This hexagram means that we have not yet found the correct path. It also means confusion: too many possibilities. Nothing is clear. This lack of clarity is the *"hindrance"* referred to in the first line of the hexagram. In the second line, the remedies that come forth are inappropriate. In the first stages of dealing with a problem, we are tempted to grasp at solutions, whereas we should wait until the proper actions become clear.

NOTES AND PARAPHRASES

Judgment: Under the conditions of ***Difficulty*** it is best to mark time while seeking assistance.

The superior man uses careful analysis to separate order from confusion.

Wilhelm's title for this hexagram is ***Difficulty at the Beginning***. I prefer ***Difficulty,*** because it is a situation encountered at any phase of the Work, not just the beginning.

Difficulty is experienced because confusion and multiplicity prevail during the initial phase of any creative activity -- thoughts and feelings proliferate and threaten to overwhelm the mind with infinite complexity. The only way to proceed under such circumstances is to carefully sort out the components of the situation and arrange them in categories and in order of importance. To *"sort the threads of the warp and woof"* is to weave a tangled mess into a tapestry.

3 -- Difficulty -- 3

The Orderly Sequence of the Hexagrams gives us an image of what takes place under the hexagram of ***Difficulty:***

When there were Heaven and Earth, then afterwards all things were produced. What fills up the space between Heaven and Earth are those individual things. Hence the ***Dynamic*** *and* ***Magnetic*** *are followed by* ***Difficulty. Difficulty*** *means filling up.*

"Filling up," is rendered as *"fullness"* in some translations. This is the exact meaning of the gnostic term: "Pleroma," or "Fullness" which Jung correlates with the Collective Unconscious or Objective Psyche. These are interior dimensions from which emanate the archetypal energies which we experience as instinctual drives and emotional complexes. This is the "hyperspace" from which the Self, via the oracle, responds to our queries and directs the Work.

Thus we see that the third hexagram, following the creation of the cosmic pair of opposites in the first two figures, represents a dialectical progression. Lao Tse, who wrote the ***Tao Te Ching*** some six-hundred years after the ***I Ching*** was committed to writing, describes this unfolding process:

Out of Tao, One is born;
Out of One, Two;
Out of Two, Three;
Out of Three, the created universe.
The created universe carries the yin at its back
and the yang in front;
Through the union of their pervading principles
it reaches harmony.

The identical idea is found in many traditions, giving it the status of an archetype within human consciousness. It is not necessary to be familiar with the technical terminology of Kabbalah to recognize that the same idea is being discussed in the following passage:

In Chokmah and Binah we have the archetypal Positive and Negative; the primordial Maleness and Femaleness, established while "countenance beheld not countenance" and manifestation was incipient ... It is between these two polarizing aspects of manifestation -- the Supernal Father and the Supernal Mother -- that the web of life is woven; souls going back and forth between them like a weaver's shuttle. In our individual lives, in our physiological rhythms, and in the history of the rise and fall of nations, we observe the same rhythmic periodicity.

D. Fortune -- ***The Mystical Qabalah***

This idea has been stated very simply:

3 -- Difficulty -- 3

All things are a single form which has divided and multiplied in time and space.
W.B. Yeats -- ***A Vision***

Is not the sky a father and the earth a mother, and are not all living things with feet or wings or roots their children?
-- Black Elk

And also with poetic complexity:

In the beginning God created the heavens and the earth. Now the earth was a formless void, there was darkness over the deep, and God's spirit hovered over the water ... God said, "Let the waters teem with living creatures, and let birds fly above the earth within the vault of heaven." And so it was ... God blessed them, saying, "Be fruitful, multiply, and fill the waters of the seas; and let the birds multiply upon the earth.
Genesis

There are some profound ideas in these images about the structure of human consciousness and the contents of the unconscious psyche. The basic idea is that of Emanation -- the creation of physical reality from a supreme principle in ordered hierarchies of increasing complexity. This concept is essential for a full understanding of the Work.

The involution of man was his descent from the sphere of the spirit, developing bodies of a mental, emotional and then physical nature until he manifested upon this planet. His evolution is to civilize this planet and to develop mastery of the physical, emotional and mental planes and relink himself in unity with God once more, thus completing the cycle. He came from God as an inexperienced Spark of Divine Fire and returns to Him, with all the experience of manifestation, as a Lord of Humanity.
Gareth Knight -- ***The Work of a Modern Occult Fraternity***

In many systems of thought, the proliferation of forces is seen in sexual terms -- the cosmic parents produce entities in male and female pairs (gnostic syzygies), which in turn produce offspring. Hence, Confucius says: *"Difficulty is experienced as Heaven and Earth begin their intercourse."* That this has an explicit sexual connotation is confirmed by McClatchie: *"The figure of* ***Difficulty*** *represents the hard and the soft beginning to have sexual intercourse, and bringing forth with suffering."* Thus we see that the correct and incorrect correlation ("intercourse") of dynamic (male) and magnetic (female) lines in any ***I Ching*** hexagram symbolizes the favorable (life-enhancing) or unfavorable (life-negating) combinations of thought and feeling within the psyche.

SUGGESTIONS FOR MEDITATION

The sexual intercourse of Heaven and Earth is also described in

hexagram number eleven, ***Harmony.*** In terms of these sexual metaphors, what does the term "adultery" imply in regard to the Work? See hexagram number forty-four, ***Temptation,*** for further insight on this theme.

Line-1

Legge: The first line, dynamic, shows the difficulty its subject has in advancing. It will be advantageous for him to abide correct and firm. Advantageous also to be made a feudal ruler.

Wilhelm/Baynes: Hesitation and hindrance. It furthers one to remain persevering. It furthers one to appoint helpers.

Blofeld: Uncertainty prevails. It is best to make no move, but to build up determination and to consolidate the position.

Liu: Considering and considering. It is of benefit to continue in the right way. One should find helpers.

Ritsema/Karcher: Stone pillar. Harvesting: residing in Trial. Harvesting: installing feudatories.

Shaughnessy: To and fro; beneficial to determine about a dwelling; beneficial to establish a lord.

Cleary(1): Not going anywhere, it is beneficial to abide in correctness. It is beneficial to set up a ruler. *[It is beneficial to set up the ruler and nurture the original energy.]*

Cleary(2): Staying around, it is beneficial to remain correct. It is beneficial to set up lords. *[In Buddhist terms, to "stay around" means to be immediately aware of any mental movement and not roll along, following thoughts. This is what is called "coming back before going far."]*

Wu: There is a formidable obstruction to advance. It will be advantageous, however, to remain persevering ... etc. *[If the subject can remain firm and correct, he will overcome.]*

COMMENTARY

Confucius/Legge: Although there is difficulty in advancing, the mind of the subject of the line is set on doing what is correct. While noble, he humbles himself to the mean, and grandly gains the people. **Wilhelm/Baynes:** The aim of the work is nonetheless to carry out what is right. When an eminent man subordinates himself to his inferiors, he wins the hearts of all people. **Blofeld:** Despite prevailing uncertainty, the way of righteousness must be pursued with

firm correctness. Men in high places, by co-operating with those under their care, will thereby win the support of the people. **Ritsema/Karcher:** Although a stone pillar, purpose moving correctly indeed. Using valuing the mean below. The great acquiring the commoners indeed. **Cleary(2):** Though they stay around, the action of their wills is correct. Because they value the lowly, they win many people. **Wu:** Although he is under constraint, he has set his goal correctly. Like a noble man serving the common people, he will receive their support.

Legge: The first line is energetic and strong, and his place in the trigram of Movement disposes him to action. But above him is the trigram of Peril, and the lowest line of that, to whom he must look for response and cooperation, is magnetic. Hence arise the ideas of difficulty in advancing, the necessity of caution, and the advantage of being clothed with authority. He is noble, firm and correct, but his place is below the divided lines, symbols of the weak and lowly.

NOTES AND PARAPHRASES

Siu: At the outset, the man takes stock of the obstacles. He does not force his advance. He perseveres on the right course and acquires the appropriate assistants. He continuously rechecks his bearings, as the confusion is gradually resolved.

Wing: It seems that you have come across a confusing obstacle at the very beginning of your path. The best way to attract the helpers you will need is to maintain a devoted and humble attitude. Do not attempt to boldly push ahead unaided. However, do keep your goal in sight.

Editor: The symbolism suggests the following intrapsychic correlations: *Advance:* The advance of consciousness, comprehension, etc. *Feudal Ruler:* The ego as master of its thoughts and feelings. *"Humbles himself to the mean":* ("Mean" here means "lowly.") The ego remains firm and correct, maintains his will, but doesn't take on airs -- he nurtures his humility. The people: Thoughts, feelings, opinions, attitudes, emotions, appetites, etc.

> *The optimal stance that the ego can strive for--without necessarily hoping that it can ever be accomplished fully -- could be described as a continual awareness of the conflicting polarities likely to appear in ever-new forms as old ones are resolved: of waiting and seeing, of living things out, weighing various aspects and bringing them into balance, ever ready to work with the materials at hand.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. There are intimidating obstructions to progress. Remain persevering while seeking assistance. If you subordinate yourself to your situation you’ll gain insight into its nature. Take no major action.

B. A difficult path demands impeccable will and full acceptance of responsibility.

Line-2

Legge: The second line, magnetic, shows its subject distressed and obliged to return. Even the horses of her chariot also seem to be retreating. But not by a spoiler is she assailed, but by one who seeks her to be his wife. The young lady maintains her firm correctness, and declines a union. After ten years she will be united, and have children.

Wilhelm/Baynes: Difficulties pile up. Horse and wagon part. He is not a robber; he wants to woo when the time comes. The maiden is chaste, she does not pledge herself. Ten years -- then she pledges herself.

Blofeld: He makes no more progress, covers no more distance,
than a mounted man trotting to and fro. (His hesitation is due) not to an obstacle but to his wooing a girl who chastely repulses his advances and waits ten years before giving her consent.

Liu: Many difficulties. He goes back and forth on horseback, but he is not a robber. He seeks marriage but the girl does not want an engagement. After ten years she does.

Ritsema/Karcher: Sprouting thus, quitting thus. Riding a horse, arraying thus. In-no-way outlawry, matrimonial allying. Woman and son, Trial: not nursing. Ten years- revolved, thereupon nursing.

Shaughnessy: Hoardingly, earth-moundlike, a team of horses vexatious-like; it is not robbers who confusedly enrich. The [female] child's determination is not to get pregnant; in ten years then she gets pregnant.

Cleary(1): Difficult to advance, hard to make progress. Mounted on a horse, not going forward. It is not a matter of enmity, but marriage. The girl is chaste, not engaged. After ten years she is engaged. *[This means not seeking immediate solutions when in difficulty.]*

Cleary(2): Stopped, mounted on a horse but standing still. Not enmity, marriage... etc.

Wu: There is hesitation to proceed. The horse carriage falters along. A suitor, not a transgressor, asks for marriage. The young woman chooses to remain chaste and refuses. After 10 years, however, she consents to the betrothal to another man.

3 -- Difficulty -- 3

COMMENTARY

Confucius/Legge: Her difficulty arises from her place over the dynamic line below her. The union and children after ten years shows things resuming their regular course. **Wilhelm/Baynes:** She rests upon a rigid line. Pledging herself after ten years means return to the general rule. **Blofeld:** The difficulties are revealed by this weak line's position just above a firm one. Waiting for ten years to receive the beloved's consent implies awaiting a gradual return to normal conditions. **Ritsema/Karcher:** Six at second's heaviness. Riding a solid indeed. Ten years-revolved, thereupon nursing. Reversing rules indeed. **Cleary(2):** Riding on the obdurate. Getting married after ten years means return to normal. **Wu:** Riding on the strong-minded first nine. A return to normalcy.

Legge: Advance is even more difficult for the second line than for line one. She is magnetic, and pressed by the dynamic line below her. Above, in the fifth line is the ruler with whom union should be properly sought. All these circumstances suggest the idea of a young lady sought in marriage by a strong suitor with whom marriage was unsuitable. She rejects him, and after ten years marries the only suitable match for her. *"Things resume their regular course"* means that she is now at liberty to seek a union with line five.

NOTES AND PARAPHRASES

Siu: Progress is further inhibited. Someone suddenly appears who is mistaken for a robber at first but actually turns out friendly. His offer of help is not to be accepted. Not being from the right quarter, it may entail undesirable obligations. Things will resume their regular course at the proper time.

Wing: Confusion and difficulty mount, and decisions become impossible. To allow yourself to accept help will create a hindering obligation. Therefore it is best to wait until the situation returns to normal before you continue your pursuits.

Editor: Horses are a common symbol for energy or libido ("horsepower"). Women and men respectively represent Eros (emotion) and Logos (intellect). These attributes are consistent throughout the ***I Ching,*** and are common in almost all symbol systems. In this line the man is seen as an unsuitable match for the woman, psychologically suggesting an improper union of thoughts and feelings, or the temptation to an emotional rationalization of some sort. The situation is confused and up in the air: psychic energy is in a state of regression, and we are tempted to accept the first solution that comes along. Under such circumstances no progress can be made until things are allowed to settle down. The *"ten years"* refer to any fulfilled cycle of time.

> *I use Eros and Logos merely as conceptual aids to describe the fact that woman's consciousness is characterized more by the connective quality of Eros than by the discrimination and cognition associated with Logos. In*

men, Eros, the function of relationship, is usually less developed than Logos.

Jung -- ***Aion***

A. Image of an unsettled situation. Resolution of the problem is not possible now, despite your desire for it. Later on, the situation will resolve itself naturally.

B. At the moment, emotions are too unsettled to be reconciled with reason. Reject an unsuitable idea or concept and wait for a better one.

Line-3

Legge: The third line, magnetic, shows one following the deer without the guidance of the forester, and only finding himself in the midst of the forest. The superior man, acquainted with the secret risks, thinks it better to give up the chase. If he went forward, he would regret it.

Wilhelm/Baynes: Whoever hunts deer without the forester only loses his way in the forest. The superior man understands the signs of the time and prefers to desist. To go on brings humiliation.

Blofeld: Pursuing a deer without a guide, the hunter finds himself lost in the forest. The Superior Man perceives that he must stay where he is, as going forward would lead to trouble.

Liu: He hunts deer with a forester. He gets lost in the forest. The superior man, knowing this, prefers to give up the hunt. To go on would bring regret.

Ritsema/Karcher: Approaching stag, lacking precaution. Namely, entering tending-towards the forest center. A *chun tzu* almost not thus stowing-away. Going abashed.

Shaughnessy: Approaching the deer without ornamentation, it is only to enter into the forest. For the gentleman it is just about as good as dispensing with it; to go is distressful.

Cleary(1): Chasing deer without a guide, just going into the forest. The superior person, knowing the dangers, had better give up; to go would bring regret.

Cleary(2): Chasing deer without preparation only goes into the bush. Leaders see that it is better to give up, for to go would bring regret. *[If you have no accurate knowledge yourself and do not have enlightened teachers or associates, and practice blindly, then you will fall into a pit.]*

3 -- Difficulty -- 3

Wu: Hunting in the forest without the guidance of a ranger will result in roaming aimlessly with a chance of getting lost. The *jun zi* senses the risk. It is better to quit than to proceed and regret.

COMMENTARY

Confucius/Legge: One pursues the deer without the guidance of the forester in his eagerness to follow the game. The superior man gives up the chase, knowing that if he go forward he would be reduced to extremity. **Wilhelm/Baynes:** He desires the game, but to go on brings humiliation. It leads to failure. **Blofeld:** His lack of caution in hunting the deer resulted from his being too set on capturing it. The Superior Man always desists when to advance would bring disaster. **Ritsema/Karcher:** Approaching stag, without precaution. Using adhering-to wildfowl indeed. A *chun tzu* stowing it: Going abashment exhausted indeed. **Cleary(2):** Chasing deer without preparation is following the beasts. To go would bring regret and lead nowhere. **Wu:** Hunting without a guide is like chasing around the game. To proceed will end in an awkward situation.

Legge: The third line is magnetic, not central, and in the place of a dynamic line. These things are all generally unfavorable, but the outcome of the whole hexagram being good, the superior man sees the immediate danger and avoids it.

NOTES AND PARAPHRASES

Siu: The man wanders aimlessly without adequate guidance, like a hunter without a forester. The superior man knows when going forward will cause regret. He gives up the senseless chase and avoids eventual disgrace.

Wing: You can sense the difficulties that lie ahead on your path. If you nevertheless plunge into the forest of obstacles without an experienced guide, you will surely lose your way. Such egotism and vanity brings unrelenting humiliation. A wiser man will alter his goals here.

Editor: Forest symbolism is usually associated with the feminine principle and the unconscious psyche. A deer, being a denizen of the forest, could symbolize an undifferentiated, unassimilated, autonomous force within the situation at hand. As the object of the quest, it represents the answer to a question, a solution to your problem, etc. To complete the metaphor, the forester would be your intuition or inner guide: the Self. The message is that you have no insight into the prevailing situation and should stop trying to force a solution. Cease your fruitless speculation and wait for the way to become clear.

> *It is only when the human being really knows what he is doing that he can be called self-conscious and responsible. The person who is guided by his ego alone is not self-conscious in this sense, for he is limited in his self-knowledge to the conscious realm only, and beyond this terrain*

yields himself blindly to the obscure urges and devious impulses of the unconscious.

M.E. Harding -- ***Psychic Energy***

A. “Lost in the woods,” you don't yet grasp your situation. Never act on what you don’t understand.

Line-4

Legge: The fourth line, magnetic, shows its subject as a lady, the horses of whose chariot appear in retreat. She seeks, however, the help of him who seeks her to be his wife. Advance will be fortunate; all will turn out advantageously.

Wilhelm/Baynes: Horse and wagon part. Strive for union. To go brings good fortune. Everything acts to further.

Blofeld: Hesitating like a man trotting to and fro, he waits for marriage. Thenceforth, good fortune will prevail and every action prosper. *[This passage indicates that success can certainly be obtained, but only after a considerable period of waiting patiently.]*

Liu: He goes back and forth on horseback. If he seeks marriage, he will have good fortune. Everything benefits.

Ritsema/Karcher: Riding a horse, arraying thus. Seeking matrimonial allying. Going significant. Without not Harvesting.

Shaughnessy: A team of horses vexatious-like, seeking confused enrichment; to go is auspicious; there is nothing not beneficial.

Cleary(1): Mounted on a horse yet not going forward. Seeking marriage, it is good to go, beneficial all around.

Cleary(2): Mounted on a horse but standing still. Go to seek alliance, and the good results will benefit all.

Wu: The horse carriage falters along. The lady is being asked for marriage. It will be auspicious to accept. Everything will be advantageous.

COMMENTARY

Confucius/Legge: Going forward after such a search for a helper shows intelligence. **Wilhelm/Baynes:** To go only when bidden -- this is clarity. **Blofeld:** To pursue what we desire, that is wisdom. **Ritsema/Karcher:** Seeking and also going. Brightness indeed. **Cleary(2):** Going in search is intelligent. **Wu:** Accepting the proposal shows a clear discernment.

Legge: The fourth line is the proper correlate of line one, who is the suitor whose aid she seeks. With his help she is able to cope with the difficulties of her position and go forward.

NOTES AND PARAPHRASES

Siu: The man lacks sufficient power to discharge his responsibilities. He is like a chariot without a horse. But opportunity for help arises. This should be accepted even in the face of self-abnegation.

Wing: With a little help, perhaps a connection you might exploit, you can attain your goals. Of course, you must admit that you lack sufficient power to act independently. If you hesitate over this, you will get nowhere.

Editor: Horses symbolize energy (horsepower) -- here running away from their female owner, a symbol of the emotional function within the psyche. She seeks her proper male correlate, a symbol of Logos, the mental function. Their destined relationship is one of marriage or union. Psychologically interpreted, the image is of a separation of thought and feeling. The line counsels us to seek a connection, establish harmony, or bring our emotions under the control of reason.

> *Direct your passion with reason, that your passion may live through its own daily resurrection, and like the phoenix rise above its own ashes.*
> Kahlil Gibran -- ***The Prophet***

A. You have yet to make a mental connection necessary to understand the matter at hand -- calm down and figure it out.

B. Unite your thoughts and feelings. Disunion is temporary.

C. Marshall your forces -- "Get your act together."

Line-5

Legge: The fifth line, dynamic, shows the difficulties in the way of its subject's dispensing the rich favors that might be expected from him. With firmness and correctness there will be good fortune in small things. In great things there will be evil.

Wilhelm/Baynes: Difficulties in blessing. A little perseverance brings good fortune. Great perseverance brings misfortune.

Blofeld: Fertility cannot easily be brought about. Persistence in small things will bring good fortune; in greater matters, it will bring disaster.

3 -- Difficulty -- 3

Liu: Difficulties in prosperity. Good fortune for small things. Misfortune for great things.

Ritsema/Karcher: Sprouting: one's juice. The small, Trial: significant. The great, Trial: pitfall.

Shaughnessy: Hoarding its fat; little determination is auspicious, great determination is inauspicious.

Cleary(1): Stalling the benefits. Rectitude in small matters is good. Self-righteousness in great matters brings misfortune. *[This is being great but conscious of the small, waiting for the time to be able to get out of difficulty.]*

Cleary(2): Stalling the benefits. There is good outlook for the correctness of the small, bad outlook for the correctness of the great.

Wu: Hoarding wealth suggests conditions suitable for limited progress but detrimental for great undertakings.

COMMENTARY

Confucius/Legge: He experiences difficulty in bestowing his rich favors -- the extent to which they reach will not yet be conspicuous. **Wilhelm/Baynes:** Because the benefaction is not yet recognized. **Blofeld:** We have wrought insufficiently for the public good. **Ritsema/Karcher:** Sprouting one's juice. Spreading-out not-yet shining indeed. **Cleary(2):** The giving is not yet enlightened. *[It is not that there is no giving at all, just that it does not accord with greater reality.]* **Wu:** His benefaction has not been illuminating. *[We should remind ourselves that distributing accumulations need not be limited to tangible assets. Kindness, sympathy, and moral support can certainly be included.]*

Legge: Line five is in the place of authority, and should show himself a ruler by dispensing benefits on a grand scale. But he is in the center of the trigram of Peril, and his correlate line two is weak. Hence arises the symbolism, and great things should not be attempted.

NOTES AND PARAPHRASES

Siu: The man attains a position of authority. Premature expressions of good intentions lead to damaging misinterpretations. Time is required for stepwise maturation and acquisition of general confidence. Consummation cannot be forced.

Wing: Although your position is one of authority within the situation, you have much left to achieve in the way of establishing yourself. Small efforts in this will

bring good fortune. But beware: Do not attempt any large endeavor. It could easily end in disaster.

Editor: The image depicts an impasse or restriction preventing the flow of energy which would resolve it. Modest effort will improve the situation; major action will make it worse. Sometimes the line implies that you have not yet understood the matter under question. It can also image a situation in which psychic energy is blocked from consciousness.

> *The attributes of the spirit are not only beyond the power of sensual perception, but they are beyond the power of intellectual comprehension; they can only be known to the spirit, and they are called occult because they cannot be understood without the possession of the light of the spirit.*
>
> F. Hartmann -- ***Paracelsus: Life and Prophecies***

A. Conserve your energy. Take only limited action, one step at a time; allow the situation to unfold at its own pace.

B. Obstructions inherent in the situation prevent the flow of information needed to comprehend it. To strive too hard is to lose it altogether.

C. Integral obstacles inhibit an immediate resolution of the situation at hand.

Line-6

Legge: The sixth line, magnetic, shows its subject with the horses of her chariot obliged to retreat, and weeping tears of blood in streams.

Wilhelm/Baynes: Horse and wagon part. Bloody tears flow.

Blofeld: He hesitates like a man trotting to and fro or like one shedding blood and tears.

Liu: He goes back and forth on horseback. He sheds tears with blood! *[Arrogance leads to misfortune, perhaps extreme misfortune.]*

Ritsema/Karcher: Riding a horse, arraying thus. Weeping blood, coursing thus.

Shaughnessy: A team of horses vexatious-like, dipping blood streamingly.

Cleary(1): Mounted on a horse, not going forward, weeping tears of blood.

Wu: The horse carriage falters along. Tears roll down from the rider’s eyes.

3 -- Difficulty -- 3

COMMENTARY

Confucius/Legge: She weeps tears of blood in streams -- how can the state thus emblemed continue long? **Wilhelm/Baynes:** How could one tarry long in this! **Blofeld:** How could a flow of blood and tears endure for long? *[In other words, our present troubles will pass away in time.]* **Ritsema/Karcher:** Wherefore permitting long-living indeed? **Cleary (2):** Weeping tears of blood – what can last? **Wu:** Only despair remains.

Legge: The sixth line is magnetic, as is her third line correlate. She is at the extremity of Peril -- the game is up. What can remain for her in such a case but terror and abject weeping?

NOTES AND PARAPHRASES

Siu: The man fails to overcome the initial difficulties and despair.

Wing: You have lost your perspective. You can no longer see your initial difficulties realistically, nor can you find your way out. This is disgraceful and will cause you much regret. It is best to begin again.

Anthony: Desire and fear prevail. The child in us rules. Despairing, we give up our path. "One should not persist in this."

Editor: Lines two, four and six all show horses in retreat: strong images of psychological turmoil and confusion; two and four have proper correlates however, so they present the possibility of at least some kind of reconciliation. Here, the correlate is line three, who is depicted as being "lost in the woods." At its most neutral, the image is one of severe disunion. Wilhelm and Blofeld state that the situation is not a lasting one, so all need not be lost if you seek a totally new and perhaps currently unrecognized connection.

> *In our ordinary life we are limited and bound in a thousand ways -- the prey of illusions and phantasms, the slaves of unrecognized complexes, tossed hither and thither by external influences, blinded and hypnotized by deceiving appearances. No wonder then that man, in such a state, is often discontented, insecure and changeable in his moods, thoughts and actions. Feeling intuitively that he is "one," and yet finding that he is "divided unto himself," he is bewildered and fails to understand either himself or others. No wonder that he, not knowing or understanding himself, has no self- control and is continually involved in his own mistakes and weaknesses; that so many lives are failures, or are at least limited and saddened by diseases of mind and body, or tormented by doubt, discouragement and despair.*
>
> Roberto Assagioli -- ***Psychosynthesis***

3 -- Difficulty -- 3

A. Severe disunion prevails, but need not be permanent if you seek a totally new connection.

B. You have missed the point entirely.

June 14, 2001, **4/10/06**

4 -- Inexperience -- 4



HEXAGRAM NUMBER FOUR -- INEXPERIENCE

Other Titles: Youthful Folly, The Symbol of Covering, Immaturity, Uncultivated Growth, Youth, Acquiring Experience, Youthful Ignorance, Enveloping, Folly, Darkness *"Often the I Ching uses this hexagram to show us that we should not be asking this question."* -- D.F. Hook

Judgment

Legge: ***Inexperience*** means progress and success. I do not seek the inexperienced youth, but he seeks me. When he shows the sincerity proper for divination, I instruct him. If he asks two or three times, that is troublesome, and I do not instruct the troublesome. Firm correctness brings advantage.

Wilhelm/Baynes: ***Youthful Folly*** has success. It is not I who seek the young fool; the young fool seeks me. At the first oracle I inform him. If he asks two or three times, it is importunity. If he importunes, I give him no information. Perseverance furthers.

Blofeld: ***Immaturity.*** Good fortune! I am not one to seek out uncultivated youths, but if such a youth seeks me out, I shall at first read and explain the omens. Yet should he ask me many times, just because of his importunity, I shall not explain anything more. The omen indicates a need for proper direction. *[This hexagram suggests stubbornness (the upper trigram) issuing from the softness of the womb (the lower trigram). While it sometimes happens that youthful rashness succeeds where sober counsels fail, it is nevertheless the duty of the mature man to cultivate the minds of the young and to respond, within reason, to their requests for guidance. As an omen, this hexagram may be taken to imply a case in which a certain amount of rashness may lead to success, but in which older people are not absolved from the duty of guiding the young. There is also a suggestion that the Book of Change itself, though fully responsive to those who make the right approach, will not brook importunity in the form of trivial questions or of seeking to reverse its judgments by further questioning. Whether the omen may be taken to mean that we should go ahead with some rash scheme or that it is time for us to restrain someone's youthful rashness will depend upon the nature of the enquiry, the people concerned in it and the particular moving lines involved in the response.]*

Liu: It is not I who seek him, the youth seeks me. The first time he asks, I answer; but if he asks again and again, it is annoyance: no answer. Benefit for continuance.

4 -- Inexperience -- 4

Ritsema/Karcher: ***Enveloping,*** Growing. In-no-way me seeking youthful Enveloping. Youthful Enveloping seeking me. The initial oracle-consulting notifying. Twice, three-times: obscuring. Obscuring, by-consequence not notifying. Harvesting Trial. *[This hexagram describes your situation in terms of concealment and clouded awareness. It emphasizes that actively accepting this concealment in order to nurture growth is the adequate way to handle it...]*

Shaughnessy: ***Folly:*** Receipt; it is not we who seek youthful folly; youthful folly seeks us. The initial milfoil divination is auspicious, but if two or three times drawn out, being drawn out then it is not auspicious; beneficial to determine.

Cleary(1): In ***darkness*** is development. It is not that I seek naïve innocence; naïve innocence seeks me. The first augury informs; the second and third defile. Defilement does not inform. It is beneficial to be correct.

Cleary(2): ***Darkness.*** Getting through. It is not that I seek the ignorant; the ignorant seek me. The first pick informs, the second and third muddle. That which is muddled does not inform. Benefit is a matter of correctness.

Wu: ***Ignorance*** is pervasive. It is not that I ask the ignorant lad to come for instruction. It is that the ignorant lad comes to request my instruction. As in divination, he will be instructed the first time. If he asks the same question for the second and third times, he is disrespectful. Having been judged disrespectful, he will not be instructed again. It will be advantageous to be persevering.

The Image

Legge: A spring issuing from the mountain -- the image of ***Inexperience.*** The superior man, in accordance with this, nourishes his virtue and strives for resoluteness of conduct.

Wilhelm/Baynes: A spring wells up at the foot of the mountain: the image of ***Youth***. Thus the superior man fosters his character by thoroughness in all that he does.

Blofeld: This hexagram symbolizes a watery hole at the foot of a mountain amidst uncultivated growth. The Superior Man by determined good conduct nourishes his virtue. *[The second sentence is deduced from the first; both are suggested by the component trigrams.]*

Liu: A spring comes out at the foot of the mountain; this symbolizes Youth. The superior man will cultivate his character through decisive action.

Ritsema/Karcher: below Mountain issuing-forth spring-water. ***Enveloping.*** A *chun tzu* uses fruiting movement to nurture actualizing-tao. *[**Actualize-tao:** ... Ability to follow the course traced by the ongoing process of the cosmos ...*

4 -- Inexperience -- 4

Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]

Cleary (1): Under a mountain a spring is produced, in ***darkness.*** A superior person nurtures character with fruitful action.

Cleary (2): Under a mountain emerges a spring, in ***darkness.*** Leaders use effective action to nurture inner qualities.

Wu: A spring flows at the foot of a mountain; this is ***Ignorance.*** The *jun zi* resolves to taking steps to cultivate his virtue.

COMMENTARY

Confucius/Legge: ***Inexperience*** shows the trigram of the Mountain above that of the Abyss. The perilous impasse suggested by these figures evokes the idea of inexperience. Progress and success are suggested because the action and development of the hexagram conform to the requirements of the time. When inexperience seeks wisdom, will responds to will. The oracle responds to sincerity because it has the qualities of the dynamic line in the central second place, but the oracle does not respond to ignorant importuning. The proper duty of a sage is to nourish the correct nature of the ignorant.

Legge: ***Difficulty*** shows us plants struggling within the earth, and ***Inexperience*** suggests the small and undeveloped sprouts which then appear upon its surface. This is an image of youthful ignorance, and the object of the hexagram is to show how those in authority should deal with it. The Judgment takes the form of the oracle's response to the questioner.

The upper trigram represents a frowning mountain which blocks the progress of the traveler. The lower trigram symbolizes a stream of water in a dangerous canyon, such as might be found at the foot of a mountain. The combination of these symbols suggests the perilous nature of ignorant inexperience.

The subject of line two represents the oracle, who demands sincerity from the unenlightened. It is his duty to evoke the innate "correct nature" hidden within the questioner, to bring this quality out and develop it. In regard to the Image, Chu Hsi says that *"the water of a spring is sure to move on and gradually advance."* This may serve as a symbol of the general process and progress of education.

NOTES AND PARAPHRASES

Judgment: Inexperience portrays the relationship between the ego and the Self as one of student to master. Communication via the oracle demands seriousness of purpose -- the Self refuses to pander to the ego's illusions.

4 -- Inexperience -- 4

The Superior Man furthers the Work by developing his will and intent.

Wilhelm's title for this hexagram is ***Youthful Folly***, which tends to lend it a negative connotation that is not always strictly applicable. However, he is quick to point out that the title "should be understood to mean the immaturity of youth and its consequent lack of wisdom, rather than mere stupidity."

While the title of ***Inexperience*** avoids the negative connotation, it must be acknowledged that there is an aura of irritation in this hexagram which illustrates an uncomfortable truth about the relationship between the ego and the Self. The Self is an awesome archetype, and once one has established contact with him, he assumes a distinctly stern personality. The Self will not pander to the ego's illusions, and has no patience with anything but the unvarnished truth. Tact and patience are not among his attributes. Lao Tse describes him very accurately:

The Sage is unkind: He treats the people like sacrificial straw dogs.

Which is just the way it is. As a satellite of the Self, the ego-complex was not created just so that it could spend a lifetime indulging its fantasies. The Work must be undertaken, and the Self knows more than you do what remains to be done. Like any excellent teacher, he demands more of us than we think we have in us to give. This phenomenon of the tyrannical and often "unjust" Self has been noted in many times and places. Here is an example from Neo-Platonism:

What shall we say in regard to the question: "Why do the divinities that are invoked require the worshipper to be just, although they themselves when entreated consent to perform unjust acts?" In reply to this I am uncertain in respect to what is meant by "performing unjust acts," as the same definition may not appear right both to us and to the gods. We, on the one hand, looking to that which is least significant, consider the things that are present, the momentary life, what it is and how it originates. The beings superior to us, let me say, know for certain the whole life of the soul and all its former lives; and if they bring on a retribution from the supplication of those who invoke them, they do not increase it beyond what is just. On the contrary, they aim at the sins impressed upon the soul in former lifetimes, which men do not perceive, and so imagine that is unjust that they fall into the misfortunes which they suffer.

Iamblichus -- ***The Egyptian Mysteries***

A contemporary expression of this idea comes from consciousness researcher, John Lilly, famous for his work with dolphins and isolation tank experiments with psychedelic drugs:

Cosmic Love [e.g., the Spiritual Self] is absolutely Ruthless and Highly

4 -- Inexperience -- 4

Indifferent: it teaches its lessons whether you like/dislike them or not.
John Lilly

By definition, "the gods" (archetypes) are not human. Were it possible for them to evolve without human vessels in Spacetime, presumably we humans would not exist. It is these archetypes, in the guise of our complexes and limiting beliefs, that are being altered by the Work. Because the unconscious psyche is a multiverse, it is sometimes very difficult to differentiate just "who" is advising us, and the Self via the oracle, will occasionally test us for our ability to use intuitive common sense.

Which is to say: when the gods (or the "Self") become totally "unreasonable," we can only go along with them to the limit of our human understanding. Slavish obedience to all injunctions from the unconscious is to sell our souls outright to something that we don't understand. The renunciation of "common sense" is the renunciation of our most precious birthright.

On the other hand, to "disobey" at will is to put our souls at risk. This is one of the most painful of all dilemmas -- how far do we go in our obedience to unseen powers? Aspects of this problem have been called The Dark Night of the Soul -- an inner initiation, a trial by fire to see what we are really made of. There are times in the advanced course of the Work when one receives the strange insight that the Self actually wants us to disobey! This ordeal can only be lived through -- no one can advise you except your own sense of what is right for you at any given moment.

The most useful guideline that I have found is that the precepts of the Work (as found in the Perennial Philosophy) are consistent worldwide, and constitute a reliably moral structure for responsible choice. If the oracle seems to be telling you to do something contrary to your inner sense of right and wrong, contrary to your understanding of the precepts of the Work, then go with this intuition rather than the oracle. The Self, via the oracle, will test you in many ways to make you develop. (The ultimate goal is to become so infallibly intuitive that oracles become superfluous.)

The gods need our intelligent disobedience if they themselves are to evolve. It is in the stress between obedience and conscientious disobedience that growth takes place. In one sense, whatever choice you make, as long as it is conscious and you fully accept the consequences, is the right choice for you at that moment. We learn through our mistakes, and can never fail our lessons if we truly integrate the experience into our unfolding lives.

Confucius, one of the greatest teachers who ever lived, obviously took his teaching method from the Judgment of this hexagram:

The Master said: *"I won't teach a man who is not anxious to learn, and will not explain to one who is not trying to make things clear to himself. And if I*

explain one- fourth and the man doesn't go back and reflect and think out the implications in the remaining three-fourths for himself, I won't bother to teach him again."

And so it is with the oracle (the Self) -- the deeper one gets involved in the Work, the more difficult the lessons become, so that one is always kept in a position of relative ***Inexperience***. There are times, when a simple answer would suffice, that you will receive an ambiguous image, which (if you do three-fourths of the work), will lead you to a profound insight.

Line-1

Legge: The first line, magnetic, has respect to the dispelling of ignorance. It will be advantageous to use punishment for that purpose, and to remove the shackles from the mind. But going on in that way of punishment will give occasion for regret.

Wilhelm/Baynes: To make a fool develop it furthers to apply discipline. The fetters should be removed. To go on in this way brings humiliation.

Blofeld: To enlighten immature youth, it is advisable to apply discipline; even fetters may be required, but to use them overmuch is harmful.

Liu: To enlighten youth, it is better to use discipline. Obstacles in the mind should be removed. Otherwise, humiliation.

Ritsema/Karcher: Shooting forth Enveloping. Harvesting: availing-of punishing people. Availing-of stimulating fettering shackles. Using going abashed.

Shaughnessy: Discarding folly; beneficial to use a punished man, and herewith to remove shackles and manacles. What has already gone is stressful.

Cleary (1): Opening up darkness, it is advantageous to use punishments. If restrictions are removed, it will lead to regret.

Cleary (2): To awaken the ignorant, it is beneficial to use punishments; if restrictions are eased, it will be regrettable to go that way.

Wu: This shows how to instruct the ignorant. It will be advantageous to use punishment, but let go manacles or shackles, for they will bring humiliation.

COMMENTARY

Confucius/Legge: The object of punishment is to bring her under the influence of correcting law. **Wilhelm/Baynes:** Discipline: In order to give emphasis to

the law. **Blofeld:** Though it is advisable to apply discipline, this must be done in accordance with just rules. **Ritsema/Karcher:** Using correcting laws indeed. **Cleary (1):** It is beneficial to use punishments, by the correct method. *[The correct method of breaking down ignorance is not emotional attack.]* **Wu:** It is a method of correcting wayward behaviors.

Legge: The first line, magnetic, and at the bottom of the figure, is in the grossest ignorance. Let her be punished. If punishment avails to loosen the shackles from the mind, well and good. If not, and if the punishment is prolonged, the effect will be bad.

NOTES AND PARAPHRASES

Siu: At the outset, the ignorant youth is being disciplined for the seriousness of life. Care should be exercised against attempts at rigid regimentation of the mind.

Wing: A little discipline is necessary here. There is not enough seriousness of attitude concerning the work to be done, and therefore the atmosphere is not conducive to proper growth. Yet, keep in mind that too many restrictions may lead to uncreative development. Apply just enough guidelines to keep things moving in the proper direction.

Editor: Wilhelm, Blofeld and Liu all render *"punishment"* as *"discipline."* The idea is that the discipline of a rigid structure, or confinement to basic principles prunes the psyche of its illusions -- *"removes the shackles from the mind."* Excessive discipline is counterproductive, however: A dynamic balance must be sought between the tyrannies of permissiveness and repression. The line is saying two things, and the balance between them is the lesson. If this is the only changing line, the hexagram becomes number 41, ***Compensating Sacrifice,*** which deals with finding balance. (Note, however that both of Cleary's translations interpret the message as a warning *against* removing shackles! His interpretation seems to be in the minority.)

> *In reality the highest form of compassion may be in withdrawing from a given person any direct physical aid that would spare him a painful lesson, withholding it so that he would never again have to act according to a particular kind of program. The best teachers know that compassion does not prevent pain but allows pain to teach. Of course, carried to an extreme this too can be used in the service of destruction.*
>
> John Lilly -- ***Simulations of God***

A. Too much discipline is as bad as too little -- seek the mean.

B. The school of hard knocks -- learn from your pain or confusion.

C. Let go of your illusions or strongly held attitudes about the matter at hand.

Line-2

Legge: The second line, dynamic, shows its subject exercising forbearance with the ignorant, in which there will be good fortune; and admitting even the goodness of women, which will also be fortunate. He may be described also as a son able to sustain the burden of his family.

Wilhelm/Baynes: To bear with fools in kindliness brings good fortune. To know how to take women brings good fortune. The son is capable of taking charge of the household.

Blofeld: Being gentle with the immature brings good fortune. Taking a wife brings good fortune. Sons will be capable of taking over the household affairs when the strong (young) and the weak (old) are in mutual harmony.

Liu: To treat youth generously brings good fortune. Arranging a marriage brings good fortune. The son can take over the household.

Ritsema/Karcher: Enwrapping Enveloping. Significant. Letting-in the wife. Significant. The son controlling the dwelling.

Shaughnessy: Wrapping folly; auspicious. Sending in the wife; auspicious. The son can marry.

Cleary (1): Taking in darkness is good, taking a wife is good; the heir ably takes over the family affairs.

Cleary (2): It bodes well to embrace the ignorant. It bodes well to take a wife. The child becomes head of the family.

Wu: Accommodating the ignorant is auspicious. It is also auspicious to take a wife. A son will bring prosperity to the family.

COMMENTARY

Confucius/Legge: He is able to sustain the burden of his family because of the reciprocation between this dynamic line and the magnetic fifth line. **Wilhelm/Baynes:** Firm and yielding are in union. **Blofeld:** *[No Confucian commentary on this line, **Ed.**]* **Ritsema/Karcher:** Solid and Supple articulating indeed. **Cleary (2):** Firmness and flexibility meeting and joining. **Wu:** The strong-minded and the softhearted have communicated with each other.

Legge: On the second line, dynamic and in the central place, devolves the task of enlightening the ignorant with forbearance and humility. In proof of his

generosity he even receives or learns from weak and ignorant women. He appears as the son taking his father's place.

NOTES AND PARAPHRASES

Siu: The man is tolerant of the ignorant and kind to women. He resembles an official capable of assuming the delegated duties of a prince in directing a large social body with inner strength and outward reserve.

Wing: The person in this position has indeed developed in himself a true appreciation of humanity in all of its folly and beauty. Such a person can lead others with wisdom, compassion, and inspiration, and attain all the success attributed to the great and wise historical leaders.

Editor: Because the ***I Ching*** is an empirically valid guide to ethical behavior, we must interpret the sexist imagery in Legge and Wilhelm's version of this line as intrapsychic symbolism. *Ignorant:* Aspects within the psyche resistant to change. *Women:* Eros function, emotions, feelings. To "admit even the goodness of women" is to acknowledge those feelings which nurture the psyche. *Family:* The psyche. *Son:* The conscious ego. (Father = the Self.) *Able to sustain the burden of his family:* Able to control psychic impulses.

> *From Sextus I learned a benevolent disposition, and the example of a family governed in a fatherly manner ... And to tolerate ignorant persons, and those who form opinions without consideration: he had the power of readily accommodating himself to all.*
>
> Marcus Aurelius

A. You are competent to handle the situation.

B. The image suggests the consciously responsible management of thoughts and feelings.

Line-3

Legge: The third line, magnetic, shows that one should not marry a woman who, when she sees a man of wealth, will not keep herself from him. In no way will advantage come from her.

Wilhelm/Baynes: Take not a maiden who, when she sees a man of bronze, loses possession of herself. Nothing furthers.

Blofeld: Do not choose a wife who, on seeing a wealthy man, cannot contain herself. Nothing brings advantage. *[This line, besides furnishing a specific warning to those with marriage in view, means generally that this time is*

unpropitious from the point of view of the enquirer, whatever his question may concern.]

Liu: Do not choose a girl who, when she sees a rich man, loses her control. No benefit.

Ritsema/Karcher: No availing-of grasping womanhood. Visualizing a metallic husband. Not possessing the body. Without direction: Harvesting. *[**Without direction: Harvesting,** WU YU LI: no plan or direction is advantageous; in order to take advantage of the situation, do not impose a direction on events.]*

Shaughnessy: Do not use to take a woman; see the metal fellow who does not have a torso; there is no place beneficial.

Cleary(1): Don't take this woman in marriage; if she sees a moneyed man, she'll lose herself. Nowhere beneficial.

Cleary(2): Do not take a girl to see a moneyed man, or she will lose herself, to no one's benefit.

Wu: Marry the woman not. When she sees a wealthy man, she cannot keep her composure. Nothing good will come out of the marriage.

COMMENTARY

Confucius/Legge: A woman such as is here represented should not be taken in marriage -- her conduct is not agreeable to what is right. **Wilhelm/ Baynes:** Her conduct is not in accord with order. **Blofeld:** Do not take to wife one whose behavior is disorderly. **Ritsema/Karcher:** Movement not yielding indeed. **Cleary(2):** Do not introduce the girl because his conduct is not harmonious. **Wu:** her behavior is not beyond reproach.

Legge: The third line is magnetic and occupies a dynamic place beyond the center. She separates the fourth line from the second, and the fifth line separates her from her sixth line correlate. All these things give her a bad character.

NOTES AND PARAPHRASES

Siu: The man guards against the loss of his individuality. He should not imitate persons of senior rank or act like a flippant girl throwing herself at a handsome man. Neither should he accept overtures from such subordinates.

Wing: You are in danger of throwing yourself away in a foolish attempt to be close to that which you fervently desire. Without strength of character and individuality you can accomplish nothing meaningful in life.

4 -- Inexperience -- 4

Editor: In the symbolic language of the unconscious psyche, the female principle is associated with Eros and the feelings. Line three depicts a woman unable to control herself, and by analogy some form of inappropriate emotional expression, desire or passion.

> *The study of epilepsy demonstrates conclusively that our feelings do not necessarily depend on anything going on in the real world around us, and that the strength of our feelings is not a measure of the authenticity of our experiences or the credibility of our beliefs. We can "feel" strongly about something and yet be dead wrong.*
> R. Restak -- ***The Brain***

A. Don't throw yourself away: curb your urges, compulsions, impulses or emotions.

B. An image of a bad deal or bad alliance.

C. Stop over-reacting to the situation at hand.

Line-4

Legge: The fourth line, magnetic, shows its subject as if bound in chains of ignorance. There will be occasion for regret.

Wilhelm/Baynes: Entangled youthful folly brings humiliation.

Blofeld: Obstinacy and immaturity cause harm. *[This line may also be taken as a warning against a too idealistic or visionary attitude.]*

Liu: The youth beset by confusion. Humiliation.

Ritsema/Karcher: Confining Enveloping. Abashment.

Shaughnessy: Bound folly; distress.

Cleary(1): Stuck in darkness, there is regret.

Cleary(2): Stuck in darkness, regretful.

Wu: Being besieged by ignorance is a cause for regret.

COMMENTARY

Confucius/Legge: This is due to her distance from the solidity shown in lines two and six. **Wilhelm/Baynes:** This line of all things is furthest from what is real. **Blofeld:** They harm us by leading us astray from the right course.

4 -- Inexperience -- 4

Ritsema/Karcher: Solitariness distancing substance indeed. **Cleary (2):** The regret of being stuck in darkness is having strayed from reality on one's own. **Wu:** The subject is alone and far from the yang.

Legge: The fourth line is far from both the second and sixth, and can get no help from her first line correlate who is as weak as she is. What good can be done with or by her?

NOTES AND PARAPHRASES

Siu: Clinging to folly inevitably means humiliation. The wise teacher may have to instruct by letting the subject experience the consequences of his errors.

Wing: Your fantasies and obsessions will consume you. Your attitude is unrealistic in regard to what is really going on in your life and therefore you cannot be instructed. You may ultimately be saved by experiencing fully the humiliation that follows.

Editor: This is an image of confusion and illusion. In the best sense, it's a counsel against making a foolish choice. (i.e., hopefully you haven't made it yet.)

> *Thus comes about what is called "loss of wings" or the "chaining" of the soul. Its no longer are the ways of innocence in which ... it presided over the higher realms. Life above was better by far than this. A thing fallen, chained, at first barred off from intelligence and living only by sensation, the soul is, as they say, in tomb or cavern pent.*
>
> Plotinus -- ***The Enneads***

A. Illusion prevails -- you are totally out of touch with reality.

B. "Don't touch the tar baby."

Line-5

Legge: The fifth line, magnetic, shows its subject as a simple lass without experience. There will be good fortune.

Wilhelm/Baynes: Childlike folly brings good fortune.

Blofeld: Youthful innocence brings good fortune. *[Here the Chinese text suggests that we are dealing not with youthful folly but with the innocent misdemeanors of quite small children.]*

Liu: The youth submits. Good fortune. *[If you receive this line, you can expect to attain your goals easily.]*

4 -- Inexperience -- 4

Ritsema/Karcher: Youthful Enveloping. Significant.

Shaughnessy: Youthful folly; auspicious.

Cleary(1): Innocence is auspicious.

Cleary(2): Innocent ignorance has a good outlook.

Wu: Being an ignorant lad will be auspicious.

COMMENTARY

Confucius/Legge: Her good fortune is due to her docility going on to humility. **Wilhelm/Baynes:** The good fortune of the childlike fool comes from his being devoted and gentle. **Blofeld:** This is because such conduct coincides with what is soft and gentle. **Ritsema/Karcher:** Yielding uses Ground indeed. **Cleary (2):** Harmonizing smoothly. **Wu:** (This) is due to his docility and humility.

Legge: Line five is in the place of honor, and has for its correlate the dynamic line in the second place. Being receptive, it is taken as the symbol of a simple lass, willing to be taught by its dynamic correlate in line two.

NOTES AND PARAPHRASES

Siu: The unassuming youth seeking instruction with humility gains good fortune.

Wing: An attitude of innocent acceptance in regard to seeking advice from others will be rewarded. Good fortune.

Editor: As so often in the ***I Ching,*** the full meaning of this line is found in the relationship between it and its correlate. The second line is the dynamic sage, and the fifth line is the magnetic (receptive) student. As the ruler of the hexagram, line five exemplifies the idea of receptivity to instruction necessary for the evolution of ignorance into gnosis. This is the relationship of the inexperienced ego to the omniscient Self.

> *Sit down before fact like a little child, and be prepared to give up every preconceived notion; follow humbly wherever and to whatever abysses nature leads, or you shall learn nothing.*
>
> – T. H. Huxley

A. "Awaken the mind by fixing it nowhere." -- Zen proverb.

B. Accept your ignorance and inexperience and humbly devote yourself to comprehension of the Work.

Line-6

Legge: The sixth line, dynamic, shows one smiting the ignorant youth. But no advantage will come from doing him an injury. Advantage would come from warding off injury from him.

Wilhelm/Baynes: In punishing folly it does not further one to commit transgressions. The only thing that furthers is to prevent transgressions.

Blofeld: In dealing with youthful immaturity, there is nothing to be gained from doing what is wrong. Advantage lies in preventing wrong. *[In other words, we must be very careful to avoid putting ourselves in the wrong by being unjust or too severe in correcting the faults of our juniors.]*

Liu: To punish youth, it does no good to commit a violation. The idea is to prevent a violation.

Ritsema/Karcher: Smiting Enveloping. Not Harvesting: activating outlawry. Harvesting: resisting outlawry.

Shaughnessy: Hitting the folly; not beneficial to be a robber, beneficial to have that which robs.

Cleary (1): Attacking darkness, what is not helpful is inimical, what is helpful prevents enmity.

Cleary (2): Attack ignorance. It is not beneficial to be a robber; it is beneficial to ward off robbers.

Wu: There is an indication of striking the ignorant. It will not be advantageous to be offensive. It will be advantageous to be defensive.

COMMENTARY

Confucius/Legge: Above and below all do and are done to in accordance with their nature. **Wilhelm/Baynes:** "It furthers to prevent transgressions," for then those above and below conform to order. **Blofeld:** Preventing wrong has the advantage of bringing senior and junior into accord. *[Improperly applied discipline may lead the young to hate those whom they are expected to love. Few young people gladly kiss the rod before punishment.]* **Ritsema/Karcher:** Above and Below yielding indeed. **Cleary (2):** It is beneficial to ward off robbers, for then above and below are in harmony. **Wu:** Because it is agreeable to the above and the below.

4 -- Inexperience -- 4

Legge: Line six is dynamic and in the topmost place. It is natural, but unwise, for him to use violence in carrying out his educational measures. He represents, according to the scheme of the hexagram, one who uses force in the cause of education; but the force is best applied, not on the ignorant, but on those who would keep them ignorant, or increase their ignorance. He therefore acts according to his nature, and the subjects of all the magnetic lines below are cared for as is best for them.

NOTES AND PARAPHRASES

Siu: The man inflicts penalties not in anger but only as a preventive against unreasonable excesses.

Wing: An inexperienced person may need to be punished for his mistakes in order to put him on the right path. Punishment is by no means an end in itself, but is useful only in preventing further transgressions and maintaining a progressive attitude.

Editor: The imagery of line six can suggest the idea of Karma: a law of just compensation neutralizing past transgressions. In other words, "punishment" is only effective when it is used to correct an imbalance of forces, not to perpetuate injustice. Properly applied, discipline is never motivated by anger or a desire for revenge. Sometimes this line can suggest a situation in which external circumstances hold one in a kind of "protective custody" to prevent erroneous choices from being made.

> *None escapes the chastisements that it is fitting to undergo because of evil conduct. The divine law cannot be avoided. It has within itself the power to achieve what it has determined upon. Without knowing it, the guilty one is transported to places where it is suitable that it serve its sentence. Carried by uncertain movement, drifting everywhere, it ends, after wanderings and much fatigue because of foolish resistance, by tumbling into its appropriate place. And there it offers itself willingly to an unwilled suffering. Law prescribes the amount and duration of penalties. At the same moment that the penalty ceases, the power is given of escaping the place of chastisement thanks to the harmony that governs all things.*
>
> Plotinus -- ***The Enneads***

A. Correction is not punishment. Accept the consequences of your choices. Don't focus on the pain, but rather on the lesson that it offers.

B. Do what needs doing and let the chips fall where they may.

April 19, 2001, **4/23/06**

5 -- Waiting -- 5



HEXAGRAM NUMBER FIVE -- WAITING

Other titles: Nourishment, Calculated Inaction, Attending, Biding One's Time, Nourishment Through Inaction, Waiting for Nourishment, Moistened, *"Waiting with the assurance that a blessing will come."* -- D.F. Hook

Judgment

Legge: ***Waiting*** intimates that with sincerity and firmness there will be brilliant success and good fortune. It will be advantageous to cross the great stream.

Wilhelm/Baynes: ***Waiting***. If you are sincere, you have light and success. Perseverance brings good fortune. It furthers one to cross the great water.

Blofeld: ***Calculated inaction*** (or exhibiting the power to wait) and the confidence of others win brilliant success. Righteous persistence brings good fortune. It will be advantageous to cross the great river (or sea). *[The significance of this hexagram is that inaction while awaiting the outcome of events will enable us to avoid a danger now threatening. Firmness, clarity of mind and success in winning the confidence of others are now demanded of us; with them, our undertakings will prosper. Moreover, this period of inaction is a good time in which to go on a journey or else for relaxation and enjoyment.]*

Liu: ***Waiting.*** If you are sincere you will have glory (light) and success. Continuing leads to good fortune. It is of benefit to cross the great water (to travel to remote places).

Ritsema/Karcher: ***Attending,*** possessing conformity. Shining Growing, Trial: significant. Harvesting: wading the Great River. (**Editor:** *"Possessing conformity"* is translated as: ... *"Inner and outer are in accord; confidence of the spirits has been captured..."*) *[This hexagram describes your situation in terms of being compelled to wait for and serve something. It emphasizes that fixing your attention on what is required while waiting carefully for the right moment to act is the adequate way to handle it. To be in accord with the time, you are told to: attend!]*

Shaughnessy: ***Moistened:*** There is a return, radiant receipt; determination is auspicious; beneficial to ford the great river.

5 -- Waiting -- 5

Cleary (1): In ***Waiting*** there is sincerity and great development. It is good to be correct. It is beneficial to cross a great river.

Cleary (2): ***Waiting*** with truthfulness lights up success in correct orientation toward good. It is beneficial to cross a great river.

Wu: ***Waiting*** indicates having confidence. It is brilliant and pervasive and auspicious to be persevering. It will be advantageous to cross the big river.

The Image

Legge: The image of clouds ascending over the sky forms ***Waiting.*** The superior man, in accordance with this, eats and drinks, feasts and enjoys himself as if there were nothing else to employ him.

Wilhelm/Baynes: Clouds rise up to heaven: the image of ***Waiting***. Thus the superior man eats and drinks, is joyous and of good cheer.

Blofeld: This hexagram symbolizes clouds rising to the zenith -- ***inactivity!*** The Superior Man will pass this time in feasting and enjoyment.

Liu: Clouds rise up in the sky; this symbolizes ***Waiting.*** The superior man enjoys his food and drink. He remains relaxed and happy.

Ritsema/Karcher: Above clouds with-respect-to heaven. ***Attending***. A *chun tzu* uses drinking [and] taking-in to repose delighting.

Cleary (1): Clouds rise to heaven, ***waiting***. The superior person makes merry with food and drink.

Wu: The clouds ascend to the sky; this is ***Waiting.*** Thus the *jun zi* enjoys food and peace.

COMMENTARY

Confucius/Legge: ***Waiting*** shows peril in front, but its subject does not allow himself to be involved in the dangerous defile. The success in sincerity and good fortune in firmness are shown by the position of the fifth line which is correctly situated in the central place assigned by Heaven. Crossing the great stream will be followed by meritorious achievement.

Legge: ***Waiting*** is composed of the lower trigram of strength and the upper trigram of peril. Strength confronted by peril might be expected to advance boldly and deal with it at once, but the lesson of the hexagram is that it is wiser to wait until success is sure. In the situation at hand, firm correctness is all that is required for eventual victory.

5 -- Waiting -- 5

"Crossing the great stream" is a frequent expression in the ***I Ching*** which symbolizes the undertaking of hazardous enterprises, or encountering great difficulties. Historically it refers to the Yellow River which the lords of Chou had to cross in their revolution against the Yin Dynasty tyrants. The crossing made by King Wu in 1122 B.C. was one of the greatest deeds in the history of China, and was preceded by a long period of waiting until success could be assured.

Regarding the Image, it is said that the cloud that has risen to the top of the sky has nothing to do but wait until the harmony of heaven and earth require it to discharge its store of rain. The superior man is likewise counseled to enjoy his idle time while waiting for the correct moment to deal with the approaching danger.

NOTES AND PARAPHRASES

Judgment: Strength in the face of danger here consists of the will to sit tight and do nothing.

The Superior Man carries on as if nothing was the matter, and nourishes himself through inaction.

There are many kinds of courage -- perhaps the greatest of all is the courage to remain unflinchingly in place when all the circumstances seem to cry out for action. It takes far more courage to wait for the dragon to slowly come to you than to rush forth and attack him in his lair. As a strategy, to out-wait your opponent through pure willpower and inner strength can be more effective than a direct attack -- but it can only succeed when you are truly strong. It is as if the real battle takes place on the inner planes, and the first one to act in the world thereby concedes defeat.

A very large part of the Work consists in disciplining oneself to wait -- to take no action until some indefinite time in the future. This is exceedingly difficult to do, and creates incredible stresses within the psyche -- which is exactly why it is necessary. Psychologically, to *"cross the great stream"* is to subdue all of the autonomous instincts, drives and emotions that are accustomed to responding whenever they are stimulated. As long as waiting creates feelings of stress, you can be sure that the battle has not been won. When you can wait like the superior man -- as if there were nothing else to do, then you can allow yourself to hope that you may be getting somewhere.

To nourish oneself through inaction is to digest and absorb the energy of one's instinctive responses. As in any nourishing assimilation, their strength then becomes your strength. The true adept is one who has digested all of his passion and is thereby empowered to use it for his own purposes. Instead of engaging in civil war, he has united his forces to act in the world.

5 -- Waiting -- 5

Tradition says that Moses did not set the Tabernacle up straight away, but delayed for three months, despite the fact that the people wanted to dedicate it at once. In this is repeated a lesson of patience concerning matters of the spirit. For instead of accepting their Teacher's word, which conveyed the will of God, the Israelites sought to impose their own will over what they had made ... This phenomenon is not unknown among those who cannot wait, which is a vital part of esoteric training. Unfortunately, it has to be demonstrated over and over again that the timing of a spiritual event is contingent upon a cosmic schedule, and not the will of the individual.

Z.B.S. Halevi -- ***Kabbalah and Exodus***

Line-1

Legge: The first line, dynamic, shows its subject waiting on the distant border. It will be well for him to constantly maintain the purpose thus shown, in which case there will be no error.

Wilhelm/Baynes: Waiting in the meadow. It furthers one to abide in what endures. No blame.

Blofeld: Stay on the outskirts avoiding action. Constancy preserves from harm.

Liu: Waiting in the countryside. It is of benefit to continue. No regret.

Ritsema/Karcher: Attending tending-towards the suburbs. Harvesting: availing-of persevering. Without fault.

Shaughnessy: Moistened in the pasture; beneficial to use constancy; there is no trouble.

Cleary (1): Waiting on the outskirts, it is beneficial to employ constancy; then there is no fault.

Wu: He is waiting in the countryside. It will be advantageous for him to be persistent and thus free from blame.

COMMENTARY

Confucius/Legge: He makes no movement to encounter rashly the difficulties of the situation. There will be no error if he constantly maintains his purpose -- he will not fail to pursue that regular course. **Wilhelm/Baynes:** One does not seek out difficulties overhastily. One has not abandoned the general ground. **Blofeld:** Not rushing forward to undertake what is difficult to perform. Doing nothing out of the ordinary. **Ritsema/Karcher:** Not opposing heavy moving indeed. Not-yet letting-go rules indeed. **Cleary (2):** One has not entered into

difficult actions. One has not yet lost normalcy. **Wu:** Not to proceed toward danger. Not to deviate from normal course.

Legge: The border means the frontier of the state. Line one appears at work in his distant fields, not thinking of anything but his daily work, and he is advised to abide in that state of mind. The *"regular course"* is the determination to maintain a distance from danger and wait for the proper time to act.

NOTES AND PARAPHRASES

Siu: At the outset, there is a suggestion of danger. The man remains calm, concerns himself only with the immediate task at hand, and does not move to counteract remote threats.

Wing: Do not become agitated by your sense of an impending problem. Live your life as normally as possible and do nothing out of the ordinary. If there is a problem, it exists in the future. Acknowledging it now could diminish your strength.

Editor: A border is any threshold or boundary, such as the threshold between the conscious and unconscious minds. As yet the danger has not crossed this line, and we are advised not to go forth to meet it. Neither should we abandon our position, but just quietly allow the situation to unfold and define itself.

> *Let not future things disturb thee, for thou wilt come to them, if it shall be necessary, having with thee the same reason which now thou usest for present things.*
> Marcus Aurelius

A. Sit tight and allow the situation to unfold.

B. "Let sleeping dogs lie."

Line-2

Legge: The second line, dynamic, shows its subject waiting on the sand of the mountain stream. He will suffer the small injury of being spoken against, but in the end there will be good fortune.

Wilhelm/Baynes: Waiting on the sand. There is some gossip. The end brings good fortune.

Blofeld: Inactivity upon the river beach -- some slight gossip may arise, but the final result will be good fortune. *[Sitting on a river beach watching the water flow past symbolizes watching what is going forward without taking part.]*

5 -- Waiting -- 5

Liu: Waiting in the sand (seashore, bank of the river) arouses gossip. Good fortune in the end.

Ritsema/Karcher: Attending tending-towards sands. The small possesses words. Completing significant.

Shaughnessy: Moistened in the sand; there are a few words; in the end auspicious.

Cleary (1): Waiting on the sand, there is some criticism, but it turns out well.

Wu: He is waiting on the sand. He may hear little complaints. Eventually, there will be good fortune.

COMMENTARY

Confucius/Legge: He occupies his place in the center with a generous forbearance. He will bring things to a good issue. **Wilhelm/Baynes:** One is calm, for the line is central. Although this leads to some gossip, the end brings good fortune. **Blofeld:** The first sentence indicates a place with water flowing through the middle. Though there be gossip, all will be well in the end. **Ritsema/Karcher:** Overflowing located in the center indeed. Although the small possesses words, using completing significant indeed. **Cleary (2):** There is useless excess within. Though there is some criticism, it is to make the end auspicious. **Wu:** Indicates having forbearance. It will end with good fortune.

Legge: The sand of line two suggests a nearer approach to the defile, but he is still self-restrained and waiting. That he is a dynamic line in a magnetic and central place shows him to be possessed of a large and generous forbearance.

NOTES AND PARAPHRASES

Siu: The danger approaches with disagreements and unrest. The man remains self-controlled and does not respond to slander.

Wing: What you propose to do will bring difficulties into your life. Furthermore, you could become a victim of gossip. If this occurs, don't try to defend yourself, as it will only lend weight to what is otherwise insubstantial. Success will eventually come.

Editor: *"Sand"* often symbolizes time -- the innumerable petty details of life, or the inexorable wearing away of hours, minutes, seconds. When combined with the image of a river bank (Legge, Blofeld, Liu), the notion of waiting for time and events to fulfill themselves is further emphasized. Psychologically, to be *"spoken against"* refers to the impatient urging of the instinctual-emotional part of the psyche which demands immediate gratification of every current desire. Wilhelm renders *"being spoken against"* as *"gossip,"* which is rumor, speculation or

imagination. (Cleary's Buddhist text calls it *"criticism."*) To exercise a *"generous forbearance"* means to endure and ignore these illusion-obsessed inner voices. Blofeld's note about *"watching what is going forward without taking part"* is especially insightful: the line often portrays a situation in which one is required by circumstances to be an inactive observer. If this is the only changing line, the new hexagram created is number 63, ***Completion,*** suggesting that passive contemplation is linked with fulfillment of the Work.

> *When Siddhartha listened attentively to this river, to this song of a thousand voices; when he did not listen to the sorrow or laughter, when he did not bind his soul to any one particular voice and absorb it in his Self, but heard them all, the whole, the unity; then the great song of a thousand voices consisted of one word: Om -- perfection.*
>
> Hermann Hesse -- ***Siddhartha***

A. Contemplate the unfolding situation: restrain your impulse to meddle, even if action seems necessary.

B. For the moment, maintain the status quo.

Line-3

Legge: The third line, dynamic, shows its subject in the mud close by the stream. He thereby invites the approach of injury.

Wilhelm/Baynes: Waiting in the mud brings about the arrival of the enemy.

Blofeld: Inactivity amidst the mud -- this permits the approach of evil. *[This suggests a danger of our being so bogged down that we can neither fight nor flee.]*

Liu: Waiting in the mud brings on the enemy.

Ritsema/Karcher: Attending tending-towards bogs. Involving outlawry culminating.

Shaughnessy: Moistened in the mud; it causes robbers to arrive.

Cleary (1): Waiting in the mud brings on enemies.

Wu: He is waiting in the mud. This invites harm.

COMMENTARY

Confucius/Legge: He is waiting in the mud -- the calamity in the upper trigram is close at hand. He invites the approach of injury, but if he is reverent and

careful, he will not be worsted. **Wilhelm/Baynes:** The misfortune is outside. Seriousness and caution prevent defeat. **Blofeld:** Remaining inactive in the midst of mud subjects us to external dangers, but the approaching evil will not harm us if we exercise care. *[We must not allow the mud to bog us down.]* **Ritsema/Karcher:** Calamity located outside indeed. Originating-from my involving outlawry. Respectful consideration, not destroying indeed. **Cleary (2):** Once I have brought on enemies, I am careful not to be defeated. **Wu:** Inviting harm is a self-inflicted act. With respect and caution, however, he will be free from defeat.

Legge: Here the subject is on the brink of the stream. His advance to this position has provoked resistance which may result in his injury.

NOTES AND PARAPHRASES

Siu: The man attempts a complex undertaking without sufficient capacity for success in one try. He finds himself mired in the intricacies, thereby inviting enemies onto the scene. Caution is required.

Wing: Because of premature action on your part, inspired perhaps by anxiety, you will leave yourself open to attack. This situation is truly difficult because you are vulnerable. Only extreme caution will protect you.

Editor: In its most neutral interpretation, this line is an image of serious vulnerability: an unstable position invites attack. Mud is earth mixed with water. Psychologically, sensation (earth) and emotion (water) unite in a gooey morass of fear or anxiety which leaves one vulnerable to harm. Since the Work proceeds dialectically upward or downward, this position points out the danger of emotional responses: you could lose what you have gained unless you hold firm. Don't surrender to the complexes urging differentiation: heed the gnosis which counsels integration.

> *Instinctive reactions and emotional expressions thus shade imperceptibly into each other. Every object that excites an instinct excites an emotion as well.*
>
> William James

> A. Emotional vulnerability threatens the ego's ability to act effectively.
>
> B. You're on shaky footing -- take care.

Line-4

Legge: The fourth line, magnetic, shows its subject waiting in the place of blood. But she will get out of the cavern.

5 -- Waiting -- 5

Wilhelm/Baynes: Waiting in blood. Get out of the pit.

Blofeld: Inactivity amidst blood -- we shall emerge from the abyss.

Liu: Waiting in blood. Come out from the pit.

Ritsema/Karcher: Attending tending-towards blood. Issuing- forth originates-from the cave.

Shaughnessy: Moistened in the blood; it comes out from the cavity.

Cleary(1): Waiting in blood. Leaving the cave.

Wu: He is waiting in blood. He exits from the cave.

COMMENTARY

Confucius/Legge: She accommodates herself to the circumstances of the time, and hearkens to its requirements. **Wilhelm/Baynes:** He is yielding and obeys. **Blofeld:** To abstain from action amidst deeds of blood is to accord with the principle of allowing things to take their course. **Ritsema/Karcher:** Yielding uses hearkening indeed. **Cleary (2):** Means listening receptively. **Wu:** Waiting in blood calls for obedience.

Legge: Line four has passed from the lower to the upper trigram and entered the scene of danger and strife: "the place of blood." However, she is magnetic and in her correct place, so she withdraws from engagement with the enemy and is thereby enabled to escape from the cavern. Recognition of the circumstances of the time and yielding to its requirements are the lessons here. She acknowledges her inadequacies and takes the prudent step.

NOTES AND PARAPHRASES

Siu: The man enters the scene of strife and danger in a life and death struggle. He accommodates himself to fate, stands fast, and refrains from aggravating the problem.

Wing: You are waiting in the very center of chaos. Any sort of confrontation with the problems that present themselves will only make things worse. Remove yourself immediately and unobtrusively from the situation.

Editor: Psychologically interpreted, this line sometimes implies that during a transitional phase in the dialectical process of individuation one must avoid any influence that might interfere with that process. Each translator uses a different word for what may be interpreted as an image of the unconscious psyche: *"cavern," "pit," "abyss," "cave"* and *"cavity"* all describe a hidden, dark, dangerous influence in the situation at hand.

5 -- Waiting -- 5

For the ordinary esoteric aspirant the best approach to the evil within us is, after having recognized and faced it, to starve it, working only upon the development of the good and spiritual qualities. By developing the contact of the Spirit the psyche will eventually be so transformed that there is no room for evil within it. Direct work upon evil forces will tend to set up a polarity and occult link with these forces and this is one thing which must be sedulously avoided.

Gareth Knight -- ***Qabalistic Symbolism***

A. Withdraw from a dangerous position.

B. "Don't touch it with a ten-foot pole!"

C. Wait until the situation clarifies.

Line-5

Legge: The fifth line, dynamic, shows its subject waiting amidst the appliances of a feast. Through his firmness and correctness there will be good fortune.

Wilhelm/Baynes: Waiting at meat and drink. Perseverance brings good fortune.

Blofeld: Inactivity amidst food and wine -- righteous persistence will bring good fortune. *[We may safely relax and enjoy ourselves, but we must preserve our determination to act when the time is ripe.]*

Liu: Waiting at the feast. Continuing brings good fortune.

Ritsema/Karcher: Attending tending-towards liquor taken-in. Trial: significant.

Shaughnessy: Moistened in the wine and food; determination is auspicious.

Cleary(1): Waiting with food and wine, it is good to be correct.

Wu: He is waiting at feasting. Perseverance brings good fortune.

COMMENTARY

Confucius/Legge: The good fortune is indicated by his being in the central and correct place. **Wilhelm/Baynes:** Because of the central and correct character. **Blofeld:** The line is a firm one between two yielding lines. **Ritsema/Karcher:** Using centering correcting indeed. **Cleary (2):** Being centered correctly. **Wu:** Central and correct.

5 -- Waiting -- 5

Legge: Line five is dynamic in the central and correct place of the ruler. All good qualities therefore belong to him. He has triumphed, and with firmness will continue to triumph.

NOTES AND PARAPHRASES

Siu: The man fortifies his reserve strength by enjoying the intervals of peace between crises. At the same time he maintains his orientation to the ultimate goal with optimistic buoyancy.

Wing: Your difficulties are held in abeyance now and it is a good time to relax and gain perspective on the situation. While you enjoy your respite, keep in mind that there is still much to be done in the attainment of your goals.

Editor: This line recalls the Image -- the superior man *"eats and drinks, feasts and enjoys himself as if there were nothing else to employ him."* If this is the only changing line, the hexagram becomes number eleven: ***Harmony*** -- suggesting that one is situated very well indeed.

> *A meditating man may appear, at a glance, to be doing nothing. But as with Buddha seated under his Bohdi tree, this apparent physical inaction hid the cosmic activity of inner illumination.*
> Z.B.S. Halevi -- ***An Introduction to the Cabala***

A. You are surrounded by nourishing influences – relax and allow the situation to mature.

Line-6

Legge: The sixth line, magnetic, shows its subject entered into the cavern. But there are three guests coming, without being urged, to help her. If she receives them respectfully, there will be good fortune in the end.

Wilhelm/Baynes: One falls into the pit. Three uninvited guests arrive. Honor them, and in the end there will be good fortune.

Blofeld: Entering a pit. Three uninvited guests arrive; to honor them will ultimately bring good fortune.

Liu: Entering the pit, three unexpected guests arrive. Treat them courteously. Good fortune in the end.

Ritsema/Karcher: Entering tending-towards the cave. Possessing not urging's visitors. Three people coming. Respecting them: completing significant.

5 -- Waiting -- 5

Shaughnessy: Entering into the cavity; there are unbidden guests, three men, who come; respect them; in the end auspicious.

Cleary (1): Entering a cave. Three people come, guests not in haste: Respect them, and it will turn out well.

Cleary (2): ... Three unhurried guests come ... etc.

Wu: He enters the cave. There come three uninvited guests. To receive them with respect will be auspicious in the end.

COMMENTARY

Confucius/Legge: There has been no great failure in what has been done. **Wilhelm/Baynes:** Although the line is not in its proper place, at least no great mistake is made. **Blofeld:** Nothing is lost by it. *[There is a Chinese proverb which runs: `Being over-courteous excites no blame from others.']* **Ritsema/ Karcher:** Not-yet the great let-go indeed. **Cleary (2):** Even though you do not reach rank, still you have not lost much. **Wu:** Although his position is not tenable, he has not faulted badly.

Legge: The magnetic sixth line has entered deeply into the cavern. Her correlate third line comes with two dynamic companions from the lower trigram to give help. If they are respectfully received, that help will prove effectual.

NOTES AND PARAPHRASES

Siu: The man falls into great complications. Everything looks black. But unexpected help arrives. If he is sensitive to it and accepts it graciously, there will be a happy turn of events.

Wing: The time is complex. The waiting is over because the difficulties are upon you. There appears to be no way out of the situation. Yet help arrives if you recognize it. To know and graciously accept such unexpected and unfamiliar assistance will turn the entire situation toward the good.

Editor: A cavern, a narrow, dark and restricted place, can refer to ignorance as well as danger. However, things here are not as dark as they may appear and the issue will improve if you are receptive to a solution. Waiting is the subjective experience of the passage of time. If time and consciousness are in some ways synonymous, then "waiting" implies the interval between ignorance and enlightenment.

> *What is experienced only in terms of a personal impasse can seem quite hopeless until and unless it receives a general human meaningfulness by*

being recognized as one's individual and perhaps discordant share in, or variation of, a general theme of human striving and seeking.
E.C. Whitmont -- ***The Symbolic Quest***

A. The working out of an impasse -- respect the process by allowing it to unfold naturally.

B. “It is always darkest before the dawn."

July 5, 2001, **4/23/06**

6 -- Stress -- 6



HEXAGRAM NUMBER SIX -- STRESS

Other titles: Conflict, The Symbol of Contention, Strife, Litigation, Quarreling, Arguing, Lawsuit, *"It is important to mind one's step at the very beginning then things will have a chance to work out all right."* -- D.F. Hook

Judgment

Legge: ***Stress*** indicates that despite sincere motivations, one still meets with opposition and obstruction. Maintain an apprehensive caution. To prosecute the contention to the bitter end will produce evil results. It is advantageous to see the Great Man. It is not advantageous to cross the great stream.

Wilhelm/Baynes: ***Conflict.*** You are sincere and are being obstructed. A cautious halt halfway brings good fortune. Going through to the end brings misfortune. It furthers one to see the great man. It does not further one to cross the great water.

Blofeld: ***Conflict***. Confidence accompanied by obstacles! With care, affairs can be made to prosper in their middle course, but the final outcome will be disaster. It is advantageous to visit a great man, but not to cross the great river (or sea). *[In general, this hexagram indicates that we have little chance of success in any conflict, dispute or lawsuit in which we are now engaged and that retreat is the best policy -- unless line one or five is a moving line, in which case the position is more hopeful. We can profit from the advice of someone truly wise, but a journey of any kind at this time would be disastrous.]*

Liu: ***Conflict***; you have sincerity even though obstructed, stop halfway -- good fortune; follow to the end -- misfortune. It is of benefit to see a great man, but not to cross the great water.

Ritsema/Karcher: ***Arguing***, possessing conformity. Blocking awe. Centering significant. Completing: pitfall. Harvesting: visualizing Great People. Not Harvesting: wading the Great River. *[This hexagram describes your situation in terms of a dispute. It emphasizes that actively expressing your claims and objections is the adequate way to handle it. To be in accord with the time, you are told to argue!]* (Sic)

Shaughnessy: ***Lawsuit***: There is a return; pitying and tranquil, it succeeds to be auspicious, but in the end is inauspicious; beneficial herewith to see the great man; not beneficial to ford the great river.

6 -- Stress -- 6

Cleary (1): ***Contention;*** there is blockage of truth. Caution and moderation lead to good results, finality leads to bad results. It is beneficial to see a great person, not beneficial to cross a great river.

Cleary (2): ...Wariness within leads to good results, but ending up that way is unfortunate ... *etc.*

Wu: ***Litigation*** indicates an obstruction of trust. If the subject is vigilant, he will have good fortune. If he is libelous to the end, he will face foreboding. It will be advantageous to see the great man. It will not be advantageous to cross the big river.

The Image

Legge: The image of water moving away from heaven forms ***Stress***. The superior man, in accordance with this, takes good counsel about the beginning of any enterprise.

Wilhelm/Baynes: Heaven and water go their opposite ways: the image of ***Conflict***. Thus in all his transactions the superior man carefully considers the beginning.

Blofeld: This hexagram symbolizes sky and water in ***opposition***. The Superior Man does not embark upon any affair until he has carefully planned the start.

Liu: Heaven and water go in different directions, symbolizing ***Conflict***. The superior man contemplates the beginning before undertaking an enterprise.

Ritsema/Karcher: Heaven associating-with stream, contradicting movements. ***Arguing***, a *chun tzu* uses arousing affairs to plan beginning.

Cleary (1): When heaven and water go in different directions, there is ***contention.*** Superior people plan in the beginning when they do things.

Cleary (2): ... When leaders do things, they plan to begin with.

Wu: Heaven and water go in opposite directions; this is ***Litigation.*** Thus the *jun zi* plans well before taking actions.

COMMENTARY

Confucius/Legge: The coming together of Strength and Peril gives the idea of Stress. A dynamic line in the central place in the lower trigram shows how there will be good fortune if one maintains apprehensive caution; but because contention should not be taken to extremes, there will be evil if one prosecutes

his contention to the bitter end. The great man sets a value on the due mean. If one attempts to cross the great stream, he finds himself in an abyss.

Legge: The upper trigram of Strength here controls the lower trigram of Peril which is trying to attack it. Or it may also be seen as someone in a perilous situation contending with strong outside forces. The image is of contention and strife. The sincere yang line in the middle of the trigram of Peril gives a character to the whole figure -- an individual so represented will be very cautious and have good fortune. But since contention is bad, even a sincere individual must fail if he pursues it to the bitter end. The fifth line represents the great man, whose agency is sure to be good. His decision in any matter of contention will be correct. The sixth line is also dynamic, but his action is likely to be too rash for a great enterprise, hence the warning about not attempting to cross the great stream.

NOTES AND PARAPHRASES

Judgment: Be careful, don't attempt much, and don't allow the situation to get out of hand.

The Superior Man is judicious about his choices of action to ensure that the situation remains stable.

The hexagram portrays a high level of tension. Wilhelm points out that the only "favorable" line is the ruler in the fifth place, and that all of the other lines symbolize people quarreling. It should also be noted that lines one through four counsel either retreat from contention or remaining passively in place. Only line five suggests that an active struggle can have a favorable outcome, and line six portrays the sorry fate of those who insist on "demanding their rights." If we turn the hexagram upside down we have ***Waiting,*** which suggests some subtle truths about the proper way to handle stress.

> *He who has a taste for dispute has a taste for blows,*
> *the man of haughty speech courts destruction.*
> ***Proverbs*** 17: 19

> *At deciding lawsuits I am no better than anyone else; but what is necessary is to bring about a state of affairs in which there will be no lawsuits.*
> Confucius

Note that Ritsema/Karcher's summation of the Judgment stands in stark disagreement with the general tenor of the figure: I have never received this hexagram when that interpretation has applied.

6 -- Stress -- 6

Line-1

Legge: The first line, magnetic, shows its subject not perpetuating the matter about which the contention is. She will suffer the small injury of being spoken against, but the end will be fortunate.

Wilhelm/Baynes: If one does not perpetuate the affair, there is a little gossip. In the end, good fortune comes.

Blofeld: Provided that affairs are not pressed through to the end and that as little as possible is said about them, they will end propitiously.

Liu: One does not continue the affair (conflict). Even if there is some gossip, good fortune in the end.

Ritsema/Karcher: Not a perpetual place, affairs. The small possesses words, completing significant.

Shaughnessy: Not permitting where it serves; there are a few words; in the end auspicious.

Cleary (1): One does not persist forever in an affair. There will be a little criticism, but it will turn out well.

Wu: Contention can never produce results. Although there are small talks about him, the outcome will be auspicious.

COMMENTARY

Confucius/Legge: Contention should not be prolonged. Although she may suffer the small injury of being spoken against, her argument is clear. **Wilhelm/ Baynes:** One must not prolong the conflict. The matter is finally decided clearly. **Blofeld:** This implies not dragging on a dispute. Though little should be said, its purport should be clear. **Ritsema/Karcher:** Arguing not permitting long-living indeed. Although the small possesses words, one's differentiation brightening indeed. **Cleary (2):** The explanation is clear. **Wu:** Clarification will bring about understanding.

Legge: Line one is magnetic at the bottom of the figure. She may suffer somewhat in the nascent strife, but will let it drop to good effect.

NOTES AND PARAPHRASES

Siu: At the outset, the man refrains from contention during the initial stages of strife. He suffers little. But he knows that he needs to walk together with his associates and cannot advance alone.

6 -- Stress -- 6

Wing: Your position is such that you must avoid any ***Conflict*** or terminate it quickly. Don't try to bring things to a decision or engage yourself in a dispute. You may feel a little victimized, but in the end all goes well.

Editor: This is a clear injunction to abandon the subject of contention or your line of questioning. The *"gossip"* sometimes refers to the inner clamoring of hurt pride or bruised ego.

> *As well loose a flood as initiate legal proceedings; break off before the dispute begins.*
> ***Proverbs*** 17: 14

A. Drop the subject, or stop what you're doing.

B. Cease and desist -- don't allow the conflict to continue.

Line-2

Legge: The second line, dynamic, shows its subject unequal to the contention. If he conceals himself where the inhabitants of his city are only three hundred families, he will fall into no mistake.

Wilhelm/Baynes: One cannot engage in conflict; one returns home, gives way. The people of his town, three hundred households, remain free of guilt.

Blofeld: As the conflict cannot be resolved, he beats a hasty retreat. His clan, numbering three hundred households, also escapes harm. *[This sentence may have been taken from some ancient writing known to readers of the Book of Change at that time. In divination, unless it obviously has some bearing on the case, it may be disregarded, or else interpreted symbolically without paying much regard to the number three hundred.]*

Liu: One cannot continue in the conflict. Retreating, he goes home. Three hundred families in his town will avoid disaster.

Ritsema/Karcher: Not controlling Arguing. Converting and-also escaping one's capital. People, three hundred doors. Without blunder.

Shaughnessy: Not succeeding at the lawsuit; returning and fleeing, three hundred households of his city people are without inspection.

Cleary (1): Not pressing one’s contention, one returns home to escape: If there are three hundred families in one’s domain, there will be no trouble.

6 -- Stress -- 6

Cleary (2): Not victorious in contention, one goes home and hides. The local people number 300 families. There is no mistake or calamity.

Wu: He is not to win the litigation, He returns home to hide. The three hundred families in his village are not implicated.

COMMENTARY

Confucius/Legge: He is unequal to the contention; he retires and keeps concealed, stealthily withdrawing from it -- for him in his lower place to contend with the stronger one above would be to invite calamity, as if he brought it with his hand to himself. **Wilhelm/Baynes:** Thus one escapes. To contend from a lowly place with someone above brings self- incurred suffering. **Blofeld:** This passage means that, if we pit ourselves against superior strength, we shall find ourselves bowed beneath the dint of conflict to the bitter end. **Ritsema/Karcher:** Converting escaping, skulking indeed. Below origin, above Arguing. Distress culminating, reaping indeed. **Cleary (2):** *(None)* **Wu:** When a subordinate brings a lawsuit against his superior; his loss is unavoidable.

Legge: Line two is dynamic in a magnetic place and no match for his fifth-line adversary who is dynamic in a dynamic place, and the ruler to boot. That he retires from contention to an insignificant village of only three hundred people shows his humility.

NOTES AND PARAPHRASES

Siu: The man is warned about contending against a superior or more powerful enemy. A conciliatory and timely retreat precludes personal disaster.

Wing: Your adversary is superior in strength. Do not allow your pride or sense of honor to draw you into open ***Conflict***. Retreat and you will avoid a disastrous outcome for yourself and those close to you.

Editor: "Discretion is the better part of valor" -- there is nothing to be gained by fighting a battle you cannot win.

> *If all the countries he knows or hears about follow a way that is not good, as in our time, or if because of military campaigns or illness, he is unable to go to a city with good customs, he shall dwell alone in solitude. As it is said: "Let him dwell alone and be silent."*
> Maimonides

> A. "You can't fight city hall."

> B. Disengage from the situation at hand to preserve your forces intact.

6 -- Stress -- 6

Line-3

Legge: The third line, magnetic, shows its subject keeping in the old place assigned for her support, and firmly correct. Perilous as the position is, there will be good fortune in the end. Should she perchance engage in the king's business, she will not claim the merit of achievement.

Wilhelm/Baynes: To nourish oneself on ancient virtue induces perseverance. Danger. In the end good fortune comes. If by chance you are in the service of a king, seek not works.

Blofeld: He nourishes himself on the ancient virtues. Right determination leads to initial trouble followed by good fortune. Were he to seek public office now, he would not be able to attain it.

Liu: Depending upon ancient virtues. Continuing in this way leads to danger. In the end, good fortune. While working in public affairs, one should not seek achievement.

Ritsema/Karcher: Taking-in ancient <u>actualizing-tao</u>. Trial. <u>Adversity</u>, completing significant. Maybe adhering-to kingly affairs: without accomplishment. *[**Actualize-tao:** ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be. **Adversity** (LI): Danger, threatening, malevolent demon ... It indicates a spirit or ghost that seeks revenge by inflicting suffering upon the living. Pacifying or exorcizing such a spirit can have a healing effect.]*

Shaughnessy: Eating old virtue; determination is dangerous. Someone follows the king's service, without completion.

Cleary (1): Living on past virtues, rectitude in danger will turn out well. If working in government, do not do anything.

Cleary (1): ... If you are upright in danger, the end will be auspicious. If you pursue political affairs, nothing will be accomplished.

Wu: Living by the traditional virtue and being correct and firm will bring good fortune in the end. Should he enter into public service, he does not expect recognition of his success.

COMMENTARY

Confucius/Legge: She confines herself to the support assigned to her of old; thus following those above, she will have good fortune. **Wilhelm/Baynes:** To obey the one above brings good fortune. **Blofeld:** The good fortune will result

from obedience to superiors which stems from cherishing the ancient virtues. **Ritsema/Karcher:** Adhering-to the above significant indeed. **Cleary (2):** Living on past virtues is the luck of following the high. **Wu:** Following those above him will be auspicious.

Legge: Here the line is magnetic in a dynamic place and thus unequal to the stress of the matter at hand. She withdraws from the arena, and even if forced into action she will stay safely in the background. *"She keeps in the old place assigned for her support"* literally means: *"She eats her own virtue."* That is, she nourishes herself on her own natural endowment and does not contend for more than that.

NOTES AND PARAPHRASES

Siu: The man lives on income received for services rendered. He recognizes that works really belonging to oneself cannot be taken away. He does not engage in perilous contests over property.

Wing: Keep a low profile. Stick to established methods and traditional virtues. Do not put yourself in a position of prominence whatever you imagine to gain in prestige. Material possessions and status mean nothing now. Only your inner worth will be of value to you.

Editor: *"Ancient virtues"* suggest the principles of the Work, or the archetype of the psyche as an integrated whole. Symbolically, to *"engage in the king's business"* is to undertake the Work on behalf of the Self. Note the similarity between this line and the third line of Hexagram number two, ***The Magnetic***.

> *If you want to be a good servant within the divine plan or salvation of the world, you must never forget that you do not live and work on your own strength. All power comes from God, and all powers you manifest come to you from your highest self -- from God.*
> Elisabeth Haich -- ***Initiation***

A. Don't aspire beyond your proper place. Maintain a servant's humility and, though it may not be apparent now, your commitment to the Work will eventually bear fruit.

Line-4

Legge: The fourth line, dynamic, shows its subject unequal to the contention. He returns to the study of Heaven's ordinances, changes his wish to contend, and rests in being firm and correct. There will be good fortune.

Wilhelm/Baynes: One cannot engage in conflict. One turns back and submits to fate, changes one's attitude, and finds peace in perseverance. Good fortune.

6 -- Stress -- 6

Blofeld: Since the conflict cannot be resolved, it is best to retreat and submit to heaven's will. Peaceful determination brings good fortune.

Liu: One cannot continue the conflict. Returning and changing one's attitude brings peace and good fortune.

Ritsema/Karcher: Not controlling Arguing. Returning, approaching fate. Denying quiet Trial. Significant.

Shaughnessy: Not succeeding at the lawsuit; returning and attending to the command, it changes to peace; determination is auspicious.

Cleary (1): Not pressing one's contention, one abides by the decree of fate: Changing to rest in rectitude leads to good fortune.

Cleary (2): Contending unvictorious, return to destiny, change to rest in rectitude; then the outlook is good.

Wu: He is not to win the litigation. If his mind returns to reasoning and changes for the good, he will find comfort in being correct. It will be auspicious.

COMMENTARY

Confucius/Legge: He does not fail in doing what is right. **Wilhelm/Baynes:** Thus nothing is lost. **Blofeld:** Provided we submit to heaven's will, peaceful determination will enable us to win through. **Ritsema/Karcher:** Not letting-go indeed. **Cleary (2):** Means not getting lost. **Wu:** Because there will be no error.

Legge: Line four is dynamic in a magnetic place which is not central -- he has a mind to contend in a position from which he cannot hope to win. Above him is the strong ruler with whom it is hopeless to strive, and below him is his weak ally in the first place from whom no help can be expected. Hence he takes the course indicated, which leads to good fortune. The returning to the study of Heaven's ordinances and changing the wish to contend are not two things, but one. The ordinances are what is right in principle, and since the wish to contend was wrong in principle, it is now abandoned.

NOTES AND PARAPHRASES

Siu: The man thinks that belligerency toward his weaker opponents will succeed. But lacking righteousness, he fails in his endeavors. Returning from the path of strife to one of inner harmony with the eternal law, he finds peace and good fortune.

Wing: You might see where you could improve your position by engaging in ***Conflict*** with a weaker element. The fact is, though, that you cannot gain inner

satisfaction from such strategies. Returning to a sense of dignity and inner worth coupled with an acceptance of your fate will bring you peace of mind and good fortune.

Editor: Psychologically interpreted, the image suggests a situation in which the ego is not yet ready to encounter certain forces involved in the Work. The lesson is to return to an attitude of receptivity to instruction: *"Heaven's ordinances."*

> *It is proper for a man to overlook all the things of the world, for according to those who understand, everything is vain and empty and not worth taking vengeance for.*
> Maimonides

A. Tame your impulse to act and learn from your restricted situation. "All things come to him who waits."

B. You can't do anything now, so don't even try.

Line-5

Legge: The fifth line, dynamic, shows its subject contending -- and with great good fortune.

Wilhelm/Baynes: To contend before him brings supreme good fortune.

Blofeld: Conflict followed by supreme good fortune.

Liu: Conflict. To submit the conflict to a great man brings great good fortune.

Ritsema/Karcher: Arguing. Spring significant.

Shaughnessy: Lawsuit; prime auspiciousness.

Cleary (1): Contend; it will be very auspicious.

Wu: There is great fortune in Litigation.

COMMENTARY

Confucius/Legge: This is shown by his holding the due mean and being in the correct place. **Wilhelm/Baynes:** Because he is central and correct. **Blofeld:** This is indicated by the fitting position of the central line. **Ritsema/Karcher:** Using centering correcting indeed. **Cleary (2):** Contention is very auspicious when it is balanced and correct. **Wu:** Because of its central and correct position.

Legge: Line five has every circumstance in his favor.

NOTES AND PARAPHRASES

Siu: The man acts in moderation. By being in the right place he is on the road to good fortune. A just and powerful arbiter may be invited to mediate. Circumstances are in his favor.

Wing: Bring your ***Conflict*** before a powerful and just authority. If you are in the right, the situation will end in good fortune and success.

Editor: Because this is the ruler of the hexagram, it is portrayed as a wise judge who settles the matter of contention justly. If it is the only changing line, the new hexagram becomes number 64, ***Unfinished Business***, with its corresponding line depicting a moral victory. One sometimes receives this figure in situations involving third-party arbitration.

> *If he attains the virtue of the long sword, one man can beat ten men. Just as one man can beat ten, so a hundred can beat a thousand, and a thousand can beat ten thousand.*
>
> Miyamoto Musashi -- ***A Book of Five Rings***

A. An affirmation or victory of some sort is indicated.

B. Your argument is persuasive.

C. Seek wise counsel.

Line-6

Legge: The sixth line, dynamic, shows how its subject may have the leather belt conferred on him by the sovereign, and thrice it shall be taken from him in a morning.

Wilhelm/Baynes: Even if by chance a leather belt is bestowed on one, by the end of a morning it will have been snatched away three times.

Blofeld: If a girdle of honor were bestowed upon him, he would be forced to strip it off thrice within one day.

Liu: Even if he receives an ornamental belt, it will be snatched away three times in one morning.

Ritsema/Karcher: Maybe bestowing's pouched belt. Completing dawn three-times depriving it.

6 -- Stress -- 6

Shaughnessy: Someone awards him a leather belt, by the end of the morning thrice strips it.

Cleary (1): Even if one is given a badge of honor, it will be taken away thrice before the day is out.

Wu: He may have been presented with a leather belt. He flaunts it three times in one day.

COMMENTARY

Confucius/Legge: He receives a reward through his contention, but still he is not deserving of respect. **Wilhelm/Baynes:** To attain distinction through conflict is, after all, nothing to command respect. **Blofeld:** Garments of honor obtained through strife do little credit to the wearer. *[**Note:** In divination, garments of honor may be taken to symbolize any of the prizes obtained through a successful dispute.]* **Ritsema/Karcher:** Using Arguing acquiesces-in submitting. Truly not standing respectfully indeed. **Cleary (2):** Not worthy of honor. **Wu:** Nothing worthy of respect.

Legge: Line six is dynamic and able to contend successfully, but is there to be no end of striving? Persistence in it is sure to end in defeat and disgrace. The contender here might receive a reward from the king for his success, but if he received it thrice in a morning, thrice it would be taken away from him again.

NOTES AND PARAPHRASES

Siu: The man gains repeated rewards from exhaustive conflicts. But the happiness does not last. The respect is undeserved, and the attacks continue without end.

Wing: If you engage now in forceful ***Conflict***, it is possible you will emerge victorious. However, you will have created a situation of unending contest. Again and again, your position will be challenged. Such triumphs are ultimately meaningless.

Editor: This images a situation in which one may win the battle but lose the war -- a meaningless victory. The line is sometimes received when you are importuning the oracle for information it will not divulge: saying, in effect, "Even if your question were answered, you wouldn't be able to understand it."

> *For everyone fights for his own falsity and calls it truth ... These, because they can receive nothing of light from heaven, and can therefore inwardly see nothing within themselves, are for the most part ... such as believe nothing but what they see with their eyes and touch with their hands. Hence all the fallacies of the senses to them are truths; and it is from these that they dispute.*
>
> Swedenborg -- ***Heaven and Hell***

6 -- Stress -- 6

A. An illusory gain is a net loss. It's impossible to win in a no-win situation.

B. You would rather be right than charitable.

C. You are trying too hard -- stop now.

July 4, 2001, **4/23/06**

7 -- Discipline -- 7



HEXAGRAM NUMBER SEVEN -- DISCIPLINE

Other titles: The Army, The Symbol of Multitude and of Army, Legions/ Leading, The Troops, Collective Force, Discipline, Soldiers, Group Action, A Disciplined Multitude, Ego Discipline, Willpower *"Can refer to mourning but its essential meaning is Discipline."* -- D.F. Hook

Judgment

Legge: ***Discipline*** indicates that with firm correctness and a leader of age and experience, there will be good fortune and no error.

Wilhelm/Baynes: ***The Army***. The army needs perseverance and a strong man. Good fortune without blame.

Blofeld: Persistence in a righteous course brings to those in authority good fortune and freedom from error. *[If the enquiry is not concerned with military affairs, we must interpret this hexagram symbolically in the sense that life is a battle.]*

Liu: ***The Army***. The army demands perseverance and a strong person (leader). Good fortune. No blame.

Ritsema/Karcher: ***Legions:*** Trial. Respectable people significant. Without fault. *[This hexagram describes your situation in terms of unorganized crowds or bunches of things. It emphasizes that organizing these things into functional units is the adequate way to handle it. To be in accord with the time, you are told to lead!]*

Shaughnessy: ***The Troops:*** Determination for the senior man is auspicious; there is no trouble.

Cleary (1): For the leader of ***the army*** to be right, a mature person is good; then there is no error.

Wu: ***The Army*** indicates persevering. Led by the elder man, it will be auspicious.

7 -- Discipline -- 7

The Image

Legge: Water in the midst of the earth -- the image of ***Discipline.*** The superior man nourishes and educates the people, and collects from among them a mighty army.

Wilhelm/Baynes: In the middle of the earth is water: the image of ***The Army***. Thus the superior man increases his masses by generosity toward the people.

Blofeld: The symbol of water surrounded by land. The Superior Man nourishes the people and treats them with leniency.

Liu: Water in the earth symbolizes ***the Army***. The superior man increases his followers by benevolence toward the people.

Ritsema/Karcher: Earth center possessing stream. ***Legions***. A *chun tzu* uses tolerating commoners to accumulate crowds.

Cleary (1): There is water in the earth, ***The Army***. Thus does the superior person embrace the people and nurture the masses.

Cleary (2): ... Leaders develop a group by admitting people.

Wu: There is water underneath the ground; this is ***The Army.*** Thus the *jun zi* receives people and shelters them.

COMMENTARY

Confucius/Legge: ***Discipline*** describes the masses who make up the army, and the firm correctness referred to means a morally correct intent. When the leader uses the masses with such correctness, he may fulfill the ruler's will. The focus of strength in the second line is responded to by his proper correlate in the ruler's place. Although action is dangerous, it accords with the best sentiments of men, and although the leader may distress the country the people will still follow him -- there will be good fortune and no error.

Legge: ***Discipline*** is symbolized here by the conduct of a military expedition. The arrangement of the lines suggests the idea of a general surrounded by his troops. The dynamic yang line in the center of the lower trigram has the confidence of the magnetic ruler in the fifth place. Entire trust is reposed in him because he is strong and correct. He is referred to as an old and experienced man, hence all of his enterprises will succeed.

Perilousness is the attribute of the lower trigram, and Docility or Accordance with Others, that of the upper. War is like poison to a country -- painful, and potentially ruinous, and yet the people will endure it on behalf of the sovereign whom they love and respect.

In regard to the Image, Chu Hsi says: *"As the water is not outside the earth, so soldiers are not outside the people. Therefore if a ruler is able to nourish the people, he can get the multitudes for his armies."*

NOTES AND PARAPHRASES

Judgment: Discipline directed by willpower and serious intent advances the Work. **Or:** With experienced judgment and proper will and intent there will be a good outcome.

The Superior Man trains and nourishes his powers to build an invincible unity.

The English word "infantry," meaning foot soldiers (the backbone of any army), is derived from the French word *enfant,* meaning infant, or child. This ancient association was made because a good military officer was expected to treat his soldiers as if they were his own children -- with a stern but loving discipline designed to improve their character. This concept is what the Image alludes to when it says: *"The superior man nourishes and educates the people, and collects from among them a mighty army."* Psychologically interpreted the idea is that the ego-complex is the general officer in the second line that nourishes, educates and controls the other complexes within the psyche. This can only be accomplished through discipline, and thus I have chosen that name for the hexagram rather than the more usual title of ***The Army***.

With the only dynamic line of the hexagram placed in the center of the lower trigram we have an image of the position of the ego-complex in relation to the rest of the psyche. The magnetic ruler in line five represents the Self, isolated from direct physical involvement and dependent upon the dynamic ego to carry out the Work in the material dimension. The seventh hexagram, therefore, shows the Work from the ego's point of view.

Hexagram number eight, ***Holding Together,*** is the inverse of this image, and shows the Work from the Self's point of view outside of spacetime. There it is the dynamic fifth line ruler who is the focal point -- an image of the Self surrounded by its satellites. In that dimension the second line ego-complex is only another magnetic complex in the company of other magnetic complexes. Ideally, the lower complexes within the psyche should be magnetic in relation to a dynamic ego, but the ego is always magnetic in relation to the dynamic Self. From the Self's point of view all of its complexes are its magnetic "children," or "infantry." Hexagrams seven and eight should be studied together as reversed images to get a full comprehension of each.

The images in the lines of ***Discipline*** all deal with the management of forces as a coordinated whole -- as long as they are under the firm command of the ego (who is only a general carrying out the orders of the Self), things proceed

successfully. If the ***Discipline*** breaks down and the ego- general loses control, defeat is certain.

> *Narutomi Hyogo said, "What is called winning is defeating one's allies. Defeating one's allies is defeating oneself, and defeating oneself is vigorously overcoming one's own body. It is as though a man were in the midst of ten thousand allies but not one were following him. If one hasn't previously mastered his mind and body, he will not defeat the enemy."*
> Yamamoto Tsunetomo -- ***The Book of the Samurai***

Line-1

Legge: The first line, magnetic, shows the army going forth according to the rules for such a movement. If these be not good, there will be evil.

Wilhelm/Baynes: An army must set forth in proper order. If the order is not good, misfortune threatens.

Blofeld: An army is built up through discipline; without it, corruption leading to disaster occurs.

Liu: An army should be put in correct order. If not, there will be disaster.

Ritsema/Karcher: Legions issuing-forth using <u>ordinance</u>. Obstructing virtue: pitfall. *[**Ordinance,** LU: Law, fixed regulation; regulate by law, divide into right and wrong.]*

Shaughnessy: Troops go out in ranks; it is not good; inauspicious.

Cleary (1): The army is to go forth in an orderly manner: Otherwise, even good turns out bad.

Cleary (2): ... Negating the good leads to misfortune.

Wu: The army going to war requires strict observance of discipline. When the discipline is not enforced, there will be disaster.

COMMENTARY

Confucius/Legge: If the rules aren't observed there will be evil. **Wilhelm/Baynes:** Losing order is unfortunate. **Blofeld:** The disaster indicated in this passage results from a breakdown of discipline. **Ritsema/Karcher:** Letting-go ordinance: pitfall indeed. **Cleary (2):** If it loses order, there will be misfortune. **Wu:** Lack of discipline means disaster.

Legge: The rules are twofold: First, the war must be justified, and second, that the manner of conducting it, especially at the outset, must be correct.

NOTES AND PARAPHRASES

Siu: At the outset, a righteous cause, as well as a proper method for conducting the war is essential for military success.

Wing: Before you take action, be certain that what you propose is worthwhile, for otherwise you cannot sustain yourself. Be sure as well that you are organized. Without order, your affairs will end in chaos and misfortune. Discipline is the key here.

Editor: There is a certain ambiguity in this line, and an implicit warning to maintain total awareness. It doesn't tell you that you are right or wrong -- it only makes a general observation: a truism. The image portrays the necessity of a correct hierarchy of forces (ideas, concepts) to attain any goal. (If you don't know the proper sequence of numbers you cannot open a combination lock.) Crudely, make sure you thoroughly understand your situation before taking action. The implication is that you may not apprehend some crucial aspect of the matter at hand, hence need more or better data. In some contexts, *"ordinances"* or *"law"* may refer to the laws of nature. Compare with line 6.

> *The senses of the wise man obey his mind, his mind obeys his intellect, his intellect obeys his ego, and his ego obeys the Self.*
> ***Katha Upanishad***

A. Proper comprehension, organization and discipline is essential for success. Bring order to your thoughts and feelings.

B. Take no action until you are absolutely confident that your strategy is the correct one.

Line-2

Legge: The second line, dynamic, shows the leader in the midst of the army. There will be good fortune and no error. The king cherishes the myriad regions in his heart.

Wilhelm/Baynes: In the midst of the army. Good fortune. No blame. The king bestows a triple decoration.

Blofeld: The general in the midst of his army enjoys good fortune and is free from error. Thrice he is honored by the King.

7 -- Discipline -- 7

Liu: A general works within his army. Good fortune, no blame. The king confers a triple honor.

Ritsema/Karcher: Locating Legions, centering significant. Without fault. The king three-times bestowing fate.

Shaughnessy: In the troops' midst; auspicious; there is no trouble; the king thrice awards the command.

Cleary (1): At the center of the army, good fortune, no error; the king gives orders thrice.

Cleary (2): Being in the middle of the army is lucky, blameless ... etc.

Wu: Being in the center of the army will be auspicious and blameless. The king has thrice bestowed praises upon him.

COMMENTARY

Confucius/Legge: He has received the favor of heaven. The king cherishes the myriad regions in his heart. **Wilhelm/Baynes:** He receives grace from heaven. He has the welfare of all countries at heart. **Blofeld:** It is because he is esteemed by the King that he enjoys good fortune and the protection of his army. Solicitous about the welfare of the empire, the King thrice awards him the command. **Ritsema/Karcher:** Receiving heavenly favor indeed. Cherishing the myriad fiefdoms indeed. **Cleary (2):** One receives celestial favor. Thinking of all the provinces. **Wu:** Because he has the favor of the king. The king has in his heart the welfare of all his people.

Legge: The orders of the king are the general's appointment to the command of the army. *"Thrice"* does not mean that this appointment came three times, but that it was given exclusively to the general with the king's entire confidence. The favor of heaven means the same thing, and indicates that the ruler relies on the general to promote the welfare of all the people in the *"myriad regions"* of the kingdom.

NOTES AND PARAPHRASES

Siu: The king's appointment of command is given to the general exclusively. The latter must be in touch with his troops, sharing the good as well as the ill.

Wing: You are in an excellent position to communicate with others. Because this situation is so well disposed you will meet with good fortune and win recognition from your superiors.

Editor: This is a clear image of the ego taking its proper role in the integration of the psyche -- bringing thoughts, passions and drives under the discipline of will.

7 -- Discipline -- 7

A Kabbalist might interpret the three honors bestowed by *"the king"* (the Self) as authority conferred in the three lower realms of sensation, emotion and thought.

> *In large scale strategy the superior man will manage many subordinates dexterously, bear himself correctly, govern the country and foster the people, thus preserving the ruler's discipline.*
>
> Miyamoto Musashi -- ***A Book of Five Rings***

A. An image of responsible authority -- nourish and control your forces.

B. It is the ego's role to bring autonomous forces within the psyche under the discipline of will.

Line-3

Legge: The third line, magnetic, shows how the army may possibly have many inefficient leaders. There will be evil.

Wilhelm/Baynes: Perchance the army carries corpses in the wagon. Misfortune.

Blofeld: The army carries wagon-loads of corpses -- disaster!

Liu: The army carries corpses. Misfortune. *[This is a time of sudden mourning.]*

Ritsema/Karcher: Legions maybe carting corpses. Pitfall.

Shaughnessy: Of the troops some join with the corpses; inauspicious.

Cleary (1): The army has casualties; bad luck.

Cleary (2): The army may have casualties; misfortune.

Wu: The army may have to cart back corpses. This will be foreboding.

COMMENTARY

Confucius/Legge: Possibly the army has idle leaders -- great will be its want of success. **Wilhelm/Baynes:** This is quite without merit. **Blofeld:** This indicates a serious defeat. **Ritsema/Karcher:** The great without achievement indeed. **Cleary (2):** When the army has casualties, that is a great lack of success. **Wu:** Despite its large number, it does not succeed.

Legge: Canon McClatchie translates this as: *"Represents soldiers as it were lying dead in their baggage carts, and is unlucky."* Line two is the only legitimate leader of the army. Line three is magnetic in a dynamic place, as if she

had jumped over the leader and perched herself above him to take command. In military operations there must be one ruling will and mind. A divided authority is sure to bring failure.

NOTES AND PARAPHRASES

Siu: Defeat ensues when others interfere with the authority of the chosen ruler. Divided command is often fatal.

Wing: There is an absence of vision and leadership. Whether it is a matter of divergent goals or whether the acting leader is simply inept, the result is the same: misfortune.

Editor: Psychologically interpreted, this line describes one of the most fundamental, yet least recognized truths of human consciousness -- the fact that "unity" of awareness is mostly illusory. Indeed, the whole goal of the Work is to actually attain this unity which we think we already possess. Legge's metaphorical equation of *"corpses"* with *"inefficient leaders"* is not always apt -- in its most neutral interpretation, the line can depict a situation of (as Liu says) *"sudden mourning"* or overwhelming grief.

> *Man has no individual I. But there are, instead, hundreds and thousands of separate small I's, very often entirely unknown to one another, never coming into contact, or, on the contrary, hostile to each other, mutually exclusive and incompatible ... And each separate small I is able to call itself by the name of the whole, to act in the name of the whole, to agree or disagree, to give promises, to make decisions, with which another I or the whole will have to deal.*
> – Gurdjieff

A. Are you in charge of your thoughts and feelings, or do they make your choices for you?

B. Be on guard against inferior elements within yourself or the situation.

C. Suggests dead weight, useless baggage (beliefs, etc.)

Line-4

Legge: The fourth line, magnetic, shows the army in retreat. There is no error.

Wilhelm/Baynes: The army retreats. No blame.

Blofeld: The army retreats and halts -- no error!

Liu: The army retreats at the proper time. No blame.

7 -- Discipline -- 7

Ritsema/Karcher: Legions: the left resting. Without fault.

Shaughnessy: The troops camp on the left; there is no trouble.

Cleary (1): The army retreats and camps, there is no error.

Wu: The army halts its advance and chooses to camp. It will be blameless.

COMMENTARY

Confucius/Legge: There has been no failure in the regular course. **Wilhelm/ Baynes:** It does not deviate from the usual way. **Blofeld:** No error is involved because retreating and halting are a normal part of military activity. **Ritsema/ Karcher:** Not-yet letting-go the rules indeed. **Cleary (2):** One has not lost the constant. **Wu:** It does not violate the normal course of action.

Legge: Line four is magnetic and not central. Therefore to retreat is natural to her. Since the place is proper for a yielding line, the retreat is correct under the circumstances. Retreat is no evidence of failure in a campaign. When advance would lead to defeat, retreat is the regular course to pursue.

NOTES AND PARAPHRASES

Siu: The man is confronted by a superior enemy. Orderly retreat to preserve the army is his correct course of action.

Wing: The obstacles ahead are insurmountable. Struggling against them is useless. Therefore the intelligent maneuver is retreat.

Editor: Regarded objectively, any withdrawal from an incorrect position can only be a strategy for success.

> *But even when these forces within ourselves are temporarily stronger, when the conscious personality is at first overwhelmed by their violence, the vigilant self is never really conquered. It can retire to an inner fortress and there prepare for and await the favorable moment in which to counter-attack. It may lose some of the battles, but if it does not give up its arms and surrender, the ultimate issue is not compromised, and it will achieve victory in the end.*
>
> Roberto Assagioli -- ***Psychosynthesis***

A. Strategic withdrawal is not surrender.

7 -- Discipline -- 7

Line-5

Legge: The fifth line, magnetic, shows birds in the fields, which it will be advantageous to seize and destroy. In that case there will be no error. If the oldest son leads the host, and younger men idly occupy offices assigned to them, however firm and correct he may be, there will be evil.

Wilhelm/Baynes: There is game in the field. It furthers one to catch it. Without blame. Let the eldest lead the army. The younger transports corpses; then perseverance brings misfortune.

Blofeld: Wild beasts roam the field. To avoid error, speech should be guarded. The eldest son is in command; the younger son carts away the corpses. Persistence would lead to calamity.

Liu: Much game in the field. It benefits to capture it. No blame. The army is led by the eldest son. The younger son carries corpses. Continuing brings misfortune.

Ritsema/Karcher: The fields possess wild-fowl. Harvesting: holding-on-to words. Without fault. The long-living son conducting Legions. The junior son carting corpses. Trial: pitfall.

Shaughnessy: In the fields there is game; beneficial to shackle prisoners; there is no trouble. The eldest son leads the troops, the younger son carts corpses; determination is inauspicious.

Cleary (1): There are animals in the fields. It is beneficial to take up words. A mature person is to lead the army; if it is an immature person, there will be casualties, for even if he is righteous the outlook is bad.

Cleary (2): ... A mature person leads the army. If the leader is immature, there will be casualties, and even if the leader is right, the prospects are bad.

Wu: There are prisoners of war in the field. It will be advantageous to uphold the mission of the military action. No blame. The eldest son commands the army. A younger son carts back corpses. Even with perseverance, it will be foreboding. *[The fifth is a ruler's position, but it is now occupied by a yin. Hence, the occupant becomes a weak administrator. The elder man and the eldest son ... refer to the same second nine, the commander.]*

COMMENTARY

Confucius/Legge: The army's movements are directed by the oldest son in accordance with his position in the center. The employment of younger men who idly occupy their posts is improper. **Wilhelm/Baynes:** *"Let the eldest lead the army,"* because he is central and correct. *"The younger transports corpses."*

Thus the right man is not put in charge. **Blofeld:** The moving line in the center of the upper trigram indicates that the elder son is in command. The younger son is put in charge of carrying away the corpses because he is unsuited to worthier employment. *[This line may refer to the suitability or otherwise of a person required to fill an important post in any sort of organization or in carrying out some scheme.]* **Ritsema/Karcher:** Using centering movement indeed. Commissioning not appropriate indeed. **Cleary (2):** A mature person leads the army, with balanced action. The immature sustain casualties because their mission was not appropriate. **Wu:** His orders are given from the center. Because the appointment is a poor choice.

Legge: In line five we have an intimation of the important truth that only defensive war, or war waged by the rightful authority to put down rebellion and lawlessness is right. The birds in the fields symbolize parties attacking for plunder. The fifth line symbolizes the ruler, who is humble and magnetic, and in the center. She cedes the use of all her power to the general in line two. Line two is the *"oldest son"* and lines three and four are the younger brother and son -- i.e., the younger men who would cause evil if allowed to share the command. In military operations there must be one ruling will and mind. A divided authority is sure to be a failure.

NOTES AND PARAPHRASES

Siu: Invasion occurs. A seasoned soldier is chosen to lead the army to victory and to prevent needless slaughter of the defeated people.

Wing: Rely on an experienced person to lead the way in correcting the situation. He must be moderate in his behavior and not over reactive, for this would lead to misfortune. Inexperienced and enthusiastic persons are now inappropriate for the job of deliberate and controlled leadership.

Editor: This line contains ambiguities, yet the general image is clear enough. It is a re-statement of lines two and three: a strong leader is essential for success. Nevertheless, all except Legge's translation contain a final sentence stating that perseverance leads to misfortune, which seems to contradict the earlier advice to *"pursue the game."* As written, it is not clear whether this applies to the situation in general or only in the case of incompetent leadership. If this is the only changing line, the hexagram thus created is number twenty-nine, ***Danger*** -- suggesting that you carefully examine the situation at hand, consolidate your control and advance cautiously.

> *Know you not that the thing is a warfare? One man's duty is to mount guard, another must go out to reconnoiter, a third to battle; all cannot be in one place, nor would it even be expedient. But you, instead of executing your Commander's orders, complain if aught harsher than usual is enjoined; not understanding to what condition you are bringing the army, so far as in you lies. If all were to follow your example, none*

> *would dig a trench, none would cast rampart around the camp, none would keep watch, or expose himself to danger; but all turn out useless for the service of war. Thus it is here also. Every life is a warfare, and that long and various. You must fulfill a soldier's duty, and obey each order at your commander's nod: aye, if it be possible, divine what he would have done: for between that Commander and this, there is no comparison, either in might or in excellence.*
>
> Epictetus

A. There is work to be done, but if you allow inferior elements to influence your judgment, disaster will ensue.

Line-6

Legge: The sixth line, magnetic, shows the great ruler delivering his charges, appointing some to be rulers of states, and others to undertake the headship of clans. But inferior men should not be employed in such positions.

Wilhelm/Baynes: The great prince issues commands, founds states, vests families with fiefs. Inferior people should not be employed.

Blofeld: The mandate is given to a great prince so that the work may go forward satisfactorily. A man of mean ability would be useless, for he would merely spread disorder through the realm.

Liu: The king issues directives, establishes states, and awards fiefs to certain families. Inferiors should not be given power.

Ritsema/Karcher: The Great Chief possesses fate. Disclosing the city, receiving a dwelling. Small People, no availing-of.

Shaughnessy: The great man's lord has a mandate, to open the state and uphold the families; the little man should not use it.

Cleary (1): The great leader has orders, to establish states and families; do not employ petty people.

Cleary (2): A great leader has orders to establish states and families that continue. Small people are not to be employed.

Wu: The great king has given his order. This is the time to reconstruct the nation and resettle families. Little men should not be appointed to office.

7 -- Discipline -- 7

COMMENTARY

Confucius/Legge: The ruler rightly apportions merit. Inferior men are sure to throw the states into confusion. **Wilhelm/Baynes:** In order to reward merit properly. Because they are certain to cause confusion in the country. **Blofeld:** We cannot now rely on anyone of less than exceptional ability. **Ritsema/ Karcher:** Using correcting achieving indeed. Necessarily disarraying the fiefdoms indeed. **Cleary (2):** Appropriate achievement. They will disrupt the nation. **Wu:** Merits should be recognized. Because they will certainly cause upheavals in the nation.

Legge: Other ways can be found to reward inferior men. They ought not to be placed in situations where the conditions of others will depend on them.

NOTES AND PARAPHRASES

Siu: Victory is achieved. The king rewards his supporters. But he is careful to compensate inferior people with money instead of land or ruling privileges. Otherwise power is abused by them.

Wing: Your aim is achieved. When settling into the new situation be certain to align your proprieties to worthwhile values. Inferior persons and ideas should be assigned to their proper places. Do not give them a voice in your affairs.

Editor: The imagery of this line is that of establishing a new order: a sorting out and allocation of forces to their correct places. Proper allocation demands keen discrimination. The meaning is similar to that of line 1, except that here one uses the discriminating faculty after the action has been completed, whereas in line 1, action has yet to commence. Lines 1 and 6 are like "bookends" holding the hexagram together; reminding us that discipline is required both before and after any meaningful change can be fixed in spacetime.

> *All the nations will be assembled before him and he will separate men one from another as the shepherd separates sheep from goats. He will place the sheep on his right hand and the goats on his left. Then the King will say to those on his right hand, "Come, you whom my father has blessed, take for your heritage the kingdom prepared for you since the foundation of the world."*
>
> -- ***Matthew*** 25: 32-35

A. Image of a judicious division of labor: a meritocracy.

B. "Accentuate the positive, eliminate the negative."

C. Allocate your energy intelligently: Evaluate your options so that your choices are based on the best interests of the Work.

May 31, 2001, **4/23/06**

8 -- Holding Together -- 8



HEXAGRAM NUMBER EIGHT --
HOLDING TOGETHER

Other titles: The Symbol of Subaltern Assistance, Union, Unity, Grouping, Alliance, Co-ordination, Leadership, Merging (as with tributaries of a river), Seeking Union, Unification, Accord, Subservience, Individuation, Integration

Judgment

Legge: ***Holding Together*** indicates good fortune, but let the querent re-examine himself by divination whether his virtue is great, un-intermitting and firm. If so, there will be no error. Those who are ready will then join him, but those who delay will meet with misfortune.

Wilhelm/Baynes: ***Holding Together*** brings good fortune. Inquire of the oracle once again whether you possess sublimity, constancy, and perseverance; then there is no blame. Those who are uncertain gradually join. Whoever comes too late meets with misfortune.

Blofeld: ***Unity*** (or ***co-ordination***). Good fortune! Further consultation of the oracle will provide an omen of great and lasting value. No error! Those whose hearts are troubled assemble. The laggards suffer disaster. *[Just as the last hexagram deals ostensibly with military affairs, so does this one largely concern administration. For divination purposes, it should be regarded figuratively -- unless a problem of administration is actually involved in the enquiry.]*

Liu: ***Union.*** Good fortune. The prediction for one attempting union should be greatness, continuation, and constancy; no blame. If one hesitates, then joins late: misfortune.

Ritsema/Karcher: ***Grouping,*** significant. Retracing the oracle-consulting: Spring, perpetual Trial. Without fault. Not soothing, on-all-sides coming. Afterwards, husbanding: pitfall. *[This hexagram describes your situation in terms of how you categorize people and things and how you relate to these categories. It emphasizes that joining people and things through recognizing their essential qualities is the adequate way to handle it.]*

Shaughnessy: ***Alliance:*** auspicious. The original milfoil divination: prime; permanent determination is no trouble. The un-tranquil land comes; for the latter fellow inauspicious.

8 -- Holding Together -- 8

Cleary (1): ***Accord*** is auspicious. Investigating and ascertaining, if the basis is always right, there is no error: Then the uneasy will come; but the dilatory are unfortunate.

Cleary (2): ***Accord*** bodes well. Make sure the basis is always right, so that there will be no fault. Then the uneasy will come. Latecomers are unfortunate.

Wu: ***Subservience*** indicates auspiciousness. Seeking to confirm the intent and motivation of allegiance by divination is without fault. Those who seek peace can all come, but those who hesitate and come late will have ill fortune.

The Image

Legge: The image of the earth, and over it water, form ***Holding Together.*** The ancient kings, in accordance with this, established the various states and maintained an affectionate relation to their princes.

Wilhelm/Baynes: On the earth is water: the image of ***Holding Together.*** Thus the kings of antiquity bestowed the different states as fiefs and cultivated friendly relations with the feudal lords.

Blofeld: The hexagram symbolizes water lying upon the land -- ***co-ordination.*** *[This is indicated by the nature of the component trigrams. It is by co-operation between the fertile earth and the water which irrigates it that growth is achieved.]* The ancient rulers strengthened the realm by being on affectionate terms with the feudal lords. *[This may suggest dealing kindly with immediate subordinates.]*

Liu: Water over the earth symbolizes ***Union.*** The ancient kings established many states and were friendly with the feudal lords.

Ritsema/Karcher: Above earth possessing stream. ***Grouping.*** The Earlier Kings used installing myriad cities to connect the connoted feudatories.

Cleary (1): There is water on the earth, in ***accord.*** Thus did the kings of yore establish myriad realms and associate with their representatives.

Wu: There is water on the ground; this is ***Subservience.*** Thus the late kings founded the states and kept a personal relationship with all the princes.

COMMENTARY

Confucius/Legge: ***Holding Together*** denotes help, and we see in the figure inferiors docilely following their superior. All that is said in the Judgment follows from the position of the dynamic line in the center of the upper trigram. Those who do not respond to him have exhausted their good fortune.

8 -- Holding Together -- 8

Legge: The idea of union between the different members and classes of a state and how it can be secured, is the subject of ***Holding Together***. The dynamic line in the fifth place of authority represents the ruler to whom the subjects of all the other lines offer a ready submission. Generally, the second line is the proper correlate of the fifth, but here all of the other lines are also his subjects. Harmonious union is secured by the sovereign authority of the ruler, but he is warned to see that his virtue is worthy of his position, and his subjects are warned not to delay in submitting to him. Those who do not seek to promote and enjoy union until it is too late are left out in the cold. The sentiment is the same as that in the lines of Shakespeare about the tide in the affairs of men. In the Image, *"water upon the face of the earth"* suggests an emblem of close union.

NOTES AND PARAPHRASES

Judgment: The success of the Work is determined by the proper integration of intrapsychic forces. Separated and disparate forces are an index of its failure. Unremitting willpower is the catalyst for unity. Do you have the requisite will to facilitate this goal? Ask the oracle.

The Image: Archetypal intelligences (the gods) created many dimensions of awareness (Jung's collective unconscious or objective psyche), maintaining benevolent contact with them all. ("Benevolent" refers to original intent -- Plato's realm of ideal forms -- "The Good." This is the image of an evolving multiverse of awareness – a human psyche.)

Psychologically interpreted, ***Holding Together*** depicts the Self as the fifth-line ruler surrounded by its satellite complexes. Astrologically rendered, we see the same image in the solar system with its Sun surrounded by planets -- each symbolizing a faculty within the psyche (e.g., Mercury is intellect, Mars is aggression, etc). Viewed this way, the eighth hexagram portrays the functioning of a divine process. (Whenever the *"ancient kings"* are mentioned in the ***I Ching,*** we can take them as the symbolic architects of a primordial ideal of perfection.)

The Image in ***Holding Together*** is an allegory of the Self establishing the various complexes within the psyche (the Sun establishing its planets) so that they can evolve into a reflection of the ideal intent of the Work. (In the timeless realms of hyperspace, the Garden of Eden and the New Jerusalem exist simultaneously, although here in spacetime, as key facilitators in a "work in progress," we labor somewhere between cause and effect.)

Although the psyche of a functional human being is held together relatively coherently, its inner relationships are continuously orbiting each other in cycles of change. (Astrological transits symbolize such changes.) The Tao of psychic evolution (the Work) is to respond to the changes consciously and coherently so that all forces eventually become synchronized with the will of their

source. The ego's sole responsibility is to do this in the spacetime dimension for the benefit of the Self.

> *In whatever way one may conceive the relationship between the individual self and the universal Self, be they regarded as identical or similar, distinct or united, it is most important to recognize clearly, and to retain ever present in theory and practice, the difference that exists between the Self in its essential nature -- that which has been called the 'fount', the 'center', the 'deeper being', the 'apex' of ourselves -- and the small ordinary personality, the little 'self' or ego, of which we are normally conscious. The disregard of this vital distinction leads to absurd and dangerous consequences.*
>
> Roberto Assagioli – ***Psychosynthesis***

The message for the superior man in this hexagram is the only injunction in the ***Book of Changes*** to re-consult the oracle. Implicit in this curious challenge is a need to evaluate your competence to further the Work. The answer should tell you the condition of your will.

> *The will is, curiously, not recognized as the central and fundamental function of the ego. It has often been depreciated as being ineffective against the various drives and the power of the imagination, or it has been considered with suspicion as leading to self-assertion (will-to-power). But the latter is only a perverted use of the will, while the apparent futility of the will is due only to a faulty and unintelligent use. The will is ineffective only when it attempts to act in* opposition *to the imagination and to the other psychological functions, while its skillful and consequently successful use consists in* regulating *and* directing *all other functions toward a deliberately chosen and affirmed aim.*
>
> Roberto Assagioli – ***Psychosynthesis***

The differences between hexagrams number seven and number eight are the differences between a geocentric and a heliocentric frame of reference – emphasizing the fact that the ego and the Self each perceive the psyche from an entirely different point of view.

> *For my thoughts are not your thoughts,*
> *my ways not your ways -- it is Yahweh who speaks.*
> *Yes, the heavens are as high above earth*
> *as my ways are above your ways,*
> *my thoughts above your thoughts.*
>
> ***Isaiah*** 55: 6-9

8 -- Holding Together -- 8

Line-1

Legge: The first line, magnetic, shows its subject seeking by her sincerity to win the attachment of her object. There will be no error. Let the breast be full of sincerity as an earthenware vessel is of its contents, and it will in the end bring other advantages.

Wilhelm/Baynes: Hold to him in truth and loyalty; this is without blame. Truth, like a full earthen bowl: thus in the end good fortune comes from without.

Blofeld: Where there is confidence, the work of unification is carried on faultlessly, for confidence is like a flowing bowl. There is a windfall yet to come.

Liu: Union with confidence. No blame. Full of confidence, like a bowl full of water. Good fortune in the end.

Ritsema/Karcher: Possessing conformity, Grouping it. Without fault. <u>Possessing conformity</u>, overfilling the jar. Completing coming possesses more significance. ***[Possessing conformity:*** *"Inner and outer are in accord; confidence of the spirits has been captured..."]*

Shaughnessy: There is a return. Ally with him; there is no trouble. There is a return; fill the earthenware; when winter comes perhaps it will be harmful; auspicious.

Cleary (1): When there is truthfulness, accord is impeccable. When there is truthfulness filling a plain vessel, ultimately there will come other blessings.

Cleary (2): When there is truthfulness, accord with it is blameless. When there is truthfulness filling a plain vessel, when the end comes there is good fortune.

Wu: Having confidence in the person to whom support is given is without fault. Confidence can grow to fill one's heart like water gradually filling empty earthenware. Eventually others may join to give their support. There will be good fortune.

COMMENTARY

Confucius/Legge: From seeking union there will be other advantages. **Wilhelm/Baynes:** Encounters good fortune from another quarter. **Blofeld:** Indicates unexpected good fortune. **Ritsema/Karcher:** Possessing more significance indeed. **Cleary (2):** The first yin of accord has other good fortune. **Wu:** There will be good fortune when others join to give support.

8 -- Holding Together -- 8

Legge: The earthenware vessel describes the plain, unadorned character of the sincerity called for. The other advantages are all the benefits that result from sincerity and union, which are themselves good.

NOTES AND PARAPHRASES

Siu: At the outset, the man is filled with sincerity in his associations with others. He resembles an unadorned bowl which is full.

Wing: An honest, unaffected attitude is an excellent basis for forming associations. With such an attitude you can be confident that others will be attracted to you. Unexpected good luck is indicated here.

Editor: Note the idea of humble containment -- one collects the disparate elements of the situation together in a plain clay bowl. Metaphorically, this suggests that the simplest, most elementary approach to the problem is the correct one. The line can refer to mental comprehension (*"holding together"*), involving basic principles, unvarnished truth, etc.

> *Thus the individual psyche is an indefinite formation of unknown or largely unknown constitution and extent. If it is to be consolidated -- individuated, to use the technical term -- it is necessary first of all to determine its boundaries. Then all that belongs to the psyche must be brought within these boundaries. Finally, a center must be established that can control the functioning of the whole structure.*
>
> M.E. Harding -- ***Psychic Energy***

A. Sincere devotion to the Work brings eventual reward: "Modesty is the best policy."

B. "Seek, and ye shall find."

Line-2

Legge: The second line, magnetic, shows the movement toward union and attachment proceeding from the inward mind. With firm correctness there will be good fortune.

Wilhelm/Baynes: Hold to him inwardly. Perseverance brings good fortune.

Blofeld: Unification (or cooperation) should proceed from within our own circle. Righteous persistence will bring good fortune.

Liu: Union from within. Continuing brings good fortune.

Ritsema/Karcher: Grouping's origin inside. Trial: significant.

8 -- Holding Together -- 8

Shaughnessy: Ally with him from within; determination is auspicious.

Cleary (1): Accord coming from within is correct and bodes well.

Cleary (2): Accord coming from within is auspicious if correct.

Wu: A desire to serve comes from within. With perseverance, there will be good fortune.

COMMENTARY

Confucius/Legge: She does not fail in what is proper. **Wilhelm/Baynes:** Do not lose yourself. **Blofeld:** When unification or cooperation proceeds from within our own circle, the results will not be disappointing. **Ritsema/ Karcher:** Not originating letting-go indeed. **Cleary (2):** Accord coming from within means not losing oneself. **Wu:** With self-discipline there will be no error.

Legge: Line two is the proper correlate of the ruler in line five. Her position in the center of the lower trigram suggests the movement proceeding from the inner mind.

NOTES AND PARAPHRASES

Siu: The man retains his individuality and dignity in his relationships with others. He is not like the obsequious office seeker. His convictions are deeply founded.

Wing: Trust your inner mind, maintain your integrity, and follow the demands of your convictions. You will be sought after by others. If you chase after the approval of others, you will lose your dignity.

Editor: Legge's commentary on the relationship between lines two and five portrays the ego-Self relationship. The Self is the dynamic ruler dwelling in a psychic dimension (*"the inward mind"*). The ego is always magnetic in relation to the Self, and ideally the servant of the Work in spacetime. The inward mind is thus the source of the voice of the Self. Because not every image or impulse in the psyche originates from the Self, Wilhelm's translation of the Confucian commentary (*"Do not lose yourself"*), warns us to be conscious enough to maintain connection with our authentic inner voice -- not some complex masquerading as such. (Often a tricky distinction.)

> *Man too, in his inner being, has a plane of contact with the divine self. And that's why he can only find his own divine being within himself, never by directing his attention towards the outside world.*
>
> Elisabeth Haich -- ***Initiation***

8 -- Holding Together -- 8

A. Unity proceeds from within -- listen to your inner voice. (The image can sometimes suggest meditation.)

B. Integration of the psyche is an inner process – you must facilitate the transformation by holding firmly to the principles of the Work.

Line-3

Legge: The third line, magnetic, shows its subject seeking for union with such as ought not to be associated with.

Wilhelm/Baynes: You hold together with the wrong people.

Blofeld: He joins himself with evil-doers.

Liu: Union with the wrong people. There will be sad results.

Ritsema/Karcher: Grouping's in-no-way people.

Shaughnessy: Ally with him the non-human.

Cleary (1): Accord with the wrong people.

Cleary (2): The wrong person to accord with. *[If one is not balanced correctly, and one is in a position of minor authority but has no strong critical guidance, one is "the wrong person to accord with." In Buddhist terms, this means the devil hasn't a thought of good, and also that emotional opinions certainly do not accord with the way to enlightenment.]*

Wu: He associates himself with questionable characters.

COMMENTARY

Confucius/Legge: Will not injury be the result? **Wilhelm/Baynes:** Is this not injurious? **Blofeld:** If we do this, how can we fail to suffer for it? **Ritsema/Karcher:** Reaching-to not truly injuring. **Cleary (2):** Will there not be injury? **Wu:** How pitiable is this!

Legge: Line three is magnetic, not in the center, nor in her correct place. The lines above and below her are also magnetic. These facts account for what is said about her.

NOTES AND PARAPHRASES

Siu: The man attempts to cultivate an intimacy with people beyond his proper sphere. But this does not make him a person of greater stature.

8 -- Holding Together -- 8

Wing: The people in the environment of your inquiry are not right for you at this time. Avoid too intimate an association with the group while maintaining an outward sociability. Appearing committed to these people could darken your reputation later on.

Anthony: We hold with wrong elements in ourself such as an incorrect idea, or with emotions such as pride, anger or desire, which cause us to take hold of issues and become involved in an evil process. Or, through carelessness, we abandon the path to indulge in incorrect situations. Whenever we allow our inferiors to take over direction of our lives, we lose the help of the Sage. Getting this line either means that we are off the path, or that a situation will soon occur wherein we revert to a pattern of incorrect action, thereby losing the path.

Editor: This is an unambiguous line. Applied to inner work, it can suggest that you have mistaken the prompting of an autonomous complex for the Self. (See Wilhelm's Confucian commentary on line two above.) In its most neutral interpretation, it portrays a flawed connection: something doesn't match up properly.

> *Every time we "identify" ourselves with a weakness, a fault, a fear or any personal emotion or drive, we limit and paralyze ourselves. Every time we admit "I am discouraged" or "I am irritated," we become more and more dominated by depression or anger. We have accepted those limitations; we have ourselves put on our chains. If, instead, in the same situation we say, "a wave of discouragement is trying to submerge me" or "An impulse of anger is attempting to overpower me, the situation is very different.*
>
> R. Assagioli – ***Psychosynthesis***

A. Portrayal of an alliance with inferior forces.

B. You have a bad attitude, or are tempted by an inferior choice.

C. Seeking what should be left alone.

Line-4

Legge: The fourth line, magnetic, shows its subject seeking for union with the one beyond herself. With firm correctness there will be good fortune.

Wilhelm/Baynes: Hold to him outwardly also. Perseverance brings good fortune.

Blofeld: He co-operates with people beyond his immediate circle. Righteous persistence will bring good fortune.

8 -- Holding Together -- 8

Liu: Union outside. Continuing brings good fortune.

Ritsema/Karcher: Outside Grouping it. Trial: significant.

Shaughnessy: From outside ally with him; determination is auspicious.

Cleary (1): Accord with one outside is right and bodes well.

Cleary (2): According with the wise outside, correctness brings good results.

Wu: He gives his support to the exterior one. To be persevering will be auspicious.

COMMENTARY

Confucius/Legge: Union is sought with one beyond herself, and in this case with a worthy object -- she is following the ruler above her. **Wilhelm/ Baynes:** Hold outwardly also to people of worth, in order thus to follow the one above. **Blofeld:** Cooperation with such people and leading them into virtuous ways must be accomplished by working through their leaders. **Ritsema/Karcher:** Using adhering-to the above indeed. **Cleary (2):** Accord with the wise outside is the way to follow the advanced. **Wu:** *"He gives support to the exterior one,"* who is a good man, because he follows the one above him.

Legge: *"The one beyond herself"* is the ruler or king who is the subject of line five, and with whom union ought to be sought. The magnetic line, moreover, is in a place proper to her, and if she is firm and correct, there will be good fortune.

NOTES AND PARAPHRASES

Siu: The minister shows open loyalty to his king. This behavior contrasts to that of a person without a post. The latter should remain reserved, so as to retain his personal honor.

Wing: You are in close contact with the center of your community. This may refer to the leader or ruler. Show your support openly, but do not forget who you are or lose yourself in your allegiances.

Editor: Wilhelm suggests the idea of an outward display of allegiance. The quality of your commitment to the Work is seen in your actions and way of life. Sometimes the line suggests the idea of having confidence in yourself, or confidence in your intuition. At its simplest level it can just mean: Make connections beyond your "immediate circle." (Blofeld)

> *Regeneration is for nothing else than that the natural [ego] may be subjugated, and the spiritual [Self] obtain dominion; and the natural is*

subjugated when it is brought into correspondence. And when the natural is brought into correspondence it no longer resists but acts as it is commanded, and follows the behest of the spiritual -- scarcely otherwise than as the acts of the body obey the dictates of the will.
Swedenborg -- ***Arcana Coelestia***

A. Live your beliefs. "Walk your talk."

B. Get in touch with what is beyond you. Seek a higher comprehension.

C. Get in touch with your basic motivations.

Line-5

Legge: The fifth line, dynamic, affords the most illustrious instance of seeking union and attachment. We see in it the king urging his pursuit of the game only in three directions, and allowing the escape of all the animals before him, while the people of his towns do not warn one another to prevent it. There will be good fortune.

Wilhelm/Baynes: Manifestation of ***Holding Together***. In the hunt the king uses beaters on three sides only and foregoes game that runs off in front. The citizens need no warning. Good fortune.

Blofeld: Relying on his people's co-operation, the King pursues game which is enclosed on three sides, but loses the quarry ahead. This is because the local people were not warned. *[This would seem to suggest that our loss is not due to disloyalty but to having failed to take people into our confidence.]* Righteous persistence brings good fortune.

Liu: ***Union*** with honor. The king hunts on three sides only, losing game through the front. The people are not afraid. Good fortune.

Ritsema/Karcher: Manifest ***Grouping***. The king avails-of three beaters. Letting-go the preceding wildfowl. Capital people are not admonished. Significant.

Shaughnessy: Lustrously ally. The king herewith thrice drives (the hunt) losing the front catch; the city men are not warned; auspicious.

Cleary (1): Manifesting accord. The king uses three chasers and loses the game ahead. The citizens are not admonished. Auspicious.

Cleary (2): Manifest accord ... The local people are not warned, etc.

8 -- Holding Together -- 8

Wu: This [line] reveals the essence of allegiance. The king deploys a three-sided chase in his hunt, such that he allows the game in front of him to escape. The townspeople do not warn one another of the king's doing. There will be auspiciousness.

COMMENTARY

Confucius/Legge: The good fortune is because of the line's correct and central place. The king takes only those animals who present themselves obediently. He allows the others to escape. That the people do not warn one another to prevent the animals to escape shows how the king, in his high eminence, has made them pursue the due course. **Wilhelm/Baynes:** The position is correct and central. Discarding those who resist, accepting the devoted: this is the meaning of *"foregoes game that runs off in front." "The citizens need no warning,"* for the one above makes them central. **Blofeld:** This good fortune is indicated by the central position of the ruling line. Leaving alone those difficult to catch and following where the chances seem good, the King nevertheless loses the game in front of him. This means that, although the local people were not warned, the ruler adopts a fair and liberal policy. *[The implication is that such a policy is required for the success of our plans.]* **Ritsema/Karcher:** Situation correctly centered indeed. Stowing-away countering, grasping yielding. Letting-go the preceding wildfowl indeed. Capital people not admonished. Commissioning centering above indeed. **Cleary (2):** The local people are not warned, because the ruler has effected balance. **Wu:** "*To allow the game in front of him to escape*" means setting free those who want to leave and taking in those who want to come, etc.

Legge: As the ruler, line five is the center of union. The ancient rule for hunting expeditions was that after the beating was completed and the king was ready to commence taking game, one side of the enclosure into which it had been driven was left open and unguarded. This was proof of the royal benevolence which didn't want to make an end of all the creatures inside. So well known and understood was this benevolent principle, that all of his subjects cooperated in carrying it out. The union shown here is therefore characterized by mutual confidence and the appreciation of benevolent virtue.

NOTES AND PARAPHRASES

Siu: The superior ruler accepts those who voluntarily come to him and lets others go who care to go. He neither invites nor flatters. Union is based on mutual confidence and appreciation.

Wing: You can trust fate at this time to bring you together with those who would further you. There is a natural attraction at work here. The atmosphere is liberal, and much can be accomplished. The time is auspicious, indeed.

Editor: This line is the subject of the Judgment and most of the commentary on the Judgment. It depicts a shake-down or refining process. In terms of the

8 -- Holding Together -- 8

Work, because the ego has free will, it always has the option of *"escape."* The Self allows it to choose, because free choice is essential to any permanent psychic integration. A coerced synthesis could hardly be expected to hold together for very long. Blofeld's translation and note seem to miss this idea.

> *A human being can choose to deny his individuality or truth, although, sooner or later, he must inevitably choose, of his own free will, to remain dormant or submit to the Way of Heaven.*
>
> Z.B.S. Halevi -- ***A Kabbalistic Universe***

A. A sorting-out process -- some elements are gathered, and some discarded. (Could be a test of your discrimination.)

B. Psychic forces re-position themselves in relation to their source.

C. The decision is yours whether or not to follow the demands of the Work.

D. Astute choice separates truth from error.

Line-6

Legge: The sixth line, magnetic, shows one seeking union and attachment without having taken the first step to such an end. There will be evil.

Wilhelm/Baynes: He finds no head for holding together. Misfortune.

Blofeld: Attempts to bring about unity when there is no one at the head result in disaster. *[This suggests a general lack of co-ordination due to poor leadership.]*

Liu: Union without a leader. Misfortune.

Ritsema/Karcher: Without a head, Grouping it. Pitfall.

Shaughnessy: The ally does not have a head: inauspicious.

Cleary (2): Accord without leadership bodes ill.

Wu: The association leads to nowhere. It will be foreboding.

COMMENTARY

Confucius/Legge: There is no possibility of a good issue. **Wilhelm/ Baynes:** Therefore he also fails to find the right end. **Blofeld:** No one at the head means anyone to complete the work of administration. **Ritsema/ Karcher:** Without a

place to complete indeed. **Cleary (2):** Accord without leadership has no conclusion. **Wu:** The association leads to nowhere, because it is a dead-end.

Legge: The magnetic sixth line is trying to promote union with the lines below after the time for union has passed. It is too late -- she is symbolized as *"without a head,"* that is, as not having taken the first step, from which her action should begin and go on to completion.

NOTES AND PARAPHRASES

Siu: The situation bodes ill. No good ending can be expected in the absence of the right beginning. It is too late.

Wing: The moment for ***Unity*** has passed. Right from the beginning something was amiss and all attempts toward union inspired failure. Examine the situation to determine the extent of your error.

Editor: This line echoes the last phrase of the Judgment: *"With those who are too late in coming it will be ill."* That is: one who cannot hold together, by definition cannot participate in unification. (Cf. Wu's Confucian Commentary: "*The association leads to nowhere, because it is a dead-end.*")

> *He who is not with me is against me; and he who does not gather with me scatters.*
>
> -- ***Luke*** 11: 23

> A. Without disciplined organization, unification is impossible.
>
> B. You've lost your connection.

April 16, 2001, **4/23/06**

9 -- Passive Restraint -- 9



HEXAGRAM NUMBER NINE --
PASSIVE RESTRAINT

Other titles: The Taming Power of the Small, The Symbol of Small restraint, The Lesser Nourisher, Taming the Small Powers, Small Accumulating, Small Harvest, Small Obstruction, Nurturance by the Small, Restraint by the Weak, Restrained, Minor Restraint, The Weak Force, The Force of the Small, Weak Forces Restrain Strong Forces *"The restraint is small, success follows. Overcoming something small which is poisoning or nagging. Partially relieving a situation. Influencing that which one cannot change."* -- D.F. Hook

Judgment

Legge: ***Passive Restraint*** brings about progress and success. We see dense clouds, but no rain coming from our western borders.

Wilhelm/Baynes: ***The Taming Power of the Small*** has success. Dense clouds, no rain from our western region.

Blofeld: ***The Lesser Nourisher***. Success! Dense clouds giving forth no rain approach from the western outskirts. *[On the whole, this hexagram presages good for us. The wind blowing across the heavens does not have the nourishing virtues of rain, but it refreshes us and makes us feel better. Thus, if things are going reasonably well with us, we may expect an improvement, especially in the future when, presumably, the nourishing rain will fall. However, as lines three and six indicate, if we are in serious trouble, we must not expect much help from the rather mild good fortune that is blowing our way. The conception of something weak or yielding bringing great benefit has been greatly developed by the Taoists who, as though they were familiar with judo, recognize the strength to be found in softness and the dangerous weakness sometimes occasioned by too much strength. The name of this hexagram understood somewhat differently may also be taken to mean that the time is propitious for undertaking additional activity or the care of the young.]*

Liu: ***Taming the Small Powers:*** success. Thick clouds come from the west. No rain. *[This situation symbolizes the preparation which precedes a new development.]*

Ritsema/Karcher: ***Small Accumulating***, Growing. Shrouding clouds, not raining. Originating-from my Western suburbs. *[This hexagram describes your situation in terms of a variety of seemingly unconnected events and impulses. It*

emphasizes that retaining and hoarding these experiences through adapting to them is the adequate way to handle it...]

Shaughnessy: ***Small Harvest:*** Receipt; dense clouds do not rain from our western pasture.

Cleary (1): ***Nurturance by the small*** is developmental. Dense clouds do not rain, proceeding from one's own western province.

Cleary (2): At ***small obstruction***, nurturing the small succeeds... (etc.)

Wu: ***Restraint of the Small*** indicates pervasiveness. There are dense clouds, but no rain coming from our western countryside.

The Image

Legge: The image of the sky with the wind moving above it forms ***Passive Restraint.*** The superior man, in accordance with this, adorns the outward manifestation of his virtue.

Wilhelm/Baynes: The wind drives across heaven: the image of ***The Taming Power of the Small***. Thus the superior man refines the outward aspect of his nature.

Blofeld: This hexagram symbolizes wind blowing across the sky. The Superior Man displays his scholarly accomplishments.

Liu: The wind blows across the sky, symbolizing ***Taming the Small Powers.*** The superior man improves his ability and virtue.

Ritsema/Karcher: Wind moving above heaven. Small Accumulating. A *chun tzu* uses highlighting the pattern to actualize-tao. *[**Actualize-tao:** ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): Wind blowing up in the sky is ***small nurturance***; thus do superior people beautify cultured qualities.

Cleary (2): Wind moving up in the sky, ***nurturing the small***. Thus do leaders beautify cultured qualities.

Wu: The wind blows in the sky above; this is ***Restraint of the Small***. Thus the *jun zi* refines his splendorous virtue.

9 -- Passive Restraint -- 9

COMMENTARY

Confucius/Legge: In the ninth hexagram the magnetic line takes her proper place, and all the lines above and below obey her -- hence the name ***Passive Restraint.*** The figure is composed of the trigrams of Strength plus Flexibility. Dynamic lines occupy the central places, and their will is accomplished -- this means progress and success. Dense clouds but no rain depict the advancing dynamic lines, but their source in the west shows that their beneficial influence has yet to be felt.

Legge: The symbolism of the hexagram ***Passive Restraint*** is taken from the magnetic line in the fourth place which holds all of the dynamic lines in restraint. This is because the fourth place is properly passive (magnetic), and the response of the other lines is therefore one of submission to her authority.

The second sentence of the Judgment indicates the time and place of King Wen whose homeland was the western portion of China in the twelfth century B.C. Rain coming and moistening the ground causes the luxuriant growth of the natural world, and symbolizes the blessings which flow from good government. Therefore from the west, the hereditary territory of the legendary author of the ***I Ching,*** come the blessings which might enrich the whole kingdom. Here, however, they are somehow restrained -- the dense clouds do not yet empty their stores. Ch'eng-tzu, Wang Feng, and other scholars say, in effect: Dense clouds should give rain. That they exist without doing so shows the restraining influence of the hexagram at work. But the dynamic influence of the other lines still continues, and the rain will eventually fall. The wind moves in the sky and then ceases -- it can restrain for a time, but not indefinitely.

Cleary (1): Being strong, yet acting submissively, the submissiveness subdues the strength, and strength cannot act on its own. The heart grows daily humbler, while the virtue grows daily higher. One can thereby gradually get to the realm of sages. This is why nurturance by the small is developmental.

Cleary (2): When you encounter situations that obstruct you and bog you down, if you do not get resentful or bitter, but just nurture yourself to digest them, you will be successful ... Indeed, events and situations that formerly obstructed you can become means of self-development; this is how you succeed ...This line *(Sic)* indicates the value of not grabbing for easy success and the value of long-term results.

Wu: ***Restraint of the Small*** means literally small accumulation or small restraint. "*Small*" is another name for yin. "*Small accumulation*" or "*small restraint*" can also mean accumulation or restraint of the yin ... When there are clouds, but no rain, it means that something has intervened and prevented the cycle from completion ... The judgment simply means: Many factors can derail a potential success and we should weigh them carefully before making a decision.

9 -- Passive Restraint -- 9

Anthony: Our influence is limited by the circumstances... We should avoid ambition to make progress as this exerts a negative pressure on people. It also indicates that we do not yet trust our path of non-action or the power of truth to change the situation...

NOTES AND PARAPHRASES

Judgment: Power is accumulated by gently withholding its expression.

The Superior Man transforms his insights into components of his conscious will. Or: He works on his outer, conscious (as opposed to inner, unconscious), awareness. Or: He lives his beliefs.

Wilhelm's translation of the title of this hexagram is ***The Taming Power of the Small***. I have substituted ***Passive Restraint*** as a phrase more compatible with contemporary English. The titles rendered by the other translators, in my opinion, do not convey the meaning of the hexagram: Liu's ***Taming the Small Powers*** even seems diametrically opposed to it, though it is obvious that the title has multiple meanings. In describing the action of the trigrams in this hexagram, Wilhelm conveys its essential meaning. (From ***Lectures on the I Ching***):

> *The function of wind is to tame creative forces, to accumulate these and to make them visible. It is exceedingly difficult to understand this relationship of forces, because the power used here is not expressed with might, but it is the softest, gentlest, force imaginable. Wind is the least visible of all phenomena, and this invisible wind is now needed to concentrate that which strives upward, the strongest of all phenomena ... The unconscious acts and creates as it must, and we should submit to the surgings of its waves. Only in the peripheral region, in the small free zone of consciousness, can work be taken up each day, and whatever needs refining can be refined. This is not superfluous work. Although this small zone of consciousness and freedom is only a thin rind, its contact with the forces of the unconscious is vigorous ... Hence, that which is seemingly small and insignificant is, after all, the power that succeeds in taming chaos by means of steady work and perseverance.*

Lines one through four of the ninth hexagram show different forms of restraint during a time of building tension. The dark clouds are accumulating, and we know that eventually the rain will fall and the tension will be released. Rain always symbolizes a union between Heaven and Earth in the ***I Ching,*** which in turn means a synthesis of some sort. In the present instance, the synthesis is still building, and although the tension seems to demand action we are counseled to remain still. The magnetic force must hold the overwhelming pressure of the dynamic forces in check.

9 -- Passive Restraint -- 9

The fifth line depicts the focal point at which the forces are gathered, and the sixth line shows the restraint necessary to allow the new transformation to stabilize. If we turn the hexagram over we get ***Cautious Advance,*** which depicts a different situation in which very careful action is called for. In the present instance however, no action is correct action.

> *Through the activity of divine providence, an abundance of blessing descends on the creatures, but this awakening of the power of providence is dependent on the deeds of created beings, on "awakening from below."*
> Gershom Scholem – ***Kabbalah***

Line-1

Legge: The first line, dynamic, shows its subject returning and pursuing his own course. What mistake should he fall into? There will be good fortune.

Wilhelm/Baynes: Return to the way. How could there be blame in this? Good fortune.

Blofeld: How could returning to this path be blameworthy?

Liu: Return to the correct way. Then how can one be blamed? It is good fortune.

Ritsema/Karcher: Returning originating-from tao. Wherefore one's fault? Significant.

Shaughnessy: Returning from the way, what could its trouble be? Auspicious.

Cleary (1): Returning by the path – how could that be blameworthy? It bodes well.

Wu: By returning to his own course, how can he be blamed? It will be auspicious.

COMMENTARY

Confucius/Legge: He returns and pursues his own path -- it is right there should be good fortune. **Wilhelm/Baynes:** This is something that bodes well. **Blofeld:** This passage assures us of good fortune. **Ritsema/Karcher:** One's righteousness significant indeed. **Cleary (2):** It is right that there should be good fortune. **Wu:** "*By returning to his own course*" means good fortune.

Legge: Line one is the first line of the trigram of Strength, here occupying its proper place. Therefore, notwithstanding the check of line four, he resumes his movement and will go forward according to his strong nature.

9 -- Passive Restraint -- 9

NOTES AND PARAPHRASES

Siu: At the outset, the man presses forward. When obstacles are encountered, however, he returns to the state of greater choice. By not forcing his way, he eventually gains his objective.

Wing: In forcing your way, you meet with obstacles. It is best to hold back to a position where you have the choice of advance or retreat. Then you may concern yourself with the true nature of the situation and react accordingly.

Anthony: In taking hold of the problem, we adopt an either-or attitude, to force some sort of conclusion. This impatience springs from desire and our ego's attempt to dominate the situation. This is doomed to failure. It is best to return to the path of acceptance and modesty.

Cleary (1): Being strong yet remaining humble, concealing one's light and nurturing it in obscurity, embracing the Tao and keeping settled, not injuring inner reality by outward artificiality, is to be able to return by way of the path. Being able to return by way of the path, though the nurturance is small, one can gain its nourishment, and strong energy grows day by day; not only is it blameless, it brings good fortune. This is the nurturance of being great yet being humble and appearing small.

Cleary (2): In the first yang, accurate knowledge is strong, so obstacles caused by events cannot do any harm, and so one "returns by the path."

Editor: Legge's commentary here is inconsistent with his own translation of the line. The strong first line wants to forge ahead, but the idea of the figure is passive restraint, and the symbol of that restraint is his correlate fourth line. He accepts her message and returns to virtue by restraining his forward impetus. Wilhelm's translation expresses this idea as a command to *"Return to the way"* -- i.e.: "Get back where you belong." Ritsema/Karcher's rendering of *"Returning originating-from tao"* is perhaps the most powerful image. This line is sometimes received when doubts arise about the Work or our way of processing it: it is telling us to trust our inner knowing. If this is the only changing line, the new hexagram becomes #57, ***Penetration,*** with the corresponding advice: *"In advancing and retreating, the perseverance of a warrior furthers."*

> *A knowledge of the opinions of others may guide us in our researches as long as we cannot find the truth in ourselves, but such knowledge is as liable to mislead us as to lead us right; the only way to arrive at the recognition and understanding of the truth is the development of the knowledge of self.*
>
> F. Hartmann -- ***Paracelsus: Life and Prophecies***

A. Don't get ahead of yourself. Restrain your compulsive need to act. Don't exceed your authority.

B. Image of a return to normalcy.

C. Remain persevering in your conduct of the Work. You know exactly what that is.

Line-2

Legge: The second line, dynamic, shows its subject, by the attraction of the former line, returning to the proper course. There will be good fortune.

Wilhelm/Baynes: He allows himself to be drawn into returning. Good fortune.

Blofeld: Compelling ourselves to go back brings good fortune.

Liu: One is influenced to return to the correct way. Good fortune.

Ritsema/Karcher: Hauling-along, returning. Significant.

Shaughnessy: A firm return; auspicious.

Cleary (2): Leading back bodes well.

Wu: Returning to his own course through association will be auspicious.

COMMENTARY

Confucius/Legge: By the attraction of the first line he returns to his own course and is in the central place: neither will he err in what is due from him. **Wilhelm/Baynes:** Being drawn into returning derives from the central position. Also, he does not lose himself. **Blofeld:** The idea of not getting lost is also implied. **Ritsema/Karcher:** Truly not originating-from letting-go indeed. **Cleary (2):** Leading back into the center and not losing oneself. **Wu:** The association is central. His position is not compromised.

Legge: The second place is dynamic, and though a magnetic place is not appropriate to him, that place is central. Because of this he restrains himself, does not exceed his authority, and makes common cause with line one.

NOTES AND PARAPHRASES

Siu: The man does not expose himself needlessly to rebuff by pushing forward when the time is not propitious. He retreats with kindred souls.

9 -- Passive Restraint -- 9

Wing: Although you might like to take action, it would be wise to re-evaluate the situation and study the examples of others who have come before you. The time suggests that a retreat leads to good fortune.

Editor: Both lines one and two have a strong urge to advance, but they impose virtuous restraint on this urge and return to their proper places. Sometimes the line can imply not throwing oneself away on an ill-timed venture.

> *By this method the discerning Kabbalist can decide that it is not wise to move against the tide, but wait for the flow to turn and place an impulse in the ebb that will bear fruit when the active phase begins again.*
> Z.B.S. Halevi -- ***The Work of the Kabbalist***

> A. An image of voluntary restraint and a return to harmony (balance).

> B. Preserve your integrity by voluntarily retreating from contention.

Line-3

Legge: The third line, dynamic, suggests the idea of a carriage, the strap beneath which has been removed, or of a husband and wife looking on each other with averted eyes.

Wilhelm/Baynes: The spokes burst out of the wagon wheels. Man and wife roll their eyes.

Blofeld: The chariot is separated from the spoked wheel. Husband and wife stand glaring at each other.

Liu: The wheels separate from the wagon. Husband and wife are in disharmony.

Ritsema/Karcher: Carting stimulating the spokes. Husband, consort, reversing eyes.

Shaughnessy: The cart throws its axle-strut; the husband and consort cross eyes.

Cleary (2): The wheels are detached from the cart. Husband and wife look away from each other.

Wu: The wooden pieces holding the axle firmly underneath a carriage come off. The husband and wife look at each other with averted eyes.

9 -- Passive Restraint -- 9

COMMENTARY

Confucius/Legge: Line three is like a husband who cannot maintain correctly his relations with his wife. **Wilhelm/Baynes:** When *"man and wife roll their eyes,"* it is a sign that they cannot keep their house in order. **Blofeld:** Disorder reigns within the house. **Ritsema/Karcher:** Not able to correct the home indeed. **Cleary (2):** They cannot cohabit. **Wu:** They cannot maintain proper relations.

Legge: Line three, though dynamic and in its proper place, is not in the center and therefore is less able to resist the restraint of the fourth line.

NOTES AND PARAPHRASES

Siu: The circumstances favor the weak. Progress is frustrated by external, apparently minor, impediments. The net effectiveness is that of a wheel without spokes.

Wing: The opposition appears minor and advance seems possible. Yet the situation is not in your control. If you insist upon forging ahead confidently you will be defeated by no end of annoyances. This has a most undignified appearance.

Wilhelm/Baynes: Here an attempt is made to press forward forcibly, in the consciousness that the obstructing power is slight... External conditions hinder the advance... We do not yet heed this hint from fate, hence there are annoying arguments like those of a married couple...

Anthony: This symbolizes a thing falling apart, losing its shape, integrity and usefulness. The situation falls apart when we bring controversial matters up, rather than allowing them to arise spontaneously. We rush things when we are afraid that the right time may not occur soon enough. Under the influence of fear we are unable to attain the objectivity we need to find the right solution.

"Power lies with the weak." True power, in dealing with the obstinate power of the ego, or with Fate itself, is in letting go, not taking hold in trying to make points, or engaging in arguments, or striving to overcome the situation. It also lies in reticence, tranquility and detachment.

Cleary-2: In the third yang, one relies on unfertile intellect and so is stymied by obstacles that arise in the course of events: concentration and insight are both damaged.

Editor: Progress is halted due to a polarization of thoughts and feelings: emotion refuses to conform to reason. Psychologically: when our emotions don't match our rationalizations, progress is impeded. This line often portrays a situation in which logic and affect clash with fated circumstances: emotion rules when reason fails to resolve a seemingly simple dilemma. If this is the only

changing line, hexagram #61, ***Inner Truth***, is evoked, with a corresponding line portraying the effects of inconstancy and lack of will.

> *If a house be divided against itself, that house cannot stand.*
> ***Mark*** 3:25

> A. Inner turmoil creates disunion and halts advancement.
>
> B. Thoughts and feelings are out of synch with what is happening.
>
> C. An image of impotent frustration which blocks the Work.

Line-4

Legge: The fourth line, magnetic, shows its subject possessed of sincerity. The danger of bloodshed is thereby averted, and her ground for apprehension dismissed. There will be no mistake.

Wilhelm/Baynes: If you are sincere, blood vanishes and fear gives way. No blame.

Blofeld: Owing to confidence, bloody and terrible deeds are avoided -- no error.

Liu: If you are forthright, bloodshed and fear vanish; no blame.

Ritsema/Karcher: <u>Possessing conformity</u>. Blood departing, awe issuing-forth. Without fault. ***[Possessing conformity:*** *"Inner and outer are in accord; confidence of the spirits has been captured..."]*

Shaughnessy: There is a return; blood departs, warily exiting; there is no trouble.

Cleary (2): If there is truthfulness, blood goes and fear leaves, and there is no fault.

Wu: There is self-confidence. Blood vanishes and vigilance diminishes. There will be no blame.

COMMENTARY

Confucius/Legge: The subjects of the lines above agree in aim with her. **Wilhelm/Baynes:** The one at the top agrees in attitude. **Blofeld:** The will of our superiors is identical with our own. **Ritsema/Karcher:** Uniting purposes above indeed. **Cleary (2):** There is a consonance of will with on high. **Wu:** He shares a common goal with the person above.

9 -- Passive Restraint -- 9

Legge: Line four, the lone magnetic line surrounded by dynamic lines, might well expect wounds and feel apprehension in trying to restrain the others. But she is in her proper place and is the first line of the trigram of Docile Flexibility. She is said to have sincerity, and the dynamic lines are moved to sympathy and help, and there is no mistake.

NOTES AND PARAPHRASES

Siu: The man follows the path of righteous flexibility, thereby eliminating anxieties and averting the dangers of bloodshed. He is always mindful of the question: what if you are wrong?

Wing: If you are honest and sincere and influence others with the correct advice, you can avoid existing and terrible dangers. Fear and anxiety will give way only to truth. Then no error will be made.

Editor: Line four gives the symbolism of the hexagram its meaning. It is the passive strength of non-action properly holding all dynamic impetus in check.

> *As the individual takes up the situations and experiences of his life, step by step, from the very beginning, and brings before the bar of his adult consciousness the acts of his ignorant and unconscious former self, he finds himself obliged to take responsibility for certain acts, performed in ignorance, for which at the time he could not take responsibility... As (he) follows through this process of taking responsibility for his former unconsciousness, the actions that were at that earlier time outside of his control, completely autonomous, lost to the personality, are joined to consciousness. Something of himself that has been in possession of the dragon is redeemed, and that amount of the dragon's energy is captured for the individual's own use.*
>
> M. E. Harding -- ***Psychic Energy***

A. The courage of your convictions will help you overcome a difficult situation. Sincere devotion to the Work resolves all problems, weathers all storms.

Line-5

Legge: The fifth line, dynamic, shows its subject possessed of sincerity, and drawing others to unite with him. Rich in resources, he employs his neighbors in the same cause with himself.

Wilhelm/Baynes: If you are sincere and loyally attached, you are rich in your neighbor.

9 -- Passive Restraint -- 9

Blofeld: Confidence is like a cord to bind the hearts of others. With it we enrich our neighbors.

Liu: If you are sincere you will be enriched by your neighbor.

Ritsema/Karcher: Possessing conformity, binding thus. Affluence: using one's neighbor. *[Possessing conformity: "Inner and outer are in accord; confidence of the spirits has been captured..."]*

Shaughnessy: Losing sheep at Yi; there is no regret.

Cleary (1): There is truthfulness in companionship; prosperity is shared with the neighbor.

Wu: Association strengthens self-confidence. With wealth, he is capable of reaching out to help his neighbors.

COMMENTARY

Confucius/Legge: His sincerity draws others to unite with him -- he does not use only his own rich resources. **Wilhelm/Baynes:** You will not be alone in your riches. **Blofeld:** This implies not getting rich on our own. **Ritsema/Karcher:** Not solitary affluence indeed. **Cleary (2):** One does not enjoy blessings alone. **Wu:** He does not keep wealth for himself.

Legge: Line five occupies the central place and because of his sincerity converts lines four and six into helpful neighbors who offer their energy and resources to accomplish a common purpose.

NOTES AND PARAPHRASES

Siu: Partners reinforce each other through loyalty. The man uses both his own resources and those of his neighbors to further their common cause.

Wing: Through a co-operative and loyal relationship with another, you increase your resources mutually. In this way you can accomplish your aim.

Editor: Psychologically, this images an inner unity -- a gathering of energy to address a worthy task. The key elements are the ego's devotion and ability to muster its forces.

> *The term individuation means a becoming whole and therefore implies the necessity of reconciling the conscious and the unconscious parts of the psyche. In practice the process involves two steps. The first is that of searching out and recognizing all the scattered parts of the psyche and bringing them together; the second is that of amalgamating and*

coordinating them, together with the energies that inhere in them, so that they will make a meaningful whole -- a cosmos, not a chaos.
M.E. Harding -- ***Psychic Energy***

A. Pull yourself together and get to work.

B. Sincerity inspires cooperation.

C. A cooperative alliance.

Line-6

Legge: The sixth line, dynamic, shows how the rain has fallen, and the onward progress is stayed; so must we value the full accumulation of the virtue of humble service. But a wife exercising restraint, however firm and correct she may be, is in the position of peril, and like the moon approaching to the full. If the superior man prosecutes his measures in such circumstances, there will be evil.

Wilhelm/Baynes: The rain comes, there is rest. This is due to the lasting effect of character. Perseverance brings the woman into danger. The moon is nearly full. If the superior man persists, misfortune comes.

Blofeld: The rains are falling and a time of rest has come. Virtue continues to increase. At this moment, persistence would bring serious trouble to women. Were the Superior Man to venture forth at the time of the full moon, he would be courting calamity.

Liu: It is raining; one can rest, respected for one's virtues. Continuing to hesitate like a woman brings danger; the moon is almost full. If the superior man sets forth, misfortune.

Ritsema/Karcher: Already rain, already abiding. Honoring actualizing-tao carrying. The wife, Trial: adversity. The moon almost facing. A *chun tzu* chastising: pitfall. *[Actualize-tao: ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Shaughnessy: Having rained and having stopped, he still gets to ride; for a maiden to determine is auspicious; the moon is almost full; for the gentleman to be upright is inauspicious.

Cleary(1): It has rained and settled. Esteeming virtue, putting the wife on top, though she be chaste there is danger. The moon is almost full; it bodes ill for the superior person to go on an expedition.

9 -- Passive Restraint -- 9

Wu: The rain has come and it has brought comfort to people. Those who are virtuous deserve it. The woman is in a difficult situation despite her proper conduct. The moon is almost full. It will be foreboding for the *jun zi* to be venturesome.

COMMENTARY

Confucius/Legge: The power of **Passive Restraint** has accumulated to the full. If the superior man prosecutes his measures, he will find himself obstructed. **Wilhelm/Baynes:** *"The rain comes, there is rest."* This is the continuously cumulative effect of character. *"If the superior man persists, misfortune comes,"* for there might be doubts. **Blofeld:** The first sentence indicates that our stock of virtues is mounting; that about the Superior Man indicates that we may expect trouble. **Ritsema/Karcher:** Actualizing-tao amassing carrying indeed. Possessing a place to doubt indeed. **Cleary (2):** It having rained and settled represents full development of inner qualities. It is unlucky for a leader to go on an expedition, as there is some doubt. **Wu:** Only those who have accumulated virtues deserve good fortune. His action raises doubts about his judgment.

Legge: In line six the idea of the hexagram has run its course. The harmony of nature is restored. The rain falls, and the onward march of the dynamic lines should now stop. But passive restraint that has achieved such a result, if it plume itself on it, will be in the perilous position of the full moon which can now only wane. Let the superior man, when he has attained his end, remain in quiet. Restraint is at its height and the restrained should keep still for a time. The paragraph is metrical, and we have a couplet:

> Lo! Rain, lo! Rest, the power is full!
> Good man! Hold hard. Obstructions rule!

NOTES AND PARAPHRASES

Siu: Bit by bit the man achieves success. This should be valued but not pushed too far. When the moon is full, waning is inevitable. Quiescence is in order.

Wing: You have won the battle. Rest and consolidate your position now and restrain yourself from going after the entire war. Caution: Adversity is on the rise. If you attempt to push ahead, you will meet with misfortune.

Editor: Rain symbolizes the union of Heaven and Earth, and the issue from such union is always a new synthesis of forces. The Judgment describes dense clouds, but no rain -- an image of tension and its impending resolution. Here that resolution has taken place -- it is now time to rest and allow the synthesis to stabilize. The image of the wife in peril during a waxing moon suggests that continuing to push forward could result in an uncontrollable emotional release. Rest and relaxation are called for to reduce tension. If this is the only changing line, the new hexagram become number 5, ***Waiting,*** reinforcing the idea that

inaction is the proper response now. Sometimes one gets this line when anxiously importuning the oracle: it is telling you to relax and cease striving. Ritsema/Karcher render ***"Actualize-tao":*** *Ability to follow the course traced by the ongoing process of the cosmos ... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be. And* ***"Adversity,"*** *(LI) as: Danger, threatening, malevolent demon ... It indicates a spirit or ghost that seeks revenge by inflicting suffering upon the living. Pacifying or exorcizing such a spirit can have a healing effect.*" I have always found these definitions extremely useful in interpreting any line in which they appear.

> *Remember the Sabbath day and keep it holy. For six days you shall labor and do all your work, but the seventh day is a Sabbath for Yahweh your God. You shall do no work that day, neither you nor your son nor your daughter nor your servants, men or women, nor your animals nor the stranger who lives with you. For in six days Yahweh made the heavens and the earth and the sea and all that these hold, but on the seventh day he rested; that is why Yahweh has blessed the Sabbath day and made it sacred.*
>
> ***Exodus*** 20: 8-11

A. Suggests the completion of a cycle -- rest is now required to allow a reorganization of forces for a new phase of the Work. Relax, let go -- leave the Work alone for a while.

B. Drop the subject of inquiry.

C. Allow the situation to develop.

June 2, 2001, Rev. 4/23/06, 9/6/10, **12/21/11**

10 -- Cautious Advance -- 10



HEXAGRAM NUMBER TEN -- CAUTIOUS ADVANCE

Other titles: Treading, Conduct, The Symbol of Stepping Carefully, Proper Conduct, Cautious Treading, Proceeding Cautiously, Watch Your Step, Proceed at Your Own Risk, Advancing With Care *"Illustrates the difference between courage and foolhardiness."* -- D.F. Hook

Judgment

Legge: ***Cautious Advance*** suggests the idea of one treading on the tail of a tiger, which does not bite him. There will be progress and success.

Wilhelm/Baynes: ***Treading***. Treading upon the tail of the tiger. It does not bite the man. Success. *[For the weak to take a stand against the strong is not dangerous here, because it happens in good humor and without presumption, so that the strong man is not irritated but takes it all in good part. Such simplicity and unpretentiousness is faith derived from reality -- neither from love of happiness nor fear of unhappiness, but free of fear and hope. The concern here is with the art of action by means of proper conduct, and presupposes being childlike in its highest sense.]*

Blofeld: Though he treads upon the tiger's tail, it does not bite him. Success! *[The general idea of this hexagram is that success can be won, but that the situation is dangerous enough to require extreme caution. The `tiger' MAY not bite, but on the other hand, as lines three and five demonstrate, we cannot be certain of this. To consort with rulers and people in high places may be most beneficial; but, should we fail to please, they may make us regret our temerity.]*

Liu: ***Treading:*** Stepping on the tail of a tiger, but it does not bite one. Success. *[You should act only after you have planned carefully, and then with resolution.]*

Ritsema/Karcher: ***Treading*** a tiger tail. Not snapping-at people. Growing. *[This hexagram describes your situation in terms of finding and making your way. It emphasizes that doing this step by step is the adequate way to handle it.]*

Shaughnessy: ***Treading*** on a tiger's tail; not a real man; receipt.

Cleary (1): Even when they tread on a tiger's tail, it doesn't bite people. This is developmental.

10 -- Cautious Advance -- 10

Cleary (2): Someone treads on a tiger's tail without being bitten, thus getting through.

Wu: ***Treading*** after a tiger without being bitten indicates pervasion.

The Image

Legge: The image of the sky above, and below it the waters of a marsh, form ***Cautious Advance.*** The superior man, in accordance with this, discriminates between high and low, and gives settlement to the aims of the people.

Wilhelm/Baynes: Heaven above, the lake below: the image of ***Treading***. Thus the superior man discriminates between high and low, and thereby fortifies the thinking of the people. *(Thus the superior man creates in society the differences in rank that correspond with differences in natural endowment, and in this way fortifies the thinking of the people, who are reassured when these differences accord with nature ... We see a universe moved from within, without external manipulation. Since the universe is also within the human being, internal universal order leads to order without by the force of necessary differentiation.)* [Cf. the ideal society in Plato's Republic.]

Blofeld: This hexagram symbolizes a body of water lying open to the sky. The Superior Man consults both high and low and thereby steadies the people's will.

Liu: The heaven above and the lake below symbolize Treading. The superior man differentiates between high and low, and thus fixes the minds of the people.

Ritsema/Karcher: Heaven above, marsh below. Treading. A chun tzu uses differentiating Above and Below. A *chun tzu* uses setting-right the commoners, the purpose.

Cleary (1): Above is the sky, below is a lake: ***Treading.*** Thus do superior people distinguish above and below, and settle the will of the people.

Cleary (2): ... Leaders stabilize the wills of the people by distinguishing positions.

Wu: Heaven above and marshes below, this is ***Treading.*** Thus the *jun zi* discriminates various levels of governmental services and sets the goals of the people.

COMMENTARY

Confucius/Legge: In ***Cautious Advance*** we have the symbol of Weakness treading on that of Strength. The lower trigram indicates Pleasure and Satisfaction, and responds to the upper indicating Strength. Hence it is said, *"He treads on the tail of a tiger."* The fifth line is dynamic, in the center, and in his

correct place. He occupies the God-given position, and falls into no distress or failure -- his action will be brilliant.

Legge: ***Cautious Advance*** is made up of the lower trigram of Pleased Satisfaction or "Naiveté," and the upper trigram of Heaven, or Primal Power. Being situated below the great symbol of Strength, Naiveté is seen to be stepping on a tiger's tail. To emerge unscathed from such a danger depends entirely upon propriety and a strict observance of all the rules of correct behavior. On these, as so many stepping stones, one may tread safely amid scenes of disorder and peril.

The symbol of weakness, according to Wang Shen-tzu is the third line which is urged on by the two lines below it to encounter the three strong lines above. Other commentators say that the whole lower trigram, partaking of the yin nature, is the symbol of weakness, and the entire upper trigram is symbolic of strength. The Chen-Chung editors say that to get the full meaning, we must hold both views.

Ch'eng-tzu says of the Image: *"The sky above and a marsh lying below it is true in nature and reason, and so should be the rules of propriety on which men tread."*

NOTES AND PARAPHRASES

Judgment: A cautious advance in the face of potentially volatile conditions will lead to safety.

The Superior Man orders his priorities realistically and gets a grip on himself.

Cautious Advance depicts the lower trigram of the joyful Youngest Daughter stepping on the heels of the upper trigram of Heaven -- the stern *Pater Familias*: Yahweh Saboath, or Zeus with his thunderbolt. In her innocence she doesn't realize the danger of her action. This is *"treading on the tail of the tiger,"* and the hexagram teaches us how to do this without being bitten. The original Judgment suggests that superior powers realize the innocent intent of the action, and may be inclined to be lenient.

You should not resist fate,
nor need you escape it;
if you go to meet it,
it will guide you pleasantly.
Goethe

Wilhelm's notes on The Image illustrate the undemocratic truth that although all men are created equal in the eyes of God, every human being possesses clearly differentiated strengths, weaknesses, talents and incapacities. In ***Lectures on the I Ching***, he says:

10 -- Cautious Advance -- 10

> *The secret of proper conduct is in inequality. Uniformity alone cannot give rise to proper conduct. To be sure, uniformity might produce rule and regulation or law and force. But tedious force and brutal law never led people to convictions that legitimately resulted in proper conduct (the term includes that which produces proper conduct and proper conduct achieved). Instead, as Confucius said: "Force produces only alienation and people transgress secretly that which is public regulation."*

Cautious Advance often images a test situation, or it can be a warning that you are walking on the edge of a precipice. The image of The Fool in the tarot deck has similar associations. Without changing lines, this hexagram implies a need for extreme caution, or that your actions are tempting fate.

> *The passions, instead of having to be painfully exterminated, are yoked like snarling tigers to the adept's carriage. The dangers of such a course are obvious. As one of my Lama teachers put it: "While you were traveling in that cart, a tumble would have done you little harm. Now I have given you an airplane. Don't crash in flames!"*
>
> J. Blofeld -- ***The Tantric Mysticism of Tibet***

Line-1

Legge: The first line, dynamic, shows its subject treading his accustomed path. If he go forward, there will be no error.

Wilhelm/Baynes: Simple conduct. Progress without blame.

Blofeld: Simple in his conduct, he goes forth -- no error!

Liu: Simplicity of conduct. Continue. No blame.

Ritsema/Karcher: Sheer Treading going. Without fault.

Shaughnessy: Counter treading; in going there is no trouble.

Cleary(1): Treading plainly, going without fault.

Cleary(2): Plain treading; to go is blameless.

Wu: Treading ahead in a blind manner will be blameless.

COMMENTARY

Confucius/Legge: Singly and exclusively he carries out his long cherished wishes. **Wilhelm/Baynes:** The progress of simple conduct follows in solitude its own bent. **Blofeld:** Conducting ourselves with simplicity while advancing

suggests the ability to realize our desires without aid from others. **Ritsema/ Karcher:** Solitarily moving desire indeed. **Cleary (2):** To go treading plainly means to carry out your vows alone. **Wu:** He is willing to go alone.

Legge: Line one is a dynamic line in a dynamic place, giving us the idea of activity, firmness and correctness. One so characterized will act rightly.

NOTES AND PARAPHRASES

Siu: At the outset, the man is in a subordinate position without social obligation. Progress will be attained without blame if he remains content with his simple accustomed path, making no demands upon others.

Wing: Use your most basic values of ***Conduct*** in advancing toward your aim. Do not try to use others beyond maintaining friendly relations. Do not become obligated to others in your endeavors. Your position is low. Simplicity in your behavior will prevent mistakes and allow you to progress.

Editor: Wilhelm's rendition of the Confucian commentary uses the word *"solitude,"* and Blofeld emphasizes the idea of progress *"without aid from others."* The idea is that of walking one's path alone, heedless of the external opinions of others or of the autonomous clamor of our own inner complexes. It can sometimes take the meaning of: "Mind your own business."

Let your eyes be fixed ahead,
your gaze be straight before you.
Let the path you tread be level
and all your ways made firm.
Turn neither to right nor to left,
keep your feet clear of evil.
***Proverbs* 4:25**

A. Stay on your accustomed path.

B. The situation is tricky, but if you proceed with business as usual, you can avoid trouble.

Line-2

Legge: The second line, dynamic, shows its subject treading a path that is level and easy -- a quiet and solitary man, to whom, if he be firm and correct, there will be good fortune.

Wilhelm/Baynes: Treading a smooth, level course. The perseverance of a dark man brings good fortune.

10 -- Cautious Advance -- 10

Blofeld: The recluse treads his path peacefully. Righteous persistence will bring good fortune.

Liu: Treading in a safe and peaceful way. The man in seclusion carries on. Good fortune.

Ritsema/Karcher: Treading tao, smoothing, smoothing. Shade people, Trial: significant.

Shaughnessy: Treading the road so sincerely; the dark man's determination is auspicious.

Cleary (1): Treading the path evenly, the aloof person is upright and fortunate.

Cleary (2): Treading the road; it is level. The person in obscurity is fortunate if upright.

Wu: The trodden road is open and broad. A person in seclusion with perseverance will have good fortune.

COMMENTARY

Confucius/Legge: Holding the due mean, he will not allow himself to be thrown into disorder. **Wilhelm/Baynes:** He is central and does not get confused. **Blofeld:** The recluse is a fortunate man because he cleaves to the middle path and does not allow himself to be confused. **Ritsema/Karcher:** Centering, not originating-from disarray indeed. **Cleary (2):** In the sense of not becoming personally deranged within. **Wu:** His mind is not disturbed from within.

Legge: Line two occupies the middle of the trigram, which symbolizes a path cut straight and level along a hillside or over difficult terrain. Since the fifth line is not his proper correlate, he is portrayed as a quiet and solitary man.

NOTES AND PARAPHRASES

Siu: The quiet and solitary man apprehends the inscrutable. He seeks nothing, holds to the mean, and remains free from entanglements.

Wing: Maintain an ambiance of modesty and moderation. Do not harbor expectations or demands. Do not get involved with the dreams of others or hold overly ambitious goals. In this way you will meet with good fortune.

Editor: There seems to be little essential difference between lines one and two, except that the second line's central position emphasizes the idea of moderation and balance. When two lines in a hexagram have nearly identical meanings it is often helpful to check the corresponding hexagrams and lines created if each

were the only changing line -- these will often provide clues as to their differences. In this instance, line one suggests avoiding trouble by minding one's own business; line two avoids trouble by a certain innocent faith in his destined path: a recluse or hermit who ignores the preoccupations of the crowd. Ritsema/Karcher translate *"shade"* (Wilhelm/Shaughnessy: *"dark"*), as: *"hidden from view, retired, solitary, secret; dark, obscure, occult, mysterious; ignorant."*

If I were possessed of Austere Knowledge
Walking on the Main Path [of Tao],
I would avoid the by-paths.
The Main Path is easy to walk on,
Yet people love the small by-paths.
Lao-Tzu

A. Stay out of sight, keep a low profile, stick to your own affairs, ignore the crowd -- balanced perception prevents confusion.

Line-3

Legge: The third line, magnetic, shows a one-eyed man who thinks he can see; a lame man who thinks he can walk well; one who treads on the tail of the tiger and is bitten. All this indicates ill fortune. <u>We have a mere bravo acting the part of a great ruler.</u>

Wilhelm/Baynes: A one-eyed man is able to see, a lame man is able to tread. He treads on the tail of the tiger. The tiger bites the man. Misfortune. <u>Thus does a warrior act on behalf of his great prince.</u>

Blofeld: Though a man have but one eye he can still see; though he be lame, he can still walk; but he who treads upon the tiger's tail will get bitten -- disaster! *[Here the significance of the line runs counter to the benign significance of the hexagram; in all such cases, it is the line which provides the main indication of what is going to happen with regard to the matter forming the subject of the enquiry.]* <u>The warrior undertakes things for his lord</u>. *[This is no time to stand up to our superiors (tread on the tiger's tail); it is a time for obedience.]*

Liu: A one-eyed man can see; a lame man can walk. But when they step on the tail of a tiger, the tiger will bite. Misfortune. <u>The warrior conducts himself like a great prince</u>.

Ritsema/Karcher: Squinting enabling observing. Halting enabling Treading. Treading a tiger's tail. Snapping-at people: pitfall. <u>Martial people activating: tending-towards a Great Chief</u>.

10 -- Cautious Advance -- 10

Shaughnessy: The blind are able to see, the lame are able to tread. Treading on a tiger's tail; for a real man inauspicious. <u>A military man is united with the great lord</u>.

Cleary(1): Able to see with a squint, able to walk with a limp. When they tread on the tiger's tail, it bites people. Inauspicious. <u>A soldier becomes a ruler.</u>

Cleary(2): The squint-eyed can see, the lame can walk. Treading on a tiger's tail, they get bitten, unfortunately. <u>A military man becomes a civil leader</u>.

Wu: A person can look with one injured eye. A person can tread with one lame leg. He will get bitten by treading behind a tiger. It will be foreboding. <u>He is like a warrior trying to be a ruler.</u>

COMMENTARY

Confucius/Legge: *"A one-eyed man who thinks he can see"*: he is not fit to see clearly. *"A lame man who thinks that he can tread well"*: one cannot walk along with him. *"The ill fortune of being bitten"* arises from the place not being the proper one for him. *"A mere bravo acting the part of a great ruler":* this is owing to his aims being too violent.

Confucius/Wilhelm/Baynes: *"A one-eyed man is able to see,"* but not enough for clarity. *"A lame man is able to tread,"* but not enough to tread with others. The misfortune in the biting of the man is due to the fact that the place is not appropriate. *"Thus does a warrior act on behalf of his great prince,"* because his will is firm.

Confucius/Blofeld: The one-eyed man does see, but not clearly; the lame man can walk, but not keep up with the others. The disaster suffered by the man who gets bitten is indicated by this line's unsuitable position. The warrior undertakes his lord's affairs because the latter is strong of will.

Confucius/Ritsema/Karcher: *"Squinting enabling observing."* Not the stand to use possessing brightness indeed. *"Halting enabling Treading."* Not the stand to use associating-with moving indeed. *"Snapping-at people's pitfall."* Situation not appropriate indeed. *"Martial people activating: tending-towards a Great Chief."* Purpose solid indeed.

Confucius/Cleary(2): The squint-eyed can see, but not clearly; the lame can walk, but not well enough to be companions on a journey. The misfortune of being bitten is that of being in an inappropriate place. When a military man becomes a civil leader, his determination is adamant.

Confucius/Wu: *"A person can look with one injured eye,"* but he cannot see clearly. *"A person can tread with one lame leg,"* but he cannot walk with firm

steps. He will have the misfortune of being bitten, because his position is improper. *"A warrior wants to be a ruler,"* because his idea is adamant.

Legge: Line three is neither central nor in a magnetic place, which would be proper to it. But with the strength of will which the occupant of a dynamic place should possess, he goes forward with the evil results cited. The editors of the imperial edition, in illustration of the closing sentence, refer to ***Analects VII, x.***

NOTES AND PARAPHRASES

Siu: The man recklessly exposes himself to danger, which exceeds his powers of handling. He invites disaster thereby.

Wing: You are not suited for the ambitiousness of your goals. Your powers are not adequate. Willfulness on your part could end in disaster. Such ***Conduct*** is only for someone willing to throw himself away for a superior.

Editor: The content here does not lend itself to the usual gender symbolism for a magnetic line. Legge and Wu's interpretation of the line and Confucian commentary differ conceptually from the other translators. For purposes of comparison I have rendered all versions of the Confucian commentary more thoroughly than usual. As the only magnetic line in the hexagram, three is outclassed and overwhelmed, yet still serves the ruler. If this is the only changing line, ***The Dynamic*** emerges, with a corresponding line of: *"We see its subject as the superior man active and vigilant all the day, and in the evening still careful and apprehensive. The position is dangerous, but there will be no mistake."* The image suggests a warrior who has only partial comprehension of a dangerous situation; his ability to serve his ruler is also impeded. Despite these handicaps, his devotion is such that he will expose himself to great danger in the service of his Lord, and suffer because of it.

> *If one were to say in a word what the condition of being a Samurai is, its basis lies first in seriously devoting one's body and soul to his master.*
> Yamamoto Tsunetomo -- ***The Book of the Samurai***

A. The image is one of inadequate strength or resources to deal with a superior force. Regardless, the confrontation seems to be mandated: thus does the ego serve the Self.

B. Serve the Work with a warrior's spirit: "Yours is not to reason why, yours is but to do or die."

C. Even when one's heart is in the right place, partial comprehension and insufficient ability can be expected to create distress.

Alternate: This line can also suggest foolhardy arrogance rather than blind obedience to a superior. In such instances, the familiar ***Lady from Liger*** limerick seems more appropriate:

There was an old lady of Liger
Who went riding on the back of a tiger.
They came back from the ride
With the lady inside
And a smile on the face of the tiger.

D. Incompetence plus arrogance equals disaster.

Line-4

Legge: The fourth line, dynamic, shows its subject treading on the tail of a tiger. He becomes full of apprehensive caution, and in the end there will be good fortune.

Wilhelm/Baynes: He treads on the tail of the tiger. Caution and circumspection lead ultimately to good fortune.

Blofeld: To tread with impunity upon a tiger's tail, breathless caution is required -- good fortune in the end. *[This is an occasion for doing something dangerous, provided we are very cautious.]*

Liu: He steps on the tail of the tiger. Caution and fearfulness. Good fortune in the end. *[Trouble or disaster threaten and one must be very careful.]*

Ritsema/Karcher: Treading at tiger's tail. Pleading, pleading; completing significant.

Shaughnessy: Treading on a tiger's tail so panicky; in the end auspicious.

Cleary(1): Treading on the tail of a tiger, with caution it will turn out well.

Cleary(2): Treading on a tiger’s tail with utmost caution turns out lucky.

Wu: Treading after a tiger is awesome, but it will be auspicious in the end.

COMMENTARY

Confucius/Legge: His aim takes effect. **Wilhelm/Baynes:** What is willed is done. **Blofeld:** The ruler's will is carried out. **Ritsema/Karcher:** Purpose moving indeed. **Cleary(2):** Utmost caution turning out lucky is determined action. **Wu:** With awe there will be auspiciousness in the end, because the aspiration will prevail.

Legge: Line four is dynamic in a magnetic place just below the ruler in line five. He recognizes his weak position and walks with care.

NOTES AND PARAPHRASES

Siu: The man successfully undertakes dangerous enterprises by proceeding with caution and circumspection.

Wing: You can now undertake even dangerous endeavors if you proceed with great caution.

Editor: This is the first line of the upper trigram, symbolizing the tiger's tail. The image depicts impeccable courage and willpower that conquers a dangerous situation.

> *The step to higher consciousness leads us out and away from all rear-guard cover and from all safety measures. The individual must give himself to the new way completely, for it is only by means of his integrity that he can go further, and only his integrity can guarantee that his way does not turn out to be an absurd adventure.*
>
> Jung -- ***The Secret of the Golden Flower***

A. Proceed with caution. "Discretion is the better part of valor."

Line-5

Legge: The fifth line, dynamic, shows the resolute tread of its subject. Though he be firm and correct, there will be peril.

Wilhelm/Baynes: Resolute conduct. Perseverance with awareness of danger.

Blofeld: He treads delicately. Persistence could lead to trouble.

Liu: Continue in a decisive manner. Danger. *[There is now a tendency to rush and be careless. By all means stop this, or troubles will mount and disaster will come.]*

Ritsema/Karcher: Parting Treading. Trial: adversity.

Shaughnessy: Resolute treading; determination is dangerous.

Cleary (1): Treading decisively. Even if one is upright, there is danger. *[It is necessary to be upright and undivided, to master oneself in danger, so that one can avoid the problem of losing what has been gained. This is treading the Path in which there is no one but oneself.]*

10 -- Cautious Advance -- 10

Cleary (2): Decisive treading is correct yet dangerous.

Wu: He decides on treading. Despite perseverance, he is in a difficult situation. *[Use your power wisely and judiciously, or you will fall.]*

COMMENTARY

Confucius/Legge: This is due to his being in the position that is correct and appropriate to him. **Wilhelm/Baynes:** The place is correct and appropriate. **Blofeld:** This trouble could arise despite the suitable position of the line. *[A firm line between two firm ones is usually an omen of strength and compatibility, but not in this case. Thus, even though we are quite certain our course is a right one and we therefore follow it boldly, trouble cannot be avoided; we should either walk delicately or refrain from the course altogether.]* **Ritsema/Karcher:** Situation correcting appropriate indeed. **Cleary(2):** Decisive treading is correct yet dangerous; the position is appropriate. **Wu:** (This is) his proper position notwithstanding.

Legge: Beneath the symbolism under line five lies the principle that humility is the better part of propriety. Line five, who is dynamic and central, will not be lacking in this, but bear in mind that the higher he is exalted, the greater may be his fall.

NOTES AND PARAPHRASES

Siu: Peril is evident, as when treading on the tail of a tiger. But the man remains aware and resolute, acting with propriety and humility.

Wing: What you propose to do is dangerous, yet your awareness of such danger will give you the strength to succeed. The time requires a firm commitment to your endeavor. If you do not have a real commitment in your heart you should re-examine your path.

Editor: Line five is mentioned in the Confucian commentary for the hexagram as occupying the *"God-given position."* Nevertheless, despite his will and intelligence, he faces a volatile situation which will demand all of his resources if he is to succeed. Ritsema/Karcher render *"**adversity**," (LI) as: Danger, threatening, malevolent demon ... It indicates a spirit or ghost that seeks revenge by inflicting suffering upon the living. Pacifying or exorcizing such a spirit can have a healing effect.* Wu's commentary offers a useful slant on this: *"De-emphasize (your) own opinions – listen to the deliberations of others."*

> *The good or ill of man lies within his own will.*
> Epictetus

10 -- Cautious Advance -- 10

A. Walking a razor's edge -- maintain vigilance over your choices and be aware of their consequences. The image suggests willpower in the face of potentially disruptive forces. "It all depends on you."

Line-6

Legge: The sixth line, dynamic, tells us to look at the whole course that is trodden, and examine the presage which that gives. If it be complete and without failure, there will be great good fortune.

Wilhelm/Baynes: Look to your conduct and weigh the favorable signs. When everything is fulfilled, supreme good fortune comes.

Blofeld: If they watch their step (or look to their conduct) and heed the omens, sublime good fortune will be theirs.

Liu: Observe your conduct and examine the signs carefully. There will be great good fortune.

Ritsema/Karcher: Observing Treading, predecessor auspicious. One's recurring Spring significant.

Shaughnessy: Looking and treading crafty and soaring its revolving; prime auspiciousness.

Cleary (2): Observing the treading, considering what is felicitous, the return is auspicious.

Wu: Examination of the treading records gives a sense of completion. If errors in treading are avoided, there will be great fortune.

COMMENTARY

Confucius/Legge: This is a matter for congratulation. **Wilhelm/Baynes:** The topmost place carries great blessing. **Blofeld:** The sublime good fortune presaged by this top line takes the form of immense felicity. **Ritsema/Karcher:** The great possesses reward indeed. **Cleary (2):** There is much celebration. **Wu:** Great joy.

Legge: What is said of line six is good, but is only a truism. The whole course has been shown. If every step has been right and appropriate, the issue will be very good.

10 -- Cautious Advance -- 10

NOTES AND PARAPHRASES

Siu: The work is ended and the past course is reviewed. If it has been appropriate and thorough, good fortune is assured.

Wing: Take a long look at what your ***Conduct*** in the situation has achieved thus far. If you are on the right path you will know by the good it has produced. It is time for a reevaluation of your goals. By examining the past you may now get a glimpse of the future.

Editor: There is an affinity here with the message in the Image of the superior man *"discriminating between high and low,"* and essentially putting his house in order. If this is the only changing line, the hexagram becomes number fifty-eight, ***Joy***, which intimates that one has successfully passed a test -- in which case the line is an injunction to review the situation and see what we did right.

> *God saw all that He had made,*
> *and indeed it was very good.*
> ***Genesis*** 1:31

A. The Work is a dynamic process which requires continuous evaluation and adjustment. Review the Work, then review your options.

June 2, 2000 Rev. 10/23/05, 4/23/06, **12/25/10**

11 -- Harmony -- 11



HEXAGRAM NUMBER ELEVEN -- HARMONY

Other titles: Peace, The Symbol of Successfulness, Prospering, Pervading, Greatness, Tranquility, Prosperity, Conjunction, Major Synthesis, Hieros Gamos, Holy Marriage, *"Yang supporting yin and going to meet each other. Good prospects for a marriage or partnership."* -- D.F. Hook

Judgment

Legge: *Harmony* shows the inferior departed and the great arrived. There will be good fortune with progress and success.

Wilhelm/Baynes: *Peace*. The small departs, the great approaches. Good fortune. Success.

Blofeld: *Peace*. The mean decline; the great and good approach -- good fortune and success! *[In the following hexagram (**Divorcement**), where the trigrams symbolize heaven and earth in what would appear to be their normal positions, that arrangement is held to be disastrous; whereas here, where they seem to be upside down, everything is propitious. This may be because heaven above earth is held to imply that the two are existing separately without the intercourse which is the root of all growth; whereas here their intercourse is so absolute that heaven is actually supporting earth.]*

Liu: *Peace*. The small is departing, the great is arriving. Good fortune. Success.

Ritsema/Karcher: *Pervading*. The small going, the great coming. significance Growing. *[This hexagram describes your situation in terms of prospering and expanding. It emphasizes that continually spreading this prosperity through communicating is the adequate way to handle it...]*

Shaughnessy: *Greatness:* the little go and the great come; auspicious; receipt.

Cleary (1): The small goes, the great comes. This is auspicious and developmental.

Cleary (2): *Tranquility* ... Getting through auspiciously.

Wu: *Prosperity* shows that the small stays outside and the great stays inside. It will be auspicious and pervasive.

11 -- Harmony -- 11

The Image

Legge: The intercourse of heaven and earth -- the image of ***Harmony.*** The wise ruler models his laws upon the principles of heaven and earth, and enforces them for the people's benefit.

Wilhelm/Baynes: Heaven and earth unite: the image of ***Peace***. Thus the ruler divides and completes the course of heaven and earth; he furthers and regulates the gifts of heaven and earth, and so aids the people.

Blofeld: This hexagram symbolizes heaven and earth in communion. *[The component trigrams illustrate the kind of close intercourse just alluded to. This is surely the only way of depicting it under the circumstances, for any mingling of their component lines would produce quite different trigrams having no reference to heaven and earth.]* It is as though a mighty ruler, by careful regulation of affairs, has brought to fruition the way of heaven and earth. In harmony with the sequence of their motions, he gives help to people on every hand.

Liu: Heaven and earth are unified, symbolizing ***Peace.*** The ruler reforms and completes the way of heaven and earth; He observes the appropriate methods of heaven and earth to direct the people.

Ritsema/Karcher: Heaven and Earth mingling. ***Pervading.*** The crown-prince uses property to accomplish Heaven and Earth's tao. The crown-prince uses bracing to mutualize Heaven and Earth's propriety. The crown-prince uses the left to right the commoners.

Cleary (1): When heaven and earth commune, there is ***tranquility.*** Thus does the ruler administer the way of heaven and earth and assist the proper balance of heaven and earth, thereby helping the people.

Cleary (2): ... So as to influence the people.

Wu: ***Prosperity*** results from the interaction of heaven and earth. The king uses the wealth of the nation to achieve the ways of heaven and earth and to support their designs, so as to bring the sentiments of the people to the center.

COMMENTARY

Confucius/Legge: ***Harmony*** shows the union of heaven and earth, and all things consequently united -- high and low, superior and inferior are all in accord. The lower trigram is made up of dynamic lines, and the upper of magnetic lines: strength is within, devotion is without; the superior man is inside and increasing, the inferior man is outside and decreasing.

11 -- Harmony -- 11

Legge: The Judgment refers to the structure of the hexagram, with the three dynamic lines below, and the three magnetic lines above. The former are "the great," active and vigorous; the latter are "the inferior," passive and yielding. In many editions of the ***I Ching*** beneath the hexagram of ***Harmony*** there appears hexagram number fifty-four, ***Propriety,*** which becomes ***Harmony*** if the third and fourth lines exchange places. A situation in which the motive forces are represented by three dynamic, and the opposing by three magnetic lines, must be progressive and successful. ***Harmony*** is called the hexagram of the first month of the natural spring, when for six months the forces of growth are in ascendance.

Canon McClatchie translates: *"The Image means that heaven and earth have now conjugal intercourse with each other, and the upper and lower classes unite together."*

Ch'eng-tzu says on the Image that a ruler should frame his laws to operate like the seasons, so that the people exist within the structure of a natural rather than an arbitrary order.

NOTES AND PARAPHRASES

Judgment: ***Harmony*** depicts the waning of egotistical illusions and the waxing of true potential.

The Superior Man allows his inner virtue to rule the psyche.

Without changing lines, ***Harmony*** suggests a fruitful union of opposites and consequent state of balance in the matter at hand.

Wilhelm translates the opening phrase of the Confucian commentary as: *"Heaven and earth unite."* Blofeld renders it: *"The celestial and terrestrial forces have intercourse and all things are in communion with one another."* Legge has already called attention to McClatchie's version of: *"Heaven and earth have now conjugal intercourse with each other."*

This image is one of the most universal symbols produced by the human psyche: the sexual union of Spirit and Matter (heaven and earth). This is the *hieros gamos* or holy marriage of alchemy, the union of Shiva and Shakti in Hinduism, the conjoined male and female deities in tantric Buddhism, the syzygies of Gnosticism and the union of heaven and earth in the Kabbalah.

> *The notions of the couple and the sacred marriage held a very important place in ancient Chinese religious thinking. Every sacred power was twofold, male and female; but since only one half of the sacred couple was generally enclosed in any one sanctuary, the ritual was directed at reconstituting the whole... The complete being is male and female; since most men neglect or repress their feminine nature, they are out of balance; their male aggressiveness comes to the fore, and their whole*

vitality suffers. There can be no true Holiness without a prior revitalization of femininity.

M. Kaltenmark -- ***Lao Tzu and Taoism***

Psychologically, the condition pictured by this hexagram is a metaphor for a high state of integration within the psyche. Here it is described in alchemical and Jungian terminology:

The hermetic vessel is oneself. In it the many pieces of psychic stuff scattered throughout one's world must be collected and fused into one, so making a new creation. In it must occur the union of the opposites called by the alchemists the coniunctio or marriage... (This union), in psychological terms corresponds to man with his feminine soul, the anima, or to a woman with her masculine counterpart, the animus -- the union in each case constituting the inner marriage, the hieros gamos by which the individual must become whole.

M.E. Harding -- ***Psychic Energy***

To receive this hexagram does not necessarily mean that one has attained such a high integration, but it might indicate a step in that direction. The ultimate *hieros gamos* only occurs after all of the scattered and mismatched forces within the psyche have been brought together in correct alignment -- in ***I Ching*** terms, when all of the lines are in their proper places with proper correlates as imaged in hexagram number 63, ***Completion.*** Until this final union there are innumerable "lesser" conjunctions which must first take place -- a fact recognized in tantric yoga:

The final goal of the tantricist is to reunite the two contrary principles -- Shiva and Shakti -- in his own body. When Shakti, who sleeps, in the shape of a serpent, at the base of his body, is awoken by certain yogic techniques, she moves through a medial channel by way of the chakras up to the top of the skull, where Shiva dwells, and unites with him. The union of the divine pair within his own body transforms the yogin into a kind of "androgyne." But it must be stressed that "androgynization" is only one aspect of a total process, that of the reunion of the opposites. Actually, Tantric literature speaks of a great number of "opposing pairs" that have to be reunited.

Mircea Eliade -- ***Myths, Rites, Symbols***

The establishment of the "Kingdom of Heaven on Earth" is yet another metaphor for this process of psychic unification. Here is the Kabbalistic version:

It is by the establishment of the celestial on the terrestrial, or of heaven upon earth, that the house of the King (humanity) will become united and the King will rejoice thereat, for then the two kingdoms will become one and then the new and living way will become opened to those who make themselves susceptible and receptive of the Higher and Diviner life...

11 -- Harmony -- 11

> *When these two worlds become united and blended together they are symbolized by the union of the male and female, the one being the complement of the other.*
> ***The Zohar***

SUGGESTIONS FOR MEDITATION

Legge points out that many editions of the ***I Ching*** associate hexagram number fifty-four, ***Propriety,*** with this figure. What do the changing third and fourth lines of ***Propriety*** imply about the role of the ego in the Work? The traditional name for ***Propriety*** is "The Marrying Maiden" -- how does that relate to the concept of the holy marriage in ***Harmony****?* Compare the Judgments and Images of the two hexagrams and the role of the superior man in each. Note also the lesson implied when lines two and five in ***Harmony*** unite to make hexagram number sixty-three, ***Completion.***

Line-1

Legge: The first line, dynamic, suggests the idea of grass pulled up, and bringing with it other stalks with whose roots it is connected. Advance on the part of its subject will be fortunate.

Wilhelm/Baynes: When ribbon grass is pulled up, the sod comes with it. Each according to his kind. Undertakings bring good fortune.

Blofeld: When grass is uprooted, what is attached to it is pulled up as well. It is an auspicious time for advancing according to plan. *[This would seem to mean that we are likely to get what we seek plus something more.]*

Liu: When ribbon grass is pulled out, its roots come with it: they are of the same kind. Undertakings lead to good fortune.

Ritsema/Karcher: Eradicating thatch-grass intertwined. Using one's classification. Chastising significant.

Shaughnessy: Plucking the cogon-grass stem with its roots; to be upright is auspicious.

Cleary (1): When pulling out a reed by the roots, other roots come with it. It is auspicious to go forth.

Wu: Like pulling up reeds with all their connecting roots, advancing will be auspicious.

11 -- Harmony -- 11

COMMENTARY

Confucius/Legge: His will is set on what is external to himself. **Wilhelm/ Baynes:** The will is directed outward. **Blofeld:** The mind is outward looking (i.e. fixed upon the people's welfare.) *[This really means the mind of the Superior Man, whose duty it is to look after the people's welfare. If he is truly a Superior Man, when his mind is turned inward it is to meditate upon and eradicate his faults; when outward turned, it is concentrated upon his duty to the ruler (provided the king is worthy) and his care of the people.]* **Ritsema/Karcher:** Purpose located outside indeed. **Cleary (2):** Means focusing the will beyond. **Wu:** Because the aspiration is to go upward.

Legge: The symbolism of the first line is suggested by the three dynamic lines of the lower trigram, all together, and all possessed by the same instinct to advance. The movement of the first line will be supported by the others, and will be fortunate. *"He has his will set on what is external to himself"* means that he is bent on going forward.

NOTES AND PARAPHRASES

Siu: At the outset, the man brings others of like mind with him as he enters public office during a period of prosperity.

Wing: Actions that you might now take, particularly those actions that are connected to the welfare of others, will meet with good fortune. You will attract others and find co- operation among those who have goals similar to your own.

Editor: This line changes the hexagram to number forty-six, ***Pushing Upward,*** another image of growth with a corresponding line which further reinforces the idea of upward progress: *"Advancing upward with the welcome of those above him..."* *"Grass roots"* are a foundation, source or essence, as in “grass roots support” in a political campaign. To *"uproot"* is to remove from a fixed or entrenched position. *"Other stalks"* are analogous elements -- "fellow travelers." The image suggests the positive alteration of a heretofore static situation.

> *When the shadow has been made conscious and has been accepted as part of the personality, its contents and part of its energies are added to those of the ego, so that a further development of the I results. Similarly, when the anima or animus has been united to the conscious psyche by a process described in many religious systems as an inner marriage, a further enlargement of consciousness results, and the conscious personality begins to display those qualities of dignity and stability which are the marks of the unique or individuated personality.*
>
> M.E. Harding -- ***Psychic Energy***

A. Removal from an entrenched position advances the general welfare. Go beyond yourself.

B. A union of similar forces moves progressively.

Line-2

Legge: The second line, dynamic, shows one who can bear with the uncultivated, will cross the river without a boat, does not forget the distant, and has no selfish friendships. Thus does he prove himself acting in accordance with the due mean.

Wilhelm/Baynes: Bearing with the uncultured in gentleness, fording the river with resolution, not neglecting what is distant, not regarding one's companions: thus one may manage to walk in the middle.

Blofeld: Supporting the uncultivated, crossing the river without boats, not retreating despite the distance from his base, not abandoning his comrades, he still manages to steer a middle course.

Liu: Bear with the undeveloped. Swim across the river decisively, not forgetting what is remote, nor disregarding one's friends. Thus one can gain the middle way.

Ritsema/Karcher: Enwrapping wasteland. Availing-of crossing the channel. Not putting-off abandoning. Partnering extinguished. Acquiring honor, tending-towards centering moving.

Shaughnessy: Wrapped recklessness; herewith ford the river; not distantly leaving it behind and not forgetting it, gains elevation in the central ranks.

Cleary (1): Accepting the uncultivated, actively crossing rivers, not missing the remote, partisanship disappears, and one accords with balanced action.

Cleary (2): ... Employing those who can cross rivers, not overlooking the remote, free from partisanship, one can seriously perform balanced action.

Wu: This is like the sky enveloping all corners of the earth. Walking along a riverbank, one will not lose the direction even going far. He will show no favoritism toward friends. He will maintain a course of centrality.

COMMENTARY

Confucius/Legge: His intelligence is bright and his capacity is great. **Wilhelm/Baynes:** Because the light is great. **Blofeld:** A middle course can be steered because the situation is so brilliantly clear. **Ritsema/Karcher:** Using the shining great indeed. **Cleary (2):** Due to greatness of illumination. **Wu:** Indicate an ability to attain enlightenment.

Legge: The second line is dynamic, but in a magnetic place. This tempers his action and describes his first characteristic of forbearance. Because the place is central and has a proper correlate above in the fifth place, all the favorable images are manifested.

NOTES AND PARAPHRASES

Siu: The man observes the mean during times of peace. He is magnanimous toward the uncultivated, ready for necessary risks, watchful over future possibilities, and independent of cliques and factions.

Wing: During ***Prospering*** times it is important to hold to worthy attitudes and behavior in order to achieve your aim. You now have a responsibility to undertake difficult tasks, to be tolerant of all people, and to maintain far-reaching visions. Avoid getting involved in current factions and special-interest groups.

Editor: Wilhelm/Baynes translate *"no selfish friendships"* as: *"not regarding one's companions."* The idea is that correct behavior takes precedence over popular opinion. Thoreau's famous line: "If a man does not keep pace with his companions, perhaps it is because he hears a different drummer," is an analogous idea. The discipline of the Work immediately places one in this category. A complete understanding of this line depends upon what is said in line five, which see.

> *From my point of view, he can be called a remarkable man who stands out from those around him by the resourcefulness of his mind, and who knows how to be restrained in the manifestations which proceed from his nature, at the same time conducting himself justly and tolerantly towards the weaknesses of others.*
> Gurdjieff

A. Turmoil is a fact of life. Unaffected by conventional norms, one bucks the current of ignorance and focuses on the goals of the Work. Cope competently.

Line-3

Legge: The third line, dynamic, shows that, while there is no state of peace that is not liable to be disturbed, and no departure of evil men so that they shall not return, yet when one is firm and correct, as he realizes the distresses that may arise, he will commit no error. There is no occasion for sadness at the certainty of such recurring changes; and in this mood the happiness of the present may be long enjoyed.

Wilhelm/Baynes: No plain not followed by a slope. No going not followed by a return. He who remains persevering in danger is without blame. Do not complain about this truth; enjoy the good fortune you still possess.

11 -- Harmony -- 11

Blofeld: Every plain is followed by a slope; every going forth is followed by a return. Persistence under difficulty will not lead to error. Do not lose faith, for an eclipse is sometimes a blessing. *[The whole of this passage suggests present difficulties which we can surely overcome.]*

Liu: No plain without a slope. No departure without a return. Continuing in a difficult situation. No blame. Do not fear; face the truth. One receives blessings.

Ritsema/Karcher: Without evening, not unevening. Without going, not returning. Drudgery, Trial: without fault. No cares: one's conforming. Tending-towards taking-in possesses blessing.

Shaughnessy: There is no flat that does not slope, there is no going that does not return; in determination about difficulty, there is no trouble; do not pity his return; in eating there is good fortune.

Cleary (1): There is no levelness without incline, no going without returning. If one is upright in difficulty, there will be no fault. One should not grieve over one's sincerity; there will be prosperity in sustenance.

Cleary (2): ... Be upright in difficulty and you will be blameless, etc.

Wu: There are no level roads without inclinations and no past events without recurrences. In a difficult time, perseverance will bring no error. Do not pity, but be sincere. There will be happiness.

COMMENTARY

Confucius/Legge: *"There is no going away so that there shall not be a return"* refers to this as the point where the interaction of Heaven and Earth takes place. **Wilhelm/Baynes:** This is the boundary of heaven and earth. **Blofeld:** ... Is a law of the universe. **Ritsema/Karcher:** Heaven and Earth, the border indeed. **Cleary (2):** The border of heaven and earth. **Wu:** Is a condition prevailing between heaven and earth.

Legge: The symbolism of the third line shows the constant change that is taking place in nature and human affairs. As night becomes day, and winter becomes summer, so calamity may be expected to follow prosperity, and decay the flourishing of a state. The third is the last line in the lower trigram of Strength, by whose creative activity the happy state of ***Harmony*** has been produced. Another aspect of things may be expected, but by firmness and correctness the good estate of the present may be long continued.

NOTES AND PARAPHRASES

Siu: Change is certain. Peace is followed by disturbances; departure of evil men by their return. Such recurrences should not constitute occasions for sadness but realities for awareness, so that one may be happy in the interim.

Wing: You may see a decision approaching, for the laws of change are eternally active. Any difficulties can be endured with an inner faith in your own strength and perseverance. Meanwhile, enjoy fully the present.

Editor: There is a similarity between this line and line three of hexagram number twenty-six, ***Controlled Power.*** The idea is that one finds the peace and harmony one seeks in life by staying on the cutting edge of experience, by learning how to be content with what is as it continuously unfolds. This is the essence of existential beingness, of Zen-mind.

> *Regarding alike pleasure and pain,*
> *Gain and loss, success and defeat, prepare*
> *Yourself for battle. Thus you will*
> *Incur no sin.*
> ***Bhagavad-Gita***

A. Change is inevitable: Trust the Work to guide you.

Line-4

Legge: The fourth line, magnetic, shows its subject fluttering down -- not relying on her own rich resources, but calling in her neighbors. They all come not as having received warning, but in the sincerity of their hearts.

Wilhelm/Baynes: He flutters down, not boasting of his wealth, together with his neighbor, guileless and sincere.

Blofeld: Running to and fro, kept from riches by those around him, he does not cease to put his trust in them. *[He runs to and fro in his anxiety to be of service, whether people reward his kindness or not.]*

Liu: One strives with a cheerful manner, not boasting of riches to a neighbor. One has full confidence without fear.

Ritsema/Karcher: Fluttering, fluttering. Not affluence: using one's neighbor. Not warning: using conforming.

Shaughnessy: So fluttering, not wealthy together with his neighbors; not warned about his return.

11 -- Harmony -- 11

Cleary (1): Unsettled, one is not rich, along with the neighbors, being loyal without admonition.

Cleary (2): Unsettled, not prosperous, one works with the neighbor. Sincerity is exercised, without caution.

Wu: Carefree like a flying bird, he is not in a position to accumulate wealth, but rather to share his affection with his neighbors. He is free from anxiety, for he has the confidence of others.

COMMENTARY

Confucius/Legge: Both she and her neighbors are out of their real place where they are. This is what they have desired in the core of their hearts. **Wilhelm/ Baynes:** All of them have lost what is real. He desires it in the depths of his heart. **Blofeld:** His running to and fro and his lack of riches are due to his idealism. He preserves his faith in others because in his heart of hearts he WANTS to trust them. **Ritsema/Karcher:** Altogether letting-go substance indeed. Centering the heart desiring indeed. **Cleary (2):** Being unsettled and not prospering are both due to loss of the real. Exercise of sincerity without caution is the heart's true desire. **Wu:** He is destined to remain empty ... Because his willingness to share comes from his heart.

Legge: The subjects of the fourth and other yin lines of the upper trigram are not to be seen as opponents of the yang lines in the lower trigram, but as their correlates. They are of one heart and mind to maintain the state of ***Harmony***, and humbly and readily yield their power to the yang lines below. Chu Hsi says that the upper lines *"have lost their substantiality."* As magnetic lines, their proper place is below.

NOTES AND PARAPHRASES

Siu: The man of high rank joins with the lowly in an atmosphere of spontaneity and mutual confidence.

Wing: The important thing now is that you are sincerely united and communicating with people who are your superiors. Pay no thought to ultimate rewards but maintain a steady course toward your aim. Use the help of others, if offered.

Editor: None of the translations of this line say quite the same thing, yet the meaning is clear enough when interpreted in relation to the symbolism of the figure as a whole. This is the first magnetic line of the hexagram, and the message is stated in terms of a female sexual response. She doesn't rely upon her *"rich resources"* -- she doesn't use her magnetic power aggressively, but willingly surrenders to dynamic initiative. Psychologically this means that Eros defers to

11 -- Harmony -- 11

Logos, emotion to reason, ego to Self, or whatever the situation at hand suggests is a proper subordination of one principle to another.

> *In every exposition of the Perennial Philosophy the human soul is regarded as feminine in relation to the Godhead, the personal God and even the Order of Nature. Hubris, which is the original sin, consists in regarding the personal ego as self-sufficiently masculine in relation to the Spirit within and to Nature without, and in behaving accordingly.*
> Aldous Huxley

A. The image suggests the voluntary surrender of power and position to create a higher alliance of forces.

Line-5

Legge: The fifth line, magnetic, reminds us of king Ti-yi's rule about the marriage of his younger sister. By such a course there is happiness and there will be great good fortune.

Wilhelm/Baynes: The sovereign I gives his daughter in marriage. This brings blessing and supreme good fortune.

Blofeld: By giving his daughter in marriage, the Emperor attained felicity and extreme good fortune.

Liu: The Emperor I gives his daughter in marriage. This will bring blessings and great good fortune.

Ritsema/Karcher: The supreme burgeoning, converting maidenhood. Using satisfaction, Spring significant.

Shaughnessy: Di Yi marries off the maiden by age; prime auspiciousness.

Cleary (1): The emperor marries off his younger sister, whereby there is good fortune; this is very auspicious.

Wu: Di Yi married off his younger sister. The marriage was blessed with great happiness.

COMMENTARY

Confucius/Legge: She employs the virtues proper to her central position to carry her wishes into effect. **Wilhelm/Baynes:** Because he is central in carrying out what he desires. **Blofeld:** This was because of his impartiality in carrying out what he felt to be desirable. *[This suggests a need for impartiality in conducting our affairs.]* **Ritsema/Karcher:** Center uses moving desire indeed.

11 -- Harmony -- 11

Cleary (2): The balanced carrying out of deliberate, purposeful undertakings.
Wu: It was done with a wish from a central position.

Legge: According to Ch'eng-tzu, Ti-yi was the first to enact a law that daughters of the royal house, in marrying princes of the states, should be in subjection to them, as if they were not superior to them in rank. Here line five, while occupying the place of dignity and authority in the hexagram, is yet a magnetic line in the place of a dynamic one. She accordingly humbly condescends to her dynamic and proper correlate in line two.

NOTES AND PARAPHRASES

Siu: The example of King I's decree that his younger sister must obey her outranked husband is presented. The modest union of the high and the low brings real satisfaction.

Wing: You can achieve your aim and realize great good fortune by remaining impartial in your behavior. Humility and modesty will allow you to communicate with the sentiments of your followers in mind. You will then be supported in your endeavors.

Editor: The rulership of the hexagram is shared jointly by the second and fifth lines. In the situation symbolized here, the magnetic fifth line yields her authority to the dynamic second line -- each is out of its "correct" place, and so they swap positions, so to speak. The meaning is that yin willingly defers to yang, female yields to male, emotions to intellect, feelings to principle, etc. It is significant to note that in a hexagram depicting a holy marriage, the perfect union of Heaven and Earth, that the only line mentioning marriage is this one. The marriage is between lines two and five, and when they both change the hexagram created is number 63, ***After Completion***, the "perfect" or reference hexagram determining all correct relationships. Lines two and five are the only lines in the figure that are "out of place," and each takes its meaning from the other, which implies that they exchange places to create a perfect configuration. Implicit in all this is the idea of yin (emotion) being correct when it is alchemically conjoined with yang (reason). Emotion and intellect must blend into intuition. The ego can't "make" this happen, but it can help create the conditions which make it possible.

> *When the understanding of truth which is with the man makes one with the affection of good which is with the woman, there is a conjunction of the two minds into one. This conjunction is the spiritual marriage from which conjugal love descends; for when the two minds are so conjoined that they become one mind, there is love between them.*
> Swedenborg -- ***Arcana Coelestia***

A. Defer feelings to reason or principle.

B. Ego defers to the will of the Self.

C. A fundamental rule of the Work is to concede one's initiative to a higher principle.

Line-6

Legge: The sixth line, magnetic, shows us the city wall returned to the moat. It is not the time to use the army. The subject of the line may announce her orders to the people of her own city; but however firm and correct she may be, she will have cause for regret.

Wilhelm/Baynes: The wall falls back into the moat. Use no army now. Make your commands known within your own town. Perseverance brings humiliation.

Blofeld: The wall has tumbled into the moat; do not put up a fight, but just maintain order in the village. Although this is the right course blame cannot be avoided. *[We shall be blamed for not being more aggressive even though circumstances more than warrant our failure to be so.]*

Liu: The wall collapses into the moat. Do not use force. Make announcements to the people in your own town. Continuing brings humiliation.

Ritsema/Karcher: The bulwark returned tending-towards the moat. No availing of legions. Originating-from the capital, notifying fate. Trial: abashment.

Shaughnessy: The city wall falls into the moat; do not use troops; from the city announce the mandate; determination is stressful.

Cleary (1): The castle walls crumble back into dry moats. Don’t use the army. Giving orders in one’s own domain, even if right, there will be regret.

Cleary (2): ... Announcing order in one’s own locality is shameful, in spite of correctness.

Wu: The moat around the city wall has dried. No military action is advisable. The local authority has given conflicting orders to the townspeople. The people should be persevering, but even so they may still feel humiliated.

COMMENTARY

Confucius/Legge: The governmental orders have long been in disorder. **Wilhelm/Baynes:** His plans fall into confusion. **Blofeld:** This signifies a troubled destiny. **Ritsema/Karcher:** One's fate disarrayed indeed. **Cleary (2):** Order is in disarray. **Wu:** The orders have been contradictory.

11 -- Harmony -- 11

Legge: The course denoted by Harmony has been run, and will be followed by one of a different and unhappy character. The earth dug from the moat had been built up to form a projecting wall, but it is now again fallen into the ditch. War will only aggravate the evil, and however the ruler may address good proclamations to the people of the capital, the coming evil cannot be altogether averted.

NOTES AND PARAPHRASES

Siu: The government has long been in disarray. Despite all proclamations to the contrary, ill fortune is at hand. War will only aggravate the situation. The subject should submit to fate, keep inwardly free, and ameliorate the harm done to those nearest him. The bad time will pass.

Wing: A decline has begun. It is of the external world, and nothing can be done to hold it back. Such attempts will bring you humiliation. Instead, devote your time to strengthening your ties with those close to you.

Editor: A walled city is a concentration of similar elements in one place. Within its walls dwell all of the factors which go to make up whatever it is that the city represents-- perhaps an attitude or belief. For example: suppose I believe that the world is flat. All of the thoughts, feelings, attitudes and emotions which contribute to this belief live in *"the city."* If I have an experience which strongly challenges my belief--say, a photograph taken of the earth from outer space which definitely proves that my belief in a flat earth is incorrect--then one could say that the *"walls of my city have collapsed."* Now I could fight this and say that obviously the outer space photograph is a fake--I could try to maintain my belief regardless of all the evidence to the contrary. However, the realistic response to the situation would not be to *"use the army"* (defend the indefensible), but to just let the dust settle--inform the people in the city (the now outmoded thoughts and feelings) that the situation has changed and that the best response is to sit tight and see what emerges from the rubble.

> *A community's conviction system is its castle, a walled city to protect it against alternative interpretations of the great and unknown reality in the midst of which it must somehow live.*
> B. Bruteau -- ***The Psychic Grid***

A. A distinction is dissolved, a belief is shattered. Don't fight it -- let it be. Change is in process and confusion prevails -- control your emotions and maintain order within the psyche. Despite turmoil, take no action -- allow the transformation to complete itself.

May 26, 2001, **4/23/06**

12 -- Divorcement --12



HEXAGRAM NUMBER TWELVE -- DIVORCEMENT

Other titles: Standstill, The Symbol of Closing, Stagnation, Obstruction, The Wife, Obstructed, Decadence, Disjunction, Impasse, *"Yin supporting yang which is wrong, they part company. Bad prospects for marriage or partnership. "* -- D.F. Hook

Judgment:

Legge: ***Divorcement*** means there is a lack of communication between the different classes of men. This is unfavorable to the superior man. The great has departed and the inferior has arrived.

Wilhelm/Baynes: ***Standstill***. Evil people do not further the perseverance of the superior man. The great departs; the small approaches.

Blofeld: ***Stagnation*** (***obstruction***) caused by evil doers. Although the omen portends ill for the Superior Man, he must not slacken his righteous persistence. The great and the good decline; the mean approach. *[When heaven and earth cease to co-operate, no growth is possible and stagnation results. The trigram (earth), when in intercourse with heaven, has the auspicious meaning of glad acceptance; but, when separated from heaven, it represents weakness and darkness, etc.]*

Liu: ***Stagnation***. Stagnation is of no benefit, although not of man's doing. The superior man carries on (according to his principles). The great is departing. The small is arriving.

Ritsema/Karcher: ***Obstructing it***, in-no-way people. Not Harvesting: *chun tzu*, Trial. the great going, the small coming. *[This hexagram describes your situation in terms of being blocked or interfered with. It emphasizes that accepting the hindrances that temporarily interrupt the flow of life and thwart communication is the adequate way to handle it. To be in accord with the time, you are told to: accept obstruction!]*

Shaughnessy: The wife's non-persons; not beneficial for the gentleman to determine; the great go, the little come.

Cleary (1): ***Obstruction's*** denial of humanity does not make the superior person's rectitude beneficial. The great goes and the small comes.

12 -- Divorcement --12

Cleary (2): ... Does not make the leader's correctness beneficial, etc.

Wu: ***Stagnation*** is destined to cause obstruction of normal course of action. It is not beneficial to the *jun zi* who takes a persevering stand. The great goes out and the small comes in.

The Image:

Legge: Heaven and earth are estranged -- the image of Divorcement**.** The superior man preserves his virtue by withdrawing from evil, and refuses both honor and wealth.

Wilhelm/Baynes: Heaven and earth do not unite: the image of ***Standstill***. Thus the superior man falls back upon his inner worth in order to escape the difficulties. He does not permit himself to be honored with revenue.

Blofeld: This hexagram symbolizes heaven and earth cut off from each other. To conserve his stock of virtue, the Superior Man withdraws into himself and thus escapes from the evil influences around him. He declines all temptations of honor and riches. *[To understand why the trigrams for heaven and earth arranged in what seems to be their natural positions have this inauspicious significance, see notes on the preceding hexagram,* ***(Harmony)****.]*

Liu: Heaven and earth are not united, symbolizing ***stagnation***. The superior man restrains himself to avoid danger. He seeks neither honor nor wealth.

Ritsema/Karcher: Heaven, earth, not mingling. ***Obstruction***. A *chun tzu* uses parsimonious actualizing-tao to cast-out heaviness. A *chun tzu* uses not permitting splendor to use benefits. *[**Actualize-tao:** Ability to follow the course traced by the ongoing process of the cosmos ... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): When heaven and earth do not commune, there is ***obstruction.*** The superior person therefore is parsimonious with power and avoids trouble, not susceptible to elevation by emolument.

Cleary (2): ... Leaders ... should not prosper on wages.

Wu: ... The jun zi practices the virtue of frugality to alleviate difficulties, but does not allow himself to be honored with official salary.

COMMENTARY

Confucius/Legge: The unfavorable auspice of ***Divorcement*** is because heaven and earth are not in communication, and all things consequently fail to unite. High and low, superior and inferior, do not meet in union, and there are no well- regulated states in the kingdom. The lower trigram consists of magnetic

lines, and the upper of dynamic lines: darkness is within, clarity without; weakness within, strength without. The lower trigram represents the advancing inferior men, the upper trigram represents the retreating superior men.

Legge: The form of ***Divorcement*** is the exact opposite of ***Harmony,*** and much of what has been said on the interpretation of that will apply to this. Divorcement is the hexagram of the seventh month when the process of growth has ended and increasing decay may be expected. The trigram of Earth is below and that of Heaven is above, and since it is always proper for the lower trigram to take the initiative, how can Earth take the place of Heaven? As in nature, it is Heaven that originates, not Earth, and in a state the upper classes must take the initiative, and not the lower.

NOTES AND PARAPHRASES

Judgment: The time is out of joint -- decadence waxes and virtue is mocked.

The Superior Man refuses to participate in the prevailing disorder.

If the preceding hexagram images the fruitful union of heaven and earth in a holy marriage, this figure shows their ***Divorcement***.

Divorcement: The act, process, or an instance of separating things closely joined -- the state of being separated.

To receive this figure without changing lines suggests that you are separated from truth or virtue, or that for the moment at least, the situation at hand affords no possibility of reconciliation. During such conditions it would be the height of folly to "wed oneself" to the prevailing disorder.

Note however that every line but the third shows some kind of effort to reunite that which has been separated. The first shows an alliance of closely related elements bent on serving the Work; line two depicts a kind of holding action which is necessary to allow a superior element to prevail. The third line identifies recalcitrant forces which prevent union, and four depicts another alliance -- a higher octave of its first line correlate. Line five images nearly complete re-unification and six shows the end of ***Divorcement.*** These images suggest that although disunion prevails, the energy in the situation is promoting connection.

As regards the Judgment:

> *Plato seems to have expressed Confucius' idea perfectly. In* ***The Republic*** *he makes Socrates say that the true philosopher, finding himself in an evil environment, "will not join in the wickedness of his fellows, but neither is he able singly to resist all their fierce natures, and therefore seeing that he would be of no use to the State or to his friends,*

> *and reflecting that he would have to throw away his life without doing any good either to himself or others, he holds his peace, and goes his own way ... he is content, if only he can live his own life and be pure from evil or unrighteousness, and depart in peace and good-will, with bright hopes."*
>
> H.G. Creel -- ***Confucius and the Chinese Way***

Line-1

Legge: The first line, magnetic, suggests the idea of grass pulled up, and bringing with it other stalks with whose roots it is connected. With firm correctness on the part of its subject, there will be good fortune and progress.

Wilhelm/Baynes: When ribbon grass is pulled up, the sod comes with it. Each according to his kind. Perseverance brings good fortune and success.

Blofeld: When grass is uprooted, what is attached to it is pulled up as well. Righteous persistence brings good fortune and success. *[Although this hexagram is ominous, the first line is auspicious. This sort of contradiction is common with bottom and top lines, which are often held to precede or follow after the main situation.]*

Liu: When ribbon grass is pulled out, its roots come with it. They are of the same kind. Continuing leads to success and good fortune.

Ritsema/Karcher: Eradicating thatch-grass intertwined. Using one's classification. Trial: significant. Growing.

Shaughnessy: Plucking the cogon-grass stem with its roots; determination is auspicious; receipt.

Cleary (1): Pulling out roots of a reed takes others with it. It is good and developmental to be correct.

Cleary (2): ... Correctness is auspicious and successful.

Wu: Like pulling reeds with all their connecting roots, it will be persevering, auspicious and pervasive.

COMMENTARY

Confucius/Legge: The will of the parties intended is bent on serving the ruler. **Wilhelm/Baynes:** The will is directed to the ruler. **Blofeld:** The omen is favorable owing to continued loyalty to the rule. *[The ruler is now surrounded by evil men or men of mean attainments, but the Superior Man continues to help*

him.] **Ritsema/Karcher:** Purpose located-in a chief indeed. **Cleary (2):** The will is in the leader. **Wu:** Because the aspiration is to serve the king.

Legge: Naturally we should expect the advance of the first of the three magnetic lines to lead to evil. But if she sets herself to be firm and correct, she will bring about a different issue. She is one of the cluster of inferior forces who are able to change their mind, and set their hearts to love their ruler.

NOTES AND PARAPHRASES

Siu: At the outset, the inferior people are advancing. The man retires from public office in order to preserve his integrity. He brings along his associates, who are like the sod clinging to the uprooted grass.

Wing: If it is not possible to change or influence the current environment while preserving the principles that have formed your character, then withdraw completely. Success will come to you in a more profound sense than could be realized from a compromising situation. Important associates may leave with you. Good fortune.

Editor: Compare this with the first line of the preceding hexagram. In some circumstances the meaning can be similar to the proverb: "Birds of a feather flock together." In another sense, if "grass roots" are the foundation, source, bare essence of something, then the first line can represent the roots of the lower trigram, which is seen as a clump of grass or "cluster of inferior forces." The image suggests the separation of oneself from an entrenched position and moving upward. Confucius sees this movement as being in accord with the will of "the ruler" -- in psychological terms: the will of the Self.

> *Endeavor to ascend into thyself, gathering in from the body all thy members which have been dispersed and scattered into multiplicity from that unity which once abounded in the greatness of its power. Bring together and unify the inborn ideas and try to articulate those that are confused and to draw into light those that are obscured.*
>
> Porphyry

A. A fundamental change for the better, or the first step toward unity: grass-roots support.

B. An ascent from a fixed position. A confederation of lower elements combines to serve a greater whole.

C. Form follows function. Stay connected with your origins/basic values in context of hexagram’s meaning in Judgment and Image.

D. Action follows perception.

Line-2

Legge: The second line, magnetic, shows its subject patient and obedient. To the inferior man comporting himself so there will be good fortune. If the great man comports himself as the distress and obstructions require, he will have success.

Wilhelm/Baynes: They bear and endure; This means good fortune for inferior people. The standstill serves to help the great man to attain success.

Blofeld: Because they know how to please the authorities, fortune now favors the mean, but the Superior Man prefers to contend with the causes of stagnation in the realm. *[He cares for the welfare of others more than for being in favor.]*

Liu: Forbearance and obedience bring good fortune for the inferior. The superior man is stagnant. But his purpose will succeed.

Ritsema/Karcher: Enwrapping receiving. Small People significant. Great People Obstructed. Growing.

Shaughnessy: Wrapping the steamed offering: for the little man auspicious, for the great man negative; receipt.

Cleary (1): Embracing servility, the petty person is lucky; for the great person, obstruction is developmental.

Cleary (2): Embracing service, small people are lucky; great people get through obstruction.

Wu: Using flattery to please the superior will bring good fortune to the little man. The great man will find it obstruction to progress, but with patience, he will turn obstruction into pervasion.

COMMENTARY

Confucius/Legge: The great man does not allow himself to be disordered by the herd of inferior men. **Wilhelm/Baynes:** He does not confuse the masses. **Blofeld:** He does so by not entangling himself with the masses. **Ritsema/Karcher:** Not disarraying the flock indeed. **Cleary (2):** They are not deranged by the crowd. **Wu:** Because he despises the company of little men.

Legge: Patience and obedience are proper for the inferior man in all circumstances. The subject of the second line is a great man, and occupies the place in the center -- if, when confronted by difficulties he cherishes the attributes of patience and obedience, he will soon have a happy issue out of the distress.

12 -- Divorcement --12

NOTES AND PARAPHRASES

Siu: The man achieves good fortune by patience and obedience to his superior, who resolves his uncertainties. The great man, however, acts independently in meeting the challenge of the circumstances.

Wing: It is better to quietly accept ***Stagnation*** than to attempt to influence the leaders and willing victims of the situation. By remaining apart, you will not corrupt your principles. Success is indicated.

Editor: Psychologically interpreted, the ego must always be aware of two realms of power in the psyche: the differentiated complexes and the integrating principle, or Self. In unifying its components, the Self sometimes uses strategies which are beyond the comprehension of the ego. When such tactics are in effect, it is time for the ego to *"bear and endure"* in good faith.

> *Thus the Hermetic treatise of rebirth describes the stages by which in the mystical situation the astral soul is dissolved and the spiritual self generated: one by one, the demonic powers (hailing from the Zodiac) are ousted from the subject and replaced by "powers of God" descending into it by grace and with their entrance progressively "composing" the new person. The initiate, ascetically prepared, is throughout receptive rather than active. With the dissolving of the former self he passes outside and beyond himself into a different being.*
>
> -- H. Jonas -- ***The Gnostic Religion***

A. Subordinate elements endure an impasse: the Self refuses to pander to the illusions of its satellites. Sit tight and allow the situation to evolve. Trust the Work.

Line-3

Legge: The third line, magnetic, shows its subject ashamed of the purpose folded in her breast.

Wilhelm/Baynes: They bear shame.

Blofeld: He conceals his shame.

Liu: They bear with humiliation.

Ritsema/Karcher: Enwrapping embarrassing.

Shaughnessy: Wrapping: Enfolding sadness.

Cleary (1): Hiding shame.

Cleary (2): Embracing disgrace.

Wu: It indicates a cover-up of shame. *[The little man wishes to undermine progress. Since he is able to keep shame under wrap, there is no apparent foreboding or regret.]*

COMMENTARY

Confucius/Legge: This is due to the inappropriateness of the position. **Wilhelm/Baynes:** They bear shame because the place is not the right one. **Blofeld:** This is indicated by the unsuitable position of the line. **Ritsema/ Karcher:** Situation not appropriate indeed. **Cleary (2):** The position is not appropriate. **Wu:** The position is improper.

Legge: The third line is magnetic in a dynamic place. She would vent her evil purpose, but hasn't the strength to do so. Therefore she is left to the shame which she ought to feel without a word of warning.

NOTES AND PARAPHRASES

Siu: The man feels inwardly ashamed for having acquired his position illegitimately. But he does not have the strength to carry out his evil purpose.

Wing: Because of questionable methods and motives used to attain your position, your plans will not come to fruition. There is some shame in this, but therefore improvement.

Editor: Wilhelm and Liu both use the plural here: *"They bear shame,"* and *"They bear with humiliation."* I have received this line when it referred to autonomous elements (inner complexes or other people) influencing the situation; I have also received it directed at a consciously held attitude, as well as describing another person’s hidden agenda. Part of the idea here is that for one to mend one's ways one must first recognize one's errors and *"feel shame"* about them. The prognosis is then favorable -- i.e.: "Go thy way and sin no more." Sometimes this line can be a reprimand for asking the oracle a question you can figure out for yourself.

> *We are still as possessed by our autonomous psychic contents as if they were gods. Today they are called phobias, compulsions, and so forth, or in a word, neurotic symptoms. The gods have become diseases; Zeus no longer rules Olympus but the solar plexus, and creates specimens for the physician's consulting room, or disturbs the brains of the politicians and journalists who then unwittingly unleash mental epidemics.*
> Jung -- ***The Secret of the Golden Flower***

A. Shame on you.

B. Shame on him, her, them or it.

C. Shame is “concealed” within brazen, unapologetic behavior.

Line-4

Legge: The fourth line, dynamic, shows its subject acting in accordance with the ordination of Heaven, and committing no error. His companions will come and share in his happiness.

Wilhelm/Baynes: He who acts at the command of the highest remains without blame. Those of like mind partake of the blessing.

Blofeld: Whatever is done in response to a command from on high cannot be a wrong. His companions are also made illustrious and blessed. *[Yet, according to Confucius, if a ruler is wholly evil, he may be regarded as a bandit and removed. Short of that, however, obedience to authority had to be unquestioning.]*

Liu: He whose actions are in accord with the orders of the highest receives no blame. His fellows share in his blessing.

Ritsema/Karcher: Possessing fate, without fault. Cultivating radiant satisfaction.

Shaughnessy: There is a command; there is no trouble; blessings fastened to the split-log.

Cleary (1): If there is an order, there is no fault. The companions attain felicity.

Cleary (2): If there is order, there is no blame. The companions cleave to blessings.

Wu: Having received the command from the above is without blame. Those of a like kind will share the blessing.

COMMENTARY

Confucius/Legge: The purpose of his mind can be carried into effect. **Wilhelm/Baynes:** What is willed is done. **Blofeld:** Those carrying out commands are obeying the ruler's will. **Ritsema/Karcher:** Purpose moving indeed. **Cleary (2):** Because the will is carried out. **Wu:** His aspirations will prevail.

Legge: The action of the subject of the line, whose activity is tempered by his magnetic position, will be good and correct, and issue in success and happiness. The fourth line is just below the ruler's place, and yielding to the will of Heaven, or the ruler, he gets his purpose carried out.

NOTES AND PARAPHRASES

Siu: A turn for the better occurs. To succeed in creating order and making progress, however, the man must be given the requisite authority to do the task. He will fail if he proceeds on his own initiative and judgment.

Wing: It is possible to change the entire situation to one of progress and order. If you sincerely hear a calling to the task and are in harmony with the cosmos, you and your associates will benefit. If you simply appoint yourself to the position of leader, confusion could result.

Editor: Psychologically, the idea here is that when the ego follows the principles of the Work, or the will of the Self (which amounts to the same thing), other elements within the psyche (*"his companions"*) are thereby induced to fall into line.

> [Once unity has been achieved] *the work of destiny can be commenced, which is the functioning as a part of God's evolving Universe which [the individual], as a spirit, undertook to carry out in the first place... And how does he work out his destiny? By being himself -- literally. By acting from within the center of his being, his essential self. Not by acting according to the dictates of his mind, his emotions or his instincts, but by using them according to his and their needs.*
>
> G. Knight -- ***The Work of a Modern Occult Fraternity***

A. Obey the principles of the Work, and disparate elements will follow your lead.

B. You are in harmony with your duty/destiny/Work.

Line-5

Legge: The fifth line, dynamic, shows him who brings the distress and obstruction to a close -- the great man and fortunate. But let him say: "We may perish! We may perish!" So shall the state of things become firm, as if bound to a clump of bushy mulberry trees.

Wilhelm/Baynes: Standstill is giving way. Good fortune for the great man. "What if it should fail? What if it should fail?" In this way he ties it to a cluster of mulberry shoots.

12 -- Divorcement --12

Blofeld: Stagnation (obstruction) is now coming to an end and fortune favors the Superior Man, but he must not forget the situation is so dangerous that collapse may yet occur. Accordingly, he must strengthen himself as mulberry trees are strengthened by tight bindings.

Liu: Stagnation is coming to an end. The great man has good fortune. "Will it fail, will it fail?" He ties it to the mulberry shoots.

Ritsema/Karcher: Relinquishing Obstruction. Great People significant. Its extinction, its extinction. Attaching tending-towards bushy mulberry trees.

Shaughnessy: Beneficent wife; for the great man auspicious; it is lost, it is lost, tied to a bushy mulberry.

Cleary (1): Ending obstruction, great people are fortunate, but tie themselves to a tree trunk lest they go to ruin.

Cleary (2): Putting a stop to obstruction, great people are fortunate. But they still keep destruction in mind.

Wu: Stagnation will soon be brought to a close. This is auspicious for the great man. Would the nation perish? Would the nation perish? It is like having tied it to the trunk of a mulberry tree.

COMMENTARY

Confucius/Legge: The good fortune of the great man arises from the correctness of his position. **Wilhelm/Baynes:** The place is correct and appropriate. **Blofeld:** That fortune now favors the Superior Man is indicated by the suitable position of this line. *[A firm line with other firm lines on either side.]* **Ritsema/Karcher:** Situation correcting appropriate indeed. **Cleary (2):** The fortune of great people is when their position is truly appropriate. **Wu:** Because his position is proper.

The master said: *"He who keeps danger in mind is he who will rest safe in his seat; he who keeps ruin in mind is he who will preserve his interests secure; he who sets the danger of disorder before him is he who will maintain the state of order. Therefore the superior man, when resting in safety, does not forget the possibility of ruin; and when all is in a state of order, he does not forget that disorder may come. Thus his person is kept safe, and his states and all their clans can be preserved. This is according to what the I Ching says: `Let him say, "Shall I perish? Shall I perish?" So shall this state be firm, as if bound to a clump of bushy mulberry trees.'"*

Legge: The dynamic fifth line in his correct central place brings the distress and obstruction to a close. Yet he, as ruler, is warned to maintain his caution in two

lines of rhyme: "And let him say, `I die! I die!' -- So to a bushy clump his fortune he shall tie."

NOTES AND PARAPHRASES

Siu: The man brings order and progress to the situation. He exhibits cool-headedness and caution during the transition and maintains contingency plans in readiness.

Wing: A sweeping change for the better is indicated. Things can improve and progress. Yet this is the very time to feel cautious and reserved. With such an attitude your success is doubly insured and a strong foundation is established for the new times.

Editor: The image in the first line is of the entangled roots of grass plants. The differences between line one and line five are the differences between roots and stalks -- one is a cause, the other is an effect. The roots are entangled naturally, the stalks must be bound together by a conscious act of will: one is a hidden natural association, the other is an overt willed association.

> *The affairs of men are often spoiled within*
> *an ace of completion,*
> *by being careful at the end as at the beginning*
> *failure is averted.*
> ***Tao Te Ching***

A. Be careful during a time of transition.

B. Advance with care out of stagnation.

Line-6

Legge: The sixth line, dynamic, shows the overthrow and removal of the condition of distress and obstruction. Before this there was that condition. Hereafter there will be joy.

Wilhelm/Baynes: The standstill comes to an end. First standstill, then good fortune.

Blofeld: Stagnation (obstruction) has now been overcome and is followed by great joy.

Liu: Stagnation ends. First there is stagnation, later good fortune.

Ritsema/Karcher: Subverting Obstruction. Beforehand Obstruction, afterwards rejoicing.

12 -- Divorcement --12

Shaughnessy: Momentary wife; at first negative, later happy.

Cleary (1): Overturning obstruction: first there is obstruction, afterward joy.

Wu: Stagnation is ousted, etc.

COMMENTARY

Confucius/Legge: How could it be prolonged? **Wilhelm/Baynes:** When standstill comes to an end, it reverses. One should not wish to make it permanent. **Blofeld:** In the end it must be overcome. How could it endure forever? *[The process of change is continuous. This is the last line, which is held to have emerged from the evil symbolized by the hexagram as a whole.]* **Ritsema/Karcher:** Wherefore permitting long-living indeed? **Cleary (2):** What can last? **Wu:** How could it last?

Legge: There is an end to the condition of distress. It was necessary that that condition should give place to its opposite; and the dynamic line in the topmost place fitly represents the consequent joy.

NOTES AND PARAPHRASES

Siu: Stagnation and disintegration give way to happiness and progress. But they may not last long.

Wing: The opportunity to change a situation from ***Stagnation*** to progress is at hand. It will not happen of its own accord. A strong and continuing sense of purpose is necessary to achieve and maintain the greatest possible heights of success.

Editor: When this line changes the hexagram becomes number forty-five: ***Contraction.*** This suggests that when an impasse is finally broken, the energy released begins to accumulate for a new cycle of growth.

> *When one has learned to live with the manifestations of the "not-I" in an attitude of concrete acceptance, bearing one's seemingly inferior personal characteristics as a burden rather than identifying with them and at the same time humbly remaining open to the demands of hitherto unrealized transpersonal powers, a new phase of psychological transformation is initiated. The instinctual drives themselves may change character and consequently the needs for suppressive discipline or sublimation can be lessened. Much of what formerly seemed evil, or at least compulsively disturbing, reveals itself as merely primitive and therefore capable of constructive growth. The instinctual drives thus transformed and matured cease to be sources of moral danger, temptation or sin; instead they become the originators of new creative*

impulses and possibilities of expression which eventually widen the scope of the personality and with it the whole life.
E.C. Whitmont **-- *The Symbolic Quest***

A. The situation is about to improve. Once the lessons of an impasse are integrated, one moves on to other things.

May 26, 2001, **4/24/06**

13 -- Union of Forces -- 13



HEXAGRAM NUMBER THIRTEEN -- UNION OF FORCES

Other titles: Fellowship with Men, The Symbol of Companionship, Lovers, Beloved Friends, Like-minded persons, Concording People, Gathering Men, Sameness with People, Universal Brotherhood, Fellowship, Community, United, Human Association, Union of Men, Integration of Forces, Minor Synthesis, Cliques, Concordance, To Be In Accord With, Confirmation

Judgment

Legge: ***Union of Forces*** appears in the remote districts of the country, indicating progress and success. It will be advantageous to cross the great stream. It will be advantageous to maintain the firm correctness of the superior man.

Wilhelm/Baynes: ***Fellowship with Men*** in the open. Success. It furthers one to cross the great water. The perseverance of the superior man furthers.

Blofeld: ***Lovers*** (friends) in the open -- success! It is advantageous to cross the great river (or sea*). [To make any kind of journey.] The Superior Man will benefit if he does not slacken his righteous persistence.*

Liu: ***Fellowship of men*** in the open (countryside). Success. It benefits one to cross the great water. It benefits the superior man to continue his task.

Ritsema/Karcher: ***Concording People***, tending-towards the countryside. Growing. Harvesting: wading the Great River. Harvesting: *chun tzu*, Trial. *[This hexagram describes your situation in terms of sharing a goal with others. It emphasizes that finding ways to cooperate with and harmonize people's efforts is the adequate way to handle it...]*

Shaughnessy: ***Gathering men*** in the wilds; receipt; beneficial to ford the great river; beneficial for the gentleman to determine.

Cleary (1): ***Sameness with people*** in the wilderness is developmental. It is beneficial to cross great rivers. It is beneficial for a superior person to be upright.

Cleary (1): ... Beneficial for a leader to be correct.

Wu: ***Fellowship in the open*** is pervasive, etc. ... It will be advantageous to the *jun zi* who perseveres.

13 -- Union of Forces -- 13

The Image

Legge: The images of heaven and fire form ***Union of Forces.*** The superior man, in accordance with this, distinguishes things according to their kinds and classes.

Wilhelm/Baynes: Heaven together with fire: the image of ***Fellowship with Men***. Thus the superior man organizes the clans and makes distinctions between things.

Blofeld: This hexagram symbolizes heaven (the sun) and fire representing a pair of lovers. The Superior Man treats everything in a manner proper to his kind. *[an analogy (based on the component trigrams) between the sun and fire, which to some extent are of a kind.]*

Liu: Fire goes up to heaven, symbolizing ***Fellowship with Men***. The superior man organizes his kinship group (party), and sorts them out.

Ritsema/Karcher: Heaven associating-with fire. ***Concording People***. A *chun tzu* uses sorting the clans to mark-off the beings.

Cleary (1): Heaven with fire, ***sameness with others;*** superior people distinguish things in terms of categories and groups.

Cleary (2): ... Leaders distinguish beings in terms of classes and families.

Wu: Heaven above and fire below form ***Fellowship.*** The *jun zi* distinguishes things by their kinds.

COMMENTARY

Confucius/Legge: In ***Union of Forces*** the magnetic line has the central place of influence and responds to her correlate line in the upper trigram of Strength. The hexagram takes its name from the upper trigram of Strength lending its power to the lower trigram of Clarity and Intelligence. This represents the correct course of the superior man. It is only the superior man who can comprehend and affect the minds of all under the sky.

Legge: ***Union of Forces*** describes a condition which is the opposite of the preceding hexagram of ***Divorcement.*** What was there distress and obstruction is here a union of forces. But it must be based entirely on the good of the whole, without any taint of selfishness.

The dynamic line correctly in the fifth place occupies the most important position, and has for his correlate the magnetic second line, also in her correct place. The one female line is naturally sought after by all the male lines. The editors of the K'ang-hsi edition would make the second line respond to all of the lines of the upper trigram, as being more agreeable to the idea of union.

13 -- Union of Forces -- 13

The upper trigram is that of Heaven, the lower is of Fire, whose tendency is to mount upwards. This image suggests the fire ascending, blazing to the sky and uniting with it. All these ideas are in harmony with the notion of union, but it must be free of all factionalism, and this is indicated by its being in the remote districts of the country, where people are unsophisticated and free from the corrupting effects of urban intrigue. Although a union from such motives can cope with the greatest difficulties, yet a word of caution is added.

NOTES AND PARAPHRASES

Judgment: Connections are being made. If you are able to maintain your will, it is advisable to push for a synthesis .

The Superior Man differentiates and prioritizes; he sorts and evaluates his options.

This is another image of union -- not the supreme union of hexagram number eleven, ***Harmony,*** but a subordinate union of forces within the psyche which builds toward an eventual grand alliance. The component trigrams show the union of Strength and Clarity, suggesting that a certain level of mental comprehension is involved. To receive the hexagram without changing lines is often a confirmation of your particular thought -- saying, in effect: "You've made the connection."

Comprehension (synthesis) involves making distinctions (analysis) -- a paradoxical process in which one must divide before one can (re)unite. (This is the *solve et coagula* of alchemy.) Thus we see the superior man in the Image creating categories to bring about union -- this is discrimination directed toward reclassification or rectification. For example, a heterogeneous mixture of vegetable and flower seeds is made meaningful when one sorts them into their separate categories. The disparate elements then become coherently "united" -- in ***I Ching*** terms, each line obtains its proper correlate as in Hexagram number 63.

> *(Dialectic) alternates between synthesis and analysis until it has gone through the entire domain of the intelligible and has arrived at the principle. Stopping there, for it is only there that it can stop, no longer busying itself with a multitude of objects since it has arrived at unity, it contemplates.*
>
> Plotinus -- ***The Enneads***

The Chinese name of this hexagram includes the word Jen, which is apparently a difficult concept, since many philosophers have spent a good deal of energy in trying to define it:

13 -- Union of Forces -- 13

> *Jen has been variously translated as benevolence, perfect virtue, goodness, human-heartedness, love, altruism, etc. None of these expresses all the meanings of the term. It means a particular virtue, benevolence, and also the general virtue, the basis of all goodness. ...Neo-Confucianists interpreted it as impartiality, the character of production and reproduction, consciousness, seeds that generate, the will to grow, one who forms one body with Heaven and Earth, or "the character of love and the principle of mind." In modern times, it has even been equated with ether and electricity...*
>
> Wing-Tsit Chan -- ***A Source Book in Chinese Philosophy***

Chu Hsi defines Jen as the "character of the mind" (psyche) and "the principle of love" (union). Interpreted in this way we are enabled to apprehend the essence of the word "love," which is union -- becoming one with its object. I have chosen the title of ***Union of Forces*** to emphasize intra-psychic dynamics which are not immediately obvious in Wilhelm's title of ***Fellowship with Men***. For example in dealing with questions pertaining to the Work, the concept of "ego states" or "subpersonalities" is often relevant to the symbolism of this hexagram:

> *The human self has been described here as composed of different ego states separated by boundaries. It has been likened to the structure of political principalities. From clinical observation we find that ego states can cooperate for mutual well-being, like allied nations against a common enemy. An ego state may become split, like East and West Germany, or fracture into many segments, like the Austro-Hungarian Empire. Ego states may become cognitively dissonant and hostile to each other, like Syria and Israel. In fact, the behavior of ego states within an individual is not unlike that between individuals, and between those groups of individuals called countries. Why should the behavior of human "stuff" not be substantially similar at all levels of its organizations? ...The evidence of self division into ego states is significant, and an equally tenable hypothesis might be that the states and boundaries of political entities have been imposed by men on each other because these represent an externalization of the internal divisions in their own selves.*
>
> J.G. Watkins -- ***The Therapeutic Self***

This hexagram's "shadow side" reveals circumstances preventing the union of entities or forces, more than those conditions promoting fruitful affiliation. Note that only the first and fifth lines of the figure depict a positive synthesis; the first one is minor, and in the case of line 5, union is attained only after much struggle. Line 2 reveals a clique or faction situation opposed to the general welfare, and lines 3 and 4 are images of recalcitrant forces unable to either join or attack the alliance. The sixth line depicts a partial union (probably the most common outcome in general experience), which the Confucian commentary nevertheless minimizes. Out of six lines then, only two describe

anything like complete fellowship. I have received this hexagram without changing lines when the context of the question revealed an "incestuous," clique-type situation, so not all "fellowship" or ***Union of Forces*** is necessarily an ideal configuration.

Line-1

Legge: The first line, dynamic, shows the representative of the ***Union of Forces*** just issuing from his gate. There will be no error.

Wilhelm/Baynes: Fellowship with men at the gate. No blame.

Blofeld: The beloved is at the gate -- no harm!

Liu: Fellowship of men outside the gate. No blame.

Ritsema/Karcher: Concording People tending-towards the gate.
Without fault.

Shaughnessy: Gathering men at the gate; there is no trouble.

Cleary (1): Sameness with people at the gate is blameless.

Wu: Men of fellowship are at the gate. There will be no blame.

COMMENTARY

Confucius/Legge: Who will blame him? **Wilhelm/Baynes:** Going out of the gate for fellowship with men -- who would find anything to blame in this? **Blofeld:** The Superior Man treats everything in a manner proper to his kind. *[Meeting the beloved so publicly cannot give rise to scandal. This implies that there is no need for secrecy.]* **Ritsema/Karcher:** Issuing-forth-from the gate Concording People. Furthermore whose fault indeed? **Cleary (2):** And if you are the same as people outside the gate, who can blame you? **Wu:** Men of fellowship are going outdoors. Who would blame them?

Legge: Line one shows the first attempts at union. It is dynamic, but in the lowest place, and has no proper correlate above. There is however, no selfishness in his intent. He has all the world before him with which to unite. Selfish thoughts concerning union have no place in him.

NOTES AND PARAPHRASES

Siu: At the outset, attempts are made at open friendship.

13 -- Union of Forces -- 13

Wing: The times are such that a group of people all shares the same needs. They can come together openly with the same goals in mind. This is the beginning of a fellowship. Until the interests of the individuals become divergent all will go well.

Editor: Forces begin to assemble for a potential alliance: nothing hinders this. Psychologically, the image can suggest the beginning of a new cycle or dialectical process within the psyche.

> *In the beginning stages people can commit the most horrible sins of unconsciousness and stupidity without having to pay much for it. Nature does not take its revenge. But when the work progresses over the years, even a slight deviation, a hint of the wrong word, or fleeting wrong thought, can have the worst psychosomatic consequences. It is as though it became ever more subtle, moving on the razor's edge. Any faux pas is an abysmal catastrophe, while previously one could tramp kilometers off the path without one's own unconscious giving one a slap or taking its revenge in some way.*
>
> M.L. Von Franz -- ***Alchemical Active Imagination***
>
> A. In the beginning there is nothing to stop you.
>
> B. Accord, union, success at the outset.

Line-2

Legge: The second line, magnetic, shows the representative of the ***Union of Forces*** in relation with her kindred. There will be occasion for regret.

Wilhelm/Baynes: Fellowship with men in the clan. Humiliation.

Blofeld: His beloved (betrothed) is of the same clan as himself -- trouble!

Liu: Fellowship of men in the kinship group (party). Humiliation.

Ritsema/Karcher: Concording People tending-towards ancestry. Abashment.

Shaughnessy: Gathering men at the ancestral temple; distress.

Cleary (1): Sameness with people in the clan is regrettable.

Wu: Fellowship becomes kinship. There will be humiliation.

13 -- Union of Forces -- 13

COMMENTARY

Confucius/Legge: Relationship with one's kindred is the path to regret. **Wilhelm/Baynes:** The way to humiliation. **Blofeld:** Choosing a beloved from a man's own clan is a sure way to unhappiness. *[This Chinese belief was so strongly held that, until recently, even unrelated people of the same surname could not marry.]* **Ritsema/Karcher:** Abashment tao indeed. **Cleary (2):** The road to regret. **Wu:** This is a way to humiliation.

Legge: Lines two and five are proper correlates, a fact which in this instance suggests the idea of a partial and limited union. This is blameworthy because union with only one's kindred implies narrowness of mind.

NOTES AND PARAPHRASES

Siu: Because of special privileges and factions, only a limited fellowship is realized. Regrets and problems result.

Wing: There is a tendency toward elitism and exclusivity. This creates limitations for everyone in society. Such a situation of egotism and selfish interests will bring regret.

Editor: The image is one of incestuous exclusivity. The formation of factions, special interest groups and cliques can only cause harm to the larger psyche or to society because it excludes the vital give and take necessary for evolution and eventual synthesis. Sometimes the line can suggest the idea of being caught in a closed loop or vicious circle -- energy is trapped by limiting beliefs, thus preventing growth into new realms of being.

> *When a soul remains for long in this withdrawal and estrangement from the whole, with never a glance towards the intelligible, it becomes a thing fragmented, isolated, and weak. Activity lacks concentration. Attention is tied to particulars. Severed from the whole, the soul clings to the part; to this one sole thing, buffeted about by a whole world of things, has it turned and given itself. Adrift now from the whole, it manages even this particular thing with difficulty...*
>
> Plotinus -- ***The Enneads***

A. A self-serving alliance portends failure.

B. A recalcitrant complex refuses to integrate.

C. Dogmatic, hidebound perception prevents growth.

Line-3

Legge: The third line, dynamic, shows its subject with his arms hidden in the thick grass, and at the top of a high mound. But for three years he makes no demonstration.

Wilhelm/Baynes: He hides weapons in the thicket; he climbs the high hill in front of it. For three years he does not rise up.

Blofeld: Concealing his weapons in the bushes, he climbs his high hill. For three years he enjoys no happiness. *[His cowardice was so great that he dared not seek home, wife or children for three years. The implication is that boldness at all costs is required.]*

Liu: They hide arms in the bushes. They climb to the summit of a hill. For three years they do not act.

Ritsema/Karcher: Hiding away arms, tending-towards the thickets. Ascending one's high mound. Three year's-time not rising.

Shaughnessy: Surrendered appearance in tall grass. Climbing its high peak, for three years it does not arise.

Cleary (1): Subduing fighters in the bush, climbing up a high hill, even in three years there will be no flourishing.

Cleary (2): He hides fighters in the bush, etc.

Wu: He conceals weapons in bushes. He moves up to high mounds. He makes no headway in three years. *[He is planning to overwhelm by force those with whom he disagrees, but he is alone and cannot make a breakthrough.]*

COMMENTARY

Confucius/Legge: He hides arms in the thick grass because of the strength of his opponent. For three years he makes no demonstration--how can he do anything? **Wilhelm/Baynes:** Because he had a hard man as opponent--how could it be done? **Blofeld:** He conceals his weapons because the enemy is strong--but three years without joy! Who would follow such a course? **Ritsema/Karcher:** Antagonistic solid indeed. Quieting movement indeed. **Cleary (2):** Three years without flourishing is calm activity. **Wu:** He should be contented with his lot.

Legge: Line three is dynamic in a dynamic place, but without a proper correlate in line six. This makes him anxious to unite with line two, but two is devoted to her proper correlate in line five, of whose strength line three is afraid. Therefore

he takes the measures described, but his abstaining so long from action will save him from misfortune.

NOTES AND PARAPHRASES

Siu: Mistrust ensues. The man conceals his weapons, plans an ambush, but does not come forth.

Wing: There is a possibility that those involved in the situation have selfish interests and divergent goals. This is unfortunate, because the ensuing mistrust of each for the other will grind events to a halt. Unless goals are realigned, no progress can be made and nothing will come of the situation.

Editor: Wilhelm remarks here that the situation depicts mistrust -- union is blocked by some divisive element such as doubt or cynicism. Perhaps a pessimistic attitude is impeding the flow of events. Although the line is not necessarily always completely negative (note the lack of an appended value judgment), the image depicts latent forces of an inferior sort blocking the natural flow of energy or growth. If this is the only changing line we receive hexagram number 25, ***Innocence,*** with a corresponding line depicting undeserved misfortune. Psychologically interpreted, unconscious complexes could threaten the Work by refusing to integrate. It is possible that this transcends the ego's conscious awareness. Blofeld's note does not agree with the general sense of the line, and may be considered anomalous.

> *Unfortunately repression does not eliminate the qualities or drives or keep them from functioning. It merely removes them from ego awareness; they continue as complexes. By being removed from view they are also removed from supervision and can thereby continue their existence unchecked and in a disruptive way.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. A divisive element within the situation is unable to manifest or is preventing growth.

B. A hidden threat bides its time.

C. Something is blocked.

Line-4

Legge: The fourth line, dynamic, shows its subject mounted on the city wall; but he does not proceed to make the attack he contemplates. There will be good fortune.

Wilhelm/Baynes: He climbs up on his wall; he cannot attack. Good fortune.

13 -- Union of Forces -- 13

Blofeld: He climbs his battlemented wall, for he is unable to attack -- good fortune! *[At first sight this case looks rather like that indicated by the third line, but here cowardice and concealment are replaced by courage modified by common sense and a desire to do his duty as best he can.]*

Liu: They climb on the wall. They are unable to attack. Good fortune.

Ritsema/Karcher: Riding one's rampart. Nothing controlling attacking. Significant.

Shaughnessy: Riding astride its wall; you will not succeed in attacking it; auspicious.

Cleary (2): He mounts the wall but does not succeed in the attack. This is lucky.

Wu: He ascends to the top of his fortress, and is convinced that the offensive will fail. This will be auspicious. *[He ascends to a good vantage point to survey his surroundings and realizes his blunder. He is quick to correct himself. Reasoning wins over force.]*

COMMENTARY

Confucius/Legge: He is mounted on the city wall, but he yields to the right and doesn't make the attack he contemplated. He recognizes the strait he is in, and will return to the rule of law. **Wilhelm/Baynes:** The situation means that he can do nothing. His good fortune consists in the fact that he gets into trouble and therefore returns to lawful ways. **Blofeld:** Being unable to worst the enemy, he settles down on a fortified wall. His good fortune consists in being able to retain his sense of what is right even when encountering difficulty. **Ritsema/Karcher:** Righteously nothing controlling indeed. One's significance. By-consequence confining and-also reversing by-consequence indeed. **Cleary (2):** The luck is that he will return to order when he reaches the impasse. **Wu:** Morally he cannot succeed . He realizes his predicament and reverses his course.

Legge: Line four is dynamic, but in a magnetic place, which weakens his position. He would like to make an attempt on line two, but is afraid to do so. Stress should be laid on the idea of "yielding to the right."

NOTES AND PARAPHRASES

Siu: The man mounts his city wall, but is afraid to embark on aggression. The antagonists consider the difficulties and yield to right and law. Reconciliation is imminent.

Wing: Your obsession with the attainment of your personal goals will ultimately cut you off from others. The more you pursue your dream, the farther you drift

from your ***Community.*** In time, your loneliness will bring you to your senses. Good fortune.

Editor: Psychologically interpreted, a city can symbolize a focus of energy (perhaps a belief-complex), within which its components live in *"fellowship."* The city walls represent the boundaries defining this belief system. Seen from the outside, the wall is the separation between one condition and another; seen from the inside it provides both definition and sanctuary for its inhabitants. (Regarded this way, the differences between lines three and four can be seen as the differences between the repression and sublimation of a complex.) At any rate, this line depicts a favorable impasse or restraint of power in the situation at hand.

> *Even though we are not responsible for the way we are and feel, we have to take responsibility for the way we act. Therefore we have to learn to discipline ourselves. And discipline rests on the ability to act in a manner that is contrary to our feelings when necessary. This is an eminently human prerogative as well as a necessity.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. An impasse prevents an unfortunate action.

B. Awareness of an impasse is the first condition necessary for its resolution.

C. Straddling the fence and able to see both sides of the issue, one is prevented from joining either faction.

Line-5

Legge: The fifth line, dynamic, shows the representative of the ***Union of Forces*** first wailing and crying out, and then laughing. His great army conquers, and he and his second line correlate meet together.

Wilhelm/Baynes: Men bound in fellowship first weep and lament, but afterward they laugh. After great struggles they succeed in meeting.

Blofeld: The lovers begin by weeping and wailing, but they finish by laughing, for the crowd succeeds in bringing them together.

Liu: Fellowship of men. They cry and lament. Later they laugh. After great battles they have success.

Ritsema/Karcher: Concording People beforehand crying-out sobbing and-also afterwards laughing. Great legions controlling mutual meeting.

13 -- Union of Forces -- 13

Shaughnessy: Gathering men at first weeping and wailing, but later laughing; the great captains succeed in meeting each other.

Cleary (1): In sameness with people, first there is weeping, afterward laughter. A great general wins, then meets others.

Wu: Men of fellowship first wail and then laugh. The large armed forces meet after victory.

COMMENTARY

Confucius/Legge: This arises from his central position and straightforward character. The meeting secured by his great army intimates that its opponents have been overcome. **Wilhelm/Baynes:** The beginning of the men bound in fellowship is central and straight...they are victorious. **Blofeld:** This strong line which is central to the upper trigram indicates that they began by weeping. *[A strong central line is usually auspicious, but not in this case where we are dealing with something so soft and tender as love.]* Fortunately a crowd of people encountered them and, somehow, the right thing was said to bring them together again. **Ritsema/Karcher**: Using centering straightening indeed. Words mutualize controlling indeed. **Cleary (2):** It is the middle way. In meeting with the great general, his words overcome. **Wu:** They together finally achieve victory.

From the Great Treatise:

"The Master said on this:
The ways of good men different seem.
This in a public office toils;
That in his home the time beguiles.
One man his lips with silence seals;
Another all his mind reveals.
But when two men are one in heart,
Not iron bolts keep them apart;
The words they in their union use,
Fragrance like orchid plants diffuse."

Legge: Line five is dynamic in a dynamic and central place, and seeks union with his second-line correlate. However, lines three and four are powerful foes who oppose this union, and their opposition makes him weep. He finally effects his purpose by collecting his forces and defeating his opponents.

NOTES AND PARAPHRASES

Siu: After considerable difficulties, the man collects his forces and overcomes the obstacles to the union of men. Sadness gives way to joy.

Wing: The difficulties and obstacles within the situation cause you much sorrow. If you openly express your distress you will find that you generate similar expressions from your fellow man. Together you can overcome the difficult time and there will be much joy in your newfound unity.

Editor: This line changes the hexagram to Number thirty, ***Clarity***. The corresponding line is almost identical to this one: "Shows its subject as one with tears flowing in torrents, and groaning in sorrow. There will be good fortune." The idea is that, in this case at least, union and clarity (comprehension and enlightenment) are achieved only through a bitter struggle.

> *To learn, we must not allow ideas to remain exterior to us, but fuse with them until they become part of our existence. When this is done and our dispositions correspond, the soul is able to formulate and make use of them. It comprehends now what it merely contained before.*
> Plotinus -- ***The Enneads***

A. Gather your forces and make a connection. Union or clarity is won after significant effort.

Line-6

Legge: The sixth line, dynamic, shows the representative of the ***Union of Forces*** in the suburbs. There will be no occasion for repentance.

Wilhelm/Baynes: Fellowship with men in the meadow. No remorse.

Blofeld: Her beloved is in a distant frontier region -- no regret! *[In Chinese history, it often happened that a man was drafted and sent far away to a frontier region from which he could not be expected to return for many years. In this case, his beloved (betrothed or wife) has enough wisdom to give up repining, since the case is a hopeless one. The implication is that we should not repine.]*

Liu: Fellowship of men in the open countryside. No remorse.

Ritsema/Karcher: Concording people tending-towards the suburbs. Without repenting.

Shaughnessy: Gathering men in the pasture; there is no regret.

Cleary (1): Being the same as people in the countryside, there is no regret.

Cleary (2): Sameness with people in the countryside involves no regret.

Wu: Men of fellowship gather outside of the city. There will be no regret.

13 -- Union of Forces -- 13

COMMENTARY

Confucius/Legge: His object has not yet been attained. **Wilhelm/Baynes:** The will is not yet satisfied. **Blofeld:** This is not what is desired. **Ritsema/Karcher:** Purpose not-yet acquired indeed. **Cleary (2):** The aspiration has not yet been attained. **Wu:** Their aspirations have not prevailed.

Legge: The union reaches to all within the suburbs, but it is not yet universal. The ideal of the hexagram is found in the Judgment in which the union of forces occurs in the open country. In line six the union is only in the suburbs which surround the city, yet are not quite out in the "open country." This indicates only a partial success, but there is still no cause for repentance.

NOTES AND PARAPHRASES

Siu: The man achieves fellowship, but only with those nearby. Simply because mankind has not yet attained universal brotherhood, however, is no ground for remorse.

Wing: The unity and fellowship that are possible in this position are not significant in terms of universal needs. However, joining with others, even in a small way, is not a mistake.

Editor: The union of forces is adequate to meet the current situation, but it seems to be a compromise at best. Though the circumstances are said to evoke no remorse, the Confucian commentary leaves no doubt about his assessment of this position. The Work still has a long way to go to be complete, but since that seldom happens this side of hyperspace, any increment of integration has to be better than no progress at all. Blofeld's translation and note seem too specific to facilitate these wider meanings.

> *Thus, human ego development is basically conditioned by, and continues to unfold between, the divisive Yang pole of separateness and the connecting Yin pole of union. Between these polarities of separation and encounter -- loss of oneness and the re-establishment of oneness through meeting -- the sense of identity continues to grow throughout the life of the individual.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. A minor synthesis.

B. Psychic integration is adequate for the present, but further work is required.

C. "Half a loaf is better than none."

June 2, 2001, Rev. **4/23/06**

14 -- Wealth -- 14



HEXAGRAM NUMBER FOURTEEN -- WEALTH

Other titles: Possession in Great Measure, The Symbol of Great Possession, Sovereignty, Great Having, Great Possessing, The Great Possessor, Great Wealth, Abundance, Having What is Great, *"Often means things other than material possessions or achievement. Count your blessings for they are many."* -- D.F. Hook

Judgment

Legge: ***Wealth*** means great progress and success.

Wilhelm/Baynes: ***Possession in Great Measure.*** Supreme success.

Blofeld: ***He who possesses much*** -- supreme success!

Liu: ***Great Possessions.*** Great Success.

Ritsema/Karcher: Great Possessing, Spring Growing. *[This hexagram describes your situation in terms of your relation to an overriding concern or central idea. It emphasizes that organizing all your efforts around this idea is the adequate way to handle it...]*

Shaughnessy: ***The Great Possession:*** Prime receipt.

Cleary (1): In ***great possession*** are creation and development.

Cleary (2): ***Great possession*** is great success.

Wu: ***Great Wealth*** is primordial and pervasive.

The Image

Legge: Fire over Heaven -- the image of ***Wealth***. The superior man represses evil and nurtures virtue in accordance with the benevolent will of heaven.

Wilhelm/Baynes: Fire in heaven above: the image of ***Possession in Great Measure.*** Thus the superior man curbs evil and furthers good, and thereby obeys the benevolent will of heaven.

14 -- Wealth -- 14

Blofeld: This hexagram symbolizes fire in the heavens. *[When the trigram for heaven is above, whatever is below may be separated from it; when it is below, it indicates fusion or intermixture with what is above. The significance here is that the splendor of a very great man lights up the heavens.]* The Superior Man suppresses those who are evil and upholds the virtuous. Most gladly he accords with heaven and carries out its commands.

Liu: Fire over heaven symbolizes ***Great Possessions.*** The superior man suppresses evil and honors virtue, and thus follows the will of heaven and waits upon destiny.

Ritsema/Karcher: Fire located above heaven. ***Great Possessing***. A *chun tzu* uses terminating hate to display improvement. A chun tzu uses yielding-to heaven to relinquish fate.

Cleary (1): Fire is in the sky; ***great possession.*** Thus does the superior person stop evil and promote good, obeying heaven and accepting its order.

Cleary (2): ... Leaders obey nature and accept its order by stopping the bad and promoting the good.

Wu: Fire above and heaven below form ***Great Wealth.*** Thus the *jun zi* suppresses the evil and promotes the good; he abides by the will of heaven to enrich his life.

COMMENTARY

Confucius/Legge: ***Wealth*** shows the magnetic line in the central ruler's place, and honored by the dynamic lines above and below. The figure is composed of the trigrams of Strength and Clarity. The central line of Clarity responds to the central line of Strength, eventuating in timely action. This indicates great progress and success.

Legge: ***Wealth*** means "great havings," and symbolizes a kingdom, family or individual in a state of prosperity. The danger in such a position arises from the pride it is likely to engender. Here however, everything is against that: the place of honor is occupied by a magnetic line, so that the ruler will be humble, and all the dynamic lines will respond to her with sympathetic allegiance. The ruler's seat is in the central position of the trigram of Clarity, and hence her strength is directed by intelligence, and all her actions are timely, like the seasons of heaven.

Fire above the sky shines far -- symbolizing the vastness of the territory of wealth. To develop virtue and repress evil is in accordance with the will of heaven, which has given to all men a nature fitted for goodness.

14 -- Wealth -- 14

Cleary (2): All states of being have this essence inherent in them and are indeed made of this essence, but all states other than that of complete enlightenment are out of harmony with this essence in some way. Buddhahood is when you accord with this essence.

Wu: As the sun shines brightly high in the sky, both the good and the bad will be exposed. The responsibility of the *jun zi* is to discriminate between them. He acts in accordance with the nature of goodness (the will of heaven) to enrich his life.

NOTES AND PARAPHRASES

Judgment: The greatest kind of ***Wealth*** accrues from furthering the Work.

The Superior Man manages his forces in accordance with the goals of the Work.

Wealth is the inverse of the preceding figure, ***Union of Forces***. If the thirteenth hexagram depicts a process of uniting, the fourteenth might be seen as the completion of that process. To have one's inner forces correctly united is indeed ***Possession in Great Measure***, which is the title that Wilhelm gives to this figure.

It is emphasized in the Image that this ***Wealth*** must be administered in accordance with the *"benevolent will of heaven,"* which is to say: the principles of the Work must always guide one's choices if one is not to lose equilibrium and become pauperized by illusion.

> *The superior man considers a rich possession of moral principles to be honor, and peace in his person to be wealth.*
> Chou Tun-I

Line-1

Legge: The first line, dynamic, shows that there is no approach to what is injurious, and there is no error. Let there be a realization of the difficulty and danger of the position, and there will be no error to the end.

Wilhelm/Baynes: No relationship with what is harmful. There is no blame in this. If one remains conscious of difficulty, one remains without blame.

Blofeld: Having no contact with evil, he is blameless; therefore, even if he is involved in trouble, he remains without fault.

Liu: Avoidance of the harmful brings no blame. Awareness of difficulty -- also no blame. *[This line indicates sadness and confusion but also that one can avoid them by being cautious.]*

Ritsema/Karcher: Without mingling harm. In-no-way faulty. Drudgery by-consequence without fault.

Shaughnessy: There is no exchanging of harm that is not trouble; if in difficulty then there will be no trouble.

Cleary (1): If there is no association with what is harmful, one is not blameworthy. If you struggle, there will be no fault.

Cleary (2): As long as there is none of the harm that comes from association, this is not blameworthy. If one struggles, there will be no blame.

Wu: His disadvantage is having no association, but it is not an error of his doing. If he is aware of his difficult position, he will be blameless.

COMMENTARY

Confucius/Legge: Shows no approach to what is injurious. **Wilhelm/Baynes:** If the first line of ***Possession in Great Measure*** has no relationships, this is harmful. **Blofeld:** This line means that we shall avoid any intercourse with evil. **Ritsema/Karcher:** Without mingling harm indeed. **Cleary (2):** The absence of harm that comes from association. **Wu:** His disadvantage is having no association.

Legge: Line one, though dynamic, is at the lowest part of the figure, and has no correlate above. No external influences have as yet acted injuriously on him. Let him do as directed, and no hurtful influence will ever affect him.

NOTES AND PARAPHRASES

Siu: At the outset, no threats have been received and no challenges met. The man avoids harm by realizing the dangers caused by opulence and exercising appropriate restraint.

Wing: Although you possess a great deal, you have not yet been challenged in your position. Therefore, you have made no mistakes. Keep in mind that the situation is at its beginning and difficulties may lie on the road ahead. With forewarned awareness you can remain blameless.

Editor: The image suggests a situation of great potential which could be ruined through bad choices of action. Recognize the difficulty of maintaining your will under such circumstances. Wilhelm's version of the Confucian commentary and Wu's translations of both line and commentary don't follow the other translators. Their interpretations seem anomalous unless the specific situation concurs.

14 -- Wealth -- 14

> *There is merely a thin borderline between individuation as a conscious process and the disruption and dissolution of the personality -- breakdown or even psychosis -- which takes place when the unconscious gains the upper hand. (Hence also the closeness of genius and insanity and the danger of "short cut" methods of entering the unconscious, such as drugs.) The outcome of the confrontation with the numinous powers depends upon the attitude of the ego.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Despite difficulty, stay clear of anything which might threaten the Work.

B. Be very careful in your choices now.

Line-2

Legge: The second line, dynamic, shows a large wagon with its load. In whatever direction advance is made, there will be no error.

Wilhelm/Baynes: A big wagon for loading. One may undertake something. No blame.

Blofeld: There are large supply wagons. *[Apparently we need not fear failure through lack of resources.]* If there is some desired goal (or destination), setting out (to attain it) will involve no error.

Liu: Loading the big wagon. Undertaking without blame. *[One can expect to achieve his undertaking and acquire property.]*

Ritsema/Karcher: The great chariot used to carry. Possessing directed going. Without fault.

Shaughnessy: The great cart is used to carry; there is someplace to go; there is no trouble.

Cleary (1): Using a great car for transport, when there is a place to go there is no fault.

Cleary (2): Using a large car for transport, there is a place to go, etc.

Wu: To haul in a cart to a certain destination is without fault.

COMMENTARY

Confucius/Legge: This refers to the virtue accumulated by the subject of the line, so that he will suffer no loss in the conduct of affairs. **Wilhelm/ Baynes:**

Accumulating in the middle; thus no harm results. **Blofeld:** Some place where supplies have been accumulated will escape from danger. **Ritsema/Karcher:** Amassing centering, not destroying indeed. **Cleary (2):** If the load is balanced you will not fail. **Wu:** Means to accumulate at the center with no failure.

Legge: The dynamic second line has his proper correlate in the fifth line ruler of the figure, and will subordinate his strength to his humility.

NOTES AND PARAPHRASES

Siu: Accumulated virtues and competent helpers enable the man to assume great responsibilities. Like a huge wagon ready for loading, he subordinates strength to humility.

Wing: You not only have tremendous resources to work with, but you also possess the wherewithal to coordinate these assets and make them work for you. Such ingenuity will allow you to fearlessly attempt ambitious endeavors.

Editor: A wagon is a "vessel" which contains something as well as a vehicle which can go somewhere. Thus the image suggests the power to accomplish a task or reach a goal.

> *If a man worships the Self only as his true state, his work does not perish, for whatever he desires that he gets from that Self.*
> ***Brihadaranyaka Upanishad***

> A. The image favors progress in furthering the Work.
>
> B. A receptive vehicle.
>
> C. An accumulation of virtue permits progress.

Line-3

Legge: The third line, dynamic, shows us a feudal prince presenting his offerings to the Son of Heaven. An inferior man would be unequal to such a duty.

Wilhelm/Baynes: A prince offers it to the Son of Heaven. A petty man cannot do this.

Blofeld: A prince may win rewards from his emperor, but this is beyond an ordinary man's power.

Liu: A duke makes an offering to the emperor. The inferior man is unable to do this.

14 -- Wealth -- 14

Ritsema/Karcher: A prince availing-of Growing, tending- towards heavenly sonhood. Small People nowhere controlling.

Shaughnessy: The duke uses aromatic grass to the Son of Heaven; the little man is not capable of it.

Cleary (1): The work of barons serves the son of heaven. Petty people are incapable of this.

Cleary (2): Impartial action gets through to the ruler. Small people, etc.

Wu: A duke has the honor of dining with the king. The little man is unworthy of the honor.

COMMENTARY

Confucius/Legge: An inferior man in such a position does himself harm. **Wilhelm/Baynes:** A petty man harms himself. **Blofeld:** The little man would only harm himself in the attempt. *[This omen suggests that a great goal can be won only by someone very powerful or distinguished; others would be well advised not to attempt it.]* **Ritsema/Karcher:** Small People harmful indeed. **Cleary (2):** Small people would be harmed. **Wu:** This will be unfitting to the little man.

Legge: Line three is dynamic in a correctly dynamic place. The top line of the lower trigram is the proper place for a feudal lord. He will humbly serve the condescending ruler in the fifth place. An inferior man in the same position, but without the virtue, would give himself airs.

NOTES AND PARAPHRASES

Siu: The superior man places his property and talents at the service of the ruler and the public. The inferior man employs them for his own gain.

Wing: A superior-minded person will place his talents or resources at the disposal of his leader or his community. Through this type of open generosity he is benefited, for he is loyally supported in turn. A lesser man cannot do this.

Editor: This line is often received under painful conditions in which a sacrifice of some kind is demanded. Blofeld and Wu's versions differ conceptually from the other translators, and may be considered eccentric unless the matter under question supports their interpretations.

> *Whether your task demands abject poverty of you or gives you the greatest wealth, you must always remember that nothing, absolutely nothing, ever or anywhere really belongs to you. On the contrary, everything is God's property, and from his property you receive*

something only for your actual needs, corresponding to your task. Just as it's a matter of indifference to a canal whether more or less water flows through it, because the water doesn't belong to it, you too must regard everything fate gives you as something that comes to you from God, and something you must pass on.

Elisabeth Haich -- ***Initiation***

A. Sacrifice your ego-autonomy for the good of the Work. This is impossible for one who has not advanced beyond his own narrow self-interest.

B. A superior man's meat is an inferior man's poison.

C. A difficult sacrifice is called for.

Line-4

Legge: The fourth line, dynamic, <u>shows its subject keeping his great resources under restraint</u>. There will be no error.

Wilhelm/Baynes: <u>He makes a difference between himself and his neighbor</u>. No blame.

Blofeld: <u>Pride is not involved</u> -- no error!

Liu: <u>He distinguishes between himself and his friends</u>. This brings no blame.

Ritsema/Karcher: <u>In-no-way one's preponderance</u>. Without fault.

Shaughnessy: <u>It is not his fullness</u>; there is no trouble.

Cleary (1): <u>Repudiate self-aggrandizement</u> and there is no fault.

Cleary (2): <u>Negating self-inflation</u>, there is no blame.

Wu: He who <u>keeps his strength under restraint</u> will not be humiliated.

COMMENTARY

Confucius/Legge: His wisdom discriminates clearly what he ought to do. **Wilhelm/Baynes:** He is clear, discriminating, and intelligent. **Blofeld:** Implies the possession of very great discriminatory powers. *[Such as the power to recognize how very little of our success is really due to our own merits.]* **Ritsema/Karcher:** Brightness differentiating clearly indeed. **Cleary (2):** Because the understanding is clear. **Wu:** Because he exercises clear discriminations.

Legge: The strength of line four is tempered by his position in a magnetic place. Hence he will do no injury to the mild ruler just above him.

NOTES AND PARAPHRASES

Siu: The man discriminates clearly what should be done. He keeps his strength under control, yields not to competition and envy, and does not injure the mild ruler.

Wing: Quell your pride and envy and do not attempt to compete with others or emulate those in power. Give your full attention to the business at hand and you will avoid mistakes.

Anthony: When we argue, we engage and compete with other people’s inferiors. We should remain disengaged. Even when we mentally argue with or inwardly look at the problem, we remain engaged, thinking of ways to deal with their inferiors. Such looking to the side causes us to deviate from our own direction.

Editor: Wilhelm and Liu both render this line in terms of making a distinction between oneself and others. The distinction to be made is to see the difference between the minister in line four and the ruler in line five -- i.e., don't overstep your authority or aspire above your proper place. The line can also refer to co-dependence to other people's illusions. You have your own unique path to follow: you cannot acquiesce to the unenlightened expectations of others without doing damage to yourself, to them, and to the Work. Choices like this are often extremely painful. This, however, does not absolve the aspirant from doing what the Work demands.

> *Better is one's own dharma, though imperfectly performed, than the dharma of another well performed. Better is death in the doing of one's own dharma: the dharma of another is fraught with peril.*
> ***Bhagavad-Gita*** 3:35

A. Follow your own path and let others follow theirs.

B. The situation calls for discrimination and restraint.

C. Differentiate the difference between a superior and an inferior element in the situation.

Line-5

Legge: The fifth line, magnetic, shows the sincerity of its subject reciprocated by that of all the others represented in the hexagram. Let her display a proper majesty, and there will be good fortune.

14 -- Wealth -- 14

Wilhelm/Baynes: He whose truth is accessible, yet dignified, has good fortune.

Blofeld: His sense of confidence enables him to be sociable and well respected. A dignified bearing is an asset (literally, good fortune).

Liu: One is confident, sociable, and dignified. Good fortune. *[Proud or aggressive actions will cause trouble. One should not be hasty but wait for the proper opportunity to act.]*

Ritsema/Karcher: Your conforming: mingling thus, impressing thus. Significant.

Shaughnessy: His return is crossed-like, stooped-like; in the end it is auspicious.

Cleary (1): The trust is mutual. Power is auspicious.

Cleary (2): ... It is fortunate to be awesome.

Wu: His sincerity matches the confidence the people place in him. His majesty matches the authority the people accord him. This will be auspicious.

COMMENTARY

Confucius/Legge: Her sincerity is reciprocated by all the others because it serves to stir and call out what is in their minds. Without a display of proper majesty they might otherwise feel too easy, and make no preparation to serve her. **Wilhelm/Baynes:** By his trustworthiness he kindles the will of others. The good fortune of his dignity comes from the fact that he acts easily, without prearrangements. **Blofeld:** His good fortune in winning the respect of others enables him to make changes without prior preparation. *[This means that we shall be trusted even if we act unexpectedly.]* **Ritsema/Karcher:** Trustworthiness uses shooting-forth purpose indeed. Impressing thus, having significance. Versatility and-also without preparing indeed. **Cleary (2):** Aspirations are aroused through faith ... Ease and freedom from preparation. **Wu:** His sincerity is to pursue what he sets out to do ... Auspiciousness comes from simplicity and unpretentiousness.

Legge: Line five symbolizes the ruler. Mild sincerity is good in her, and influences her ministers and others. But a ruler must not be without an awe-inspiring majesty.

NOTES AND PARAPHRASES

Siu: The man and his people are mutually attracted to each other through unaffected sincerity. Benevolence on his part, however, must be accompanied by

the proper display of majesty. Otherwise, the people will become insolent and lose their attitude of service.

Wing: Those whom you may influence are attracted to you through the bond of sincerity. Thus a truthful relationship exists. If you are overly familiar, however, attitudes may become too casual to get things accomplished. A dignified approach brings good fortune.

Editor: Psychologically, this line expresses the idea that the will of the ego to maintain the letter and spirit of the Work creates a climate of compliance among the other complexes within the psyche.

> *Whatever a great man does, that others follow;*
> *Whatever he sets up as a standard, that the world follows.*
> ***Bhagavad-Gita*** 3: 21

A. A good example evokes virtue.

B. The ego is sincere yet firm with the psychic forces under its influence.

C. The image suggests a reciprocity of forces -- you get as good as you give.

Line-6

Legge: The sixth line, dynamic, shows its subject with help accorded to him from Heaven. There will be good fortune, advantage in every respect.

Wilhelm/Baynes: He is blessed by heaven. Good fortune. Nothing that does not further.

Blofeld: Those under heaven's protection enjoy good fortune and success in everything. *[The top line of a very favorable hexagram is sometimes taken to symbolize heaven. Whoever receives (this line) may expect utmost success.]*

Liu: One is blessed by heaven. Good fortune. Benefit in everything.

Ritsema/Karcher: Originating-from heaven shielding it. Significant, without not Harvesting.

Shaughnessy: From heaven blessing it; auspicious; there is nothing not beneficial.

Cleary (1): Help from heaven is auspicious, unfailingly beneficial.

Cleary (2): Good fortune that is a blessing from heaven is beneficial to all.

14 -- Wealth -- 14

Wu: With blessings from heaven, there will be good fortune and nothing disadvantageous.

COMMENTARY

Confucius/Legge: Good fortune arises from the help of heaven. **Wilhelm/ Baynes:** The place at the top of ***Possession in Great Measure*** has good fortune. This is because it is blessed by heaven. **Blofeld:** The great good fortune presaged by this line is that of being specially protected by heaven. **Ritsema/Karcher:** Great Possessing the above: significant. Originating-from heaven shielding indeed. **Cleary (2):** A blessing from heaven. **Wu:** The blessings come from heaven.

Legge: Even the topmost line takes its character from line five. His strength is still tempered, and heaven gives its approval.

NOTES AND PARAPHRASES

Siu: The man attains the fullness of blessings. He recognizes the bases for the favorable state of affairs, remains devoted in his actions, and honors the sage who exerted the beneficent influence.

Wing: Here lies the potential for great blessings and good fortune. Know how to keep things in balance; be devoted in your endeavors and openly appreciative to those who help you. In this way you might expect supreme success.

Editor: Of all the lines and hexagrams in the ***I Ching,*** this is one of the most favorable combinations that one can receive. If it is the only changing line, the hexagram of ***Wealth*** is transformed into the thirty-third hexagram of ***Great Power*** -- a most energetic combination of images.

> I *cannot define for you what God is. I can only say that my work has proved empirically that the pattern of God exists in every man, and that this pattern has at its disposal the greatest of all his energies for transformation and transfiguration of his natural being.*
>
> Jung -- ***Letters***

> A. "God is on your side."

June 2, 2000, Rev. **5/11/09**

15 -- Temperance -- 15



HEXAGRAM NUMBER FIFTEEN -- TEMPERANCE

Other titles: Modesty, The Symbol of Humility, Moderation, Humbling, Respectful/Humble, Yielding/Retiring. ***1.*** *Obtaining this hexagram implies that modesty is needed in our attitude, meaning, to allow ourself to be led without resistance.* – C.K. Anthony. ***2.*** *A Humble or modest person is thought of as having an "empty or unoccupied" mind, meaning a mind without prejudice.* – Chung Wu. ***3.*** *Only superior people who practice Tao know where to stop, disregard what they have and appear to have nothing.* – T. Cleary.

Judgment

Legge: ***Temperance*** indicates successful progress. ***Temperance*** brings a good issue to the superior man's undertakings.

Wilhelm/Baynes: ***Modesty*** creates success. The superior man carries things through.

Blofeld: ***Modesty*** brings success. The Superior Man is able to carry affairs through to completion.

Liu: ***Modesty:*** success. The superior man can continue to work to the end.

Ritsema/Karcher: ***Humbling,*** Growing. A chun tzu possesses completing. *[This hexagram describes your situation in terms of the necessity to cut through pride and complication. It emphasizes that keeping your words unpretentious is the adequate way to handle it...]*

Shaughnessy: ***Modesty:*** Receipt; the gentleman has an end.

Cleary (1): ***Humility*** is developmental. The superior person has a conclusion.

Cleary (2): ***Humility*** gets through. A leader has a conclusion.

Wu: ***Humility*** is pervasive. The jun zi will have grace in death.

The Image

Legge: A mountain hidden within the earth -- the image of ***Temperance***. The superior man, in accordance with this, diminishes his excesses to augment his insufficiencies, thus creating a just balance.

15 -- Temperance -- 15

Wilhelm/Baynes: Within the earth, a mountain: the image of ***Modesty***. Thus the superior man reduces that which is too much, and augments that which is too little. He weighs things and makes them equal.

Blofeld: This hexagram symbolizes a mountain in the centre of the earth. The Superior Man takes from where there is too much in order to augment what is too little. He weighs things and apportions them fairly. *[The component trigrams symbolize a mountain surrounded by flat earth, thus suggesting too much in one place and too little in others.]*

Liu: The mountain within the earth symbolizes ***modesty***. The superior man reduces the excess and increases the lacking; he weighs and then equalizes all things.

Ritsema/Karcher: Earth center possessing mountain. Humbling. A *chun tzu* uses reducing the numerous to augment the few. A chun tzu uses evaluating beings to even spreading-out.

Cleary (1): There are mountains in the earth; ***modesty.*** Thus does the superior person decrease the abundant and add to the scarce, assessing things and dealing impartially.

Cleary (2): ... Leaders assess people and give impartially, by taking from the abundant and adding to the scarce.

Wu: There is a mountain inside earth; this is ***Humility.*** Thus the *jun zi* takes excess from the more to enrich the less and measures goods to ensure fair distribution. *[To prepare oneself to accept what is fair among all his fellow men is the essence of humility.]*

COMMENTARY

Confucius/Legge: It is the way of heaven to dispense its blessings downwards, and the way of earth to radiate its influence upwards. Both heaven and earth diminish the full to augment the lowly. ***Spiritual beings inflict calamity on the proud and bless the meek,*** and men resent ostentation and love temperance. ***Temperance*** enlightens an honorable office, and neither will men ignore it in lowly positions. Thus does the superior man attain his ends. *[**Emphasis editor's** -- Ritsema/Karcher translate "spiritual beings" [Kuei Shen] as: "The whole range of imaginal beings both inside and outside the individual; spiritual powers, gods, demons, ghosts, powers, fetishes."]*

Legge: An essay on temperance rightly follows that on abundant possessions. The third line, dynamic among five magnetic lines, in the topmost place of the trigram of ***Keeping Still***, is the ruler of the hexagram. He is the representative

of ***Temperance*** -- strong, but self-effacing. The idea is that temperance is the way to permanent success.

The Confucian commentary deals generally with the subject of temperance, showing how it is valued by heaven and earth, by spirits and by men. The descent of the heavenly influences, and the low position of the earth are both symbolic of temperance. The heavenly influences are seen in the daily fluctuations of the sun and moon, and the fertility of the earth correspondingly waxes and wanes with the seasons.

The Daily Lecture says: *"The five yin lines above and below symbolize the earth; the one yang line in the center is the mountain in the midst of the earth. The many yin lines represent men's desires; the one yang line represents the heavenly principle. The superior man, looking at this symbolism, diminishes the multitude of human desires within him, and increases the single shoot of the heavenly principle; so does he become grandly just, and can deal with all things evenly according to the nature of each. In whatever circumstances or place he is, he will do what is right."*

NOTES AND PARAPHRASES

Judgment: Temperance means maintaining a dynamic/magnetic balance of forces to attain success.

The Superior Man maintains equilibrium in all that he does.

The most common translation of the title for this hexagram is ***Modesty***, but I have chosen ***Temperance*** as a title more expressive of the ideas in the Image and Confucian commentary. The words “modesty” and “humility” often carry a connotation of weakness in western usage, and “temperance,” meaning to temper or regulate, is more expressive of the dynamic strength of will required to restrain and modulate the drive to dominate every situation.

The Image shows a mountain hidden beneath the earth--the quiet, invincible power of sheer will is hidden from view, yet it influences everything. Who observing such a level surface would know that the bulk of Mt. Everest was buried beneath it? ***Temperance*** means that one's power is hidden, that the fluctuations of heaven and earth are kept in such dynamic/magnetic balance as to be invisible to ordinary vision. The temperate person is strong enough to bear the weight of the world when that is necessary for the Work.

Marcus Aurelius, the Stoic Roman Emperor, was arguably the most powerful man of his time, yet his temperance and modesty showed him to fulfill the ideal of the superior man. Only the truly strong can be truly modest.

> *And let this truth be present to thee in the excitement of anger, that to be moved by passion is not manly, but that mildness and gentleness, as they*

> *are more agreeable to human nature, so also are they more manly; and he who possesses these qualities possesses strength, nerves and courage, and not the man who is subject to fits of passion and discontent. For in the same degree in which a man's mind is nearer to freedom from all passion, in the same degree also is it nearer to strength.*
>
> Marcus Aurelius

SUGGESTIONS FOR MEDITATION

Compare this hexagram with hexagram number forty-one, ***Compensating Sacrifice.*** What are the similarities between the two figures? Compare also with hexagram number sixteen, ***Enthusiasm***. What basic principles of the Work emerge?

Line-1

Legge: The first line, magnetic, shows us the superior man who adds temperance to his temperance. Even the great stream may be crossed with this, and there will be good fortune.

Wilhelm/Baynes: A superior man modest about his modesty may cross the great water. Good fortune.

Blofeld: The Superior Man, ever modest and retiring, fords the great river -- good fortune! *[Any journey undertaken at this time will bring good fortune.]*

Liu: The superior man is modest in his modesty. It is favorable to cross the great water. Good fortune.

Ritsema/Karcher: Humbling, Humbling: *chun tzu*. Availing-of wading the Great River. Significant.

Shaughnessy: So modest is the gentleman; herewith ford the great river; auspicious.

Cleary (1): Humble about humility, the superior person thereby crosses great rivers. This is auspicious.

Cleary (2): Extreme humility. It is fortunate if leaders use this to cross great rivers.

Wu: Being humble about his humility, the jun zi can make use of this virtue to cross the big river. It will be auspicious.

15 -- Temperance -- 15

COMMENTARY

Confucius/Legge: The superior man who adds temperance to his temperance is one who nourishes his virtue in lowliness. **Wilhelm/Baynes:** The superior man is lowly in order to guard himself well. **Blofeld:** He shows humility in disciplining himself. **Ritsema/Karcher:** Lowliness uses originating-from herding indeed. **Cleary (2):** In extreme humility, leaders manage themselves with lowliness. **Wu:** The *jun zi* uses humility for self-discipline.

Legge: A magnetic line at the lowest place in the figure is the fitting symbol of the superior man adding temperance to his temperance. The phrase *"nourishes his virtue"* in the Confucian commentary is literally: *"pastures himself."* He is all temperance -- that is what makes him who he is.

NOTES AND PARAPHRASES

Siu: At the outset, the man retains his humility and does not press any claims. As a result he is free from challenges and does not encounter resistance. Difficult enterprises can be undertaken successfully.

Wing: If you can carry out your proposed endeavor quietly, competently, and thoroughly, without obvious announcements of your intentions, you can achieve even significant aims. With a modest and disciplined attitude, you do not create resistance or invite challenge.

Editor: Wilhelm translates the Confucian commentary in terms of lowliness as a technique of self-protection. Blofeld renders it as showing humility in one's self-discipline. Ritsema/Karcher render the verb **MU,** Herd**,** as: *"tend cattle; watch over, superintend; ruler, teacher;"* which recalls Legge's rendering of: *"pastures himself."* The idea is to use the discipline of will to keep oneself under control. The line is conceptually a kind of "shadow" to line one of the following hexagram of ***Enthusiasm,*** which see. Sometimes it can have the meaning of "reserve" or "reservations," as in "taking something with a grain of salt."

> *The signs of one who is making progress are these: he censures no man, he praises no man, he blames no man, he accuses no man, he says nothing about himself as if he were somebody or knew something: when he is impeded at all or hindered, he blames himself ... he removes all desire from himself, and transfers aversion only to those things within his power which are contrary to nature: he employs a moderate movement towards every thing: whether he is considered foolish or ignorant, he cares not: and in a word he watches himself as if he were an enemy and lying in ambush.*
>
> Epictetus

A. If you can maintain perspective, an advance is warranted.

B. A double portion of temperance: preserve your reserve, or your reservations about the matter at hand.

C. The ego undertakes responsibility for the Work with the full awareness that it is only the instrument of a higher intelligence within the psyche. This requires a servant's sense of reserve.

Line-2

Legge: The second line, magnetic, shows us temperance that has made itself recognized. With firm correctness there will be good fortune.

Wilhelm/Baynes: Modesty that comes to expression. Perseverance brings good fortune.

Blofeld: Modestly crows the cock. Righteous persistence brings good fortune.

Liu: Modesty is expressed. Continuing brings good fortune.

Ritsema/Karcher: Calling Humbling. Trial: significant.

Shaughnessy: Calling modesty; determination is auspicious.

Cleary (1): Expressing humility is upright and good.

Cleary (2): Expressing humility is good if correct.

Wu: The subject rolls about humility. With perseverance there will be auspiciousness.

COMMENTARY

Confucius/Legge: She has the virtue in the core of her heart. **Wilhelm/Baynes:** He has it in the depths of his heart. **Blofeld:** The cry reaches the depths of our hearts. **Ritsema/Karcher:** Centering the heart acquiring indeed. **Cleary (2):** Good if correct in the sense of attainment of the heart. **Wu:** Because it comes from the heart.

Legge: Line two is magnetic, central, and in her proper place. She represents temperance that has "crowed" -- that is, has proclaimed itself.

NOTES AND PARAPHRASES

Siu: Modesty is at the core of the man's being and reveals itself in his outward behavior.

15 -- Temperance -- 15

Wing: By maintaining a careful inner ***Moderation***, your outward actions gain influence and weight. You will now be entrusted with responsibilities. A thoroughness in your actions brings good fortune.

Editor: Temperance that *"crows"* seems to be a contradiction in terms; nevertheless, the image suggests the expression of temperance in one's behavior. A certain sacrifice of autonomy is implied.

> *The greater you are, the more you should behave humbly, and then you will find favor with the Lord.*
> ***Ecclesiasticus*** 3: 19

A. Submit to the requirements of the time.

B. "Modesty is the best policy."

C. Show a little temperance in your behavior, or maintain your temperate attitude.

Line-3

Legge: The third line, dynamic, shows the superior man of acknowledged merit. He will maintain his success to the end, and have good fortune.

Wilhelm/Baynes: A superior man of modesty and merit carries things to conclusion. Good fortune.

Blofeld: The Superior Man, exceedingly hard-working yet modest, brings his affairs to fruition -- good fortune!

Liu: The superior man works in a modest way to conclusion. Good fortune.

Ritsema/Karcher: Toiling Humbling: *chun tzu*. Possessing completing significant.

Shaughnessy: Toiling modesty; the gentleman has an end; auspicious.

Cleary (1): Working with humility, the superior person has a conclusion. This bodes well.

Cleary (2): Leaders who work and achieve yet are humble have an auspicious conclusion.

Wu: Working hard toward humility, the *jun zi* will have grace in death. This will be auspicious.

15 -- Temperance -- 15

COMMENTARY

Confucius/Legge: The myriads of the people will submit to him. **Wilhelm/ Baynes:** All the people obey him. **Blofeld:** The people most willingly submit to him. **Ritsema/Karcher:** The myriad commoners submitting indeed. **Cleary (2):** The people submit to leaders who work and achieve yet are humble. **Wu:** Because he has the support of all the people.

The Master said: *"He toils with success, but does not boast of it; he achieves merit, but takes no virtue to himself from it; this is the height of generous goodness, and speaks of the man who with great merit yet places himself below others. He wishes his virtue to be more and more respectful, he who is so modest, carrying his respectfulness to the utmost, will be able to preserve himself in his position."*

Legge: Line three is dynamic, and occupies his proper place. He is the lord of the hexagram, to whom all represented by the lines above and below turn.

NOTES AND PARAPHRASES

Siu: The man disregards his fame and acknowledged merit but toils on laboriously and unpretentiously. He is supported by all the people in bringing his works to a successful conclusion.

Wing: With an unwavering commitment and hard work, you gain honor and fame. Do not allow such recognition to lead you astray or put you in a compromising position. Maintaining the perseverance that brought you prominence will win you continued support. You can then bring your work to completion.

Editor: The key idea here is the notion of inferior elements submitting to a calmly devoted superior element. The inferior elements acknowledge their superior and willingly submit to him.

> *Plans for control of the evil forces that have been loosed in the world, attempts to compensate the evil- doing by good works or sympathy for the victims, efforts to safeguard the peace or to effect ideal solutions of all the material problems involved, can do little to change the nature of the situation. The real problem, namely, the question of what can be done for civilization in face of the nonhuman forces arising from the collective unconscious in thousands or rather millions of individual persons, will remain untouched. However, if only one human being has met and solved the problem in himself, he will be a living demonstration of a solution. Such an individual carries with him the germ of a renaissance of the spiritual values of mankind.*
>
> M.E. Harding -- ***Psychic Energy***

15 -- Temperance -- 15

A. The ego fulfills its role by bringing disparate elements (emotions, desires, appetites, etc.) into willing compliance with the goals of the Work.

B. A strong stance inspires obedience.

Line-4

Legge: The fourth line, magnetic, shows one whose action would be in every way advantageous, stirring up the more her temperance.

Wilhelm/Baynes: Nothing that would not further modesty in movement.

Blofeld: Everything will be propitious for those who cultivate modesty.

Liu: To act with modesty is beneficial toward everything.

Ritsema/Karcher: Without not Harvesting, demonstrating Humbling.

Shaughnessy: There is nothing not beneficial. False modesty.

Cleary (1): Beneficial to all, extending humility.

Cleary (2): Beneficial to all, the exercise of humility.

Wu: Promoting humility is nothing but advantageous.

COMMENTARY

Confucius/Legge: In doing this she does not act contrary to the proper rule. **Wilhelm/Baynes:** He does not overstep the rule. **Blofeld:** This involves no departure from what is right. **Ritsema/Karcher:** Not contradicting by-consequence indeed. **Cleary (2):** This is the way it is supposed to be. **Wu:** Because it violates no principle.

Legge: Line four is magnetic and in her proper place. She is sure to be successful and prosperous, but being so near the fifth-line ruler she should still use the greatest precaution. The "proper rule" is the rule proper for her in her circumstances so near the place of the ruler.

NOTES AND PARAPHRASES

Siu: The man maintains his modesty in the proper perspective. He does not avoid his responsibilities, abuse the ruler's confidence, or conceal the subordinate's merit.

15 -- Temperance -- 15

Wing: Once the balance of true ***Moderation*** is reached, it must be continually maintained. This does not mean simply maintaining the form of ***Moderation***, but continuing to cultivate equilibrium in your character and a sense of responsibility toward your society.

Editor: An unambiguous image of temperate action.

> *Modesty and humility are not signs of an inferiority complex. They are highly estimable, indeed admirable virtues and not complexes. They prove that their fortunate possessor is not a presumptuous fool but knows his limitations, and will therefore never stumble beyond the bounds of humanity, dazzled and intoxicated by his imagined greatness.*
>
> Jung -- ***Depth Psychology and Self-Knowledge***

A. Advance the Work through temperate, well-considered action, without exceeding your authority.

Line-5

Legge: The fifth line, magnetic, shows one who, without being rich, is able to employ her neighbors. She may advantageously use the force of arms. All her movements will be advantageous.

Wilhelm/Baynes: No boasting of wealth before one's neighbor. It is favorable to attack with force. Nothing that would not further.

Blofeld: In treating his neighbors, he is modest about his wealth. If he now attacks the rebels, everything will contribute to his success.

Liu: Do not show off your riches to your neighbor. It is beneficial to attack with force. It is favorable for everything.

Ritsema/Karcher: Not affluence: using one's neighbor. Harvesting: availing-of encroaching subjugating. Without not Harvesting.

Shaughnessy: Not wealthy together with his neighbors; beneficial herewith to invade and attack; there is nothing not beneficial.

Cleary (1): Not enriching oneself, one shares with the neighbors. It is beneficial to make an invasion, which will profit all.

Cleary (2): Not rich, employing the neighbors, it is beneficial in invasion and attack; all will profit.

15 -- Temperance -- 15

Wu: He is capable of influencing his neighbors, despite his lack of wealth. It will be advantageous to take military actions. *[Military actions are advantageous only if used to quell an insurrection, but certainly not to launch an aggression.]*

COMMENTARY

Confucius/Legge: She may use the force of arms to correct those who do not submit. **Wilhelm/Baynes:** "It is favorable to attack with force" in order to chastise the disobedient. **Blofeld:** Such an attack is warranted if the purpose is to chastise those who do not submit to virtuous laws. *[**This** is not an invitation to use force in any circumstances, but only if its use is directed at what is truly perverse or evil.]* **Ritsema/Karcher:** Chastising, not submitting indeed. **Cleary (2):** In the sense of overcoming the unruly. **Wu:** Because they are taken against the insurrection.

Legge: Men honor temperance in itself, whether or not it has the power to command obedience and respect. Hence her neighbors follow the ruler in the fifth line, though she may not be very rich or powerful. Her temperance need not prevent her from asserting her rights, even by the force of arms. Any refusal to submit makes an appeal to force necessary. Even the best and most temperate ruler bears the sword, and must not bear it in vain.

NOTES AND PARAPHRASES

Siu: The man acts energetically with the use of arms, when necessary, in correcting those who do not submit. Even in severity, however, he retains a considerate demeanor, which attracts devoted followers.

Wing: Despite the mild balance that is reached in ***Moderation***, it may be necessary to take forceful action to accomplish your aims. This should not be done with a boastful display of power but with firm, decisive, and objective action. There will be improvement in whatever you undertake.

Editor: Legge's translation differs from the others, stating that one obtains allies from a position of poverty or relative weakness. Wilhelm, Blofeld and Liu all warn about not touting one's wealth (advantage, strength) to one's neighbors -- using them as allies is not specifically mentioned. On the other hand, Ritsema/ Karcher say: *"Not affluence: using one's neighbor..."* Implicit is the idea that you are in a strong position and needn't belabor the point. The *"force of arms"* is the use of power, and here we have one able to exercise power through a possible alliance with others like herself (neighbors are peers). Psychologically, it suggests an ego able to discipline and unite most of its inner forces in the furtherance of the Work: one summons up an alliance of power to tame recalcitrant elements within the psyche. If this is the only changing line, the hexagram becomes #39, ***Obstruction*** (***Impasse***) the corresponding line of which portrays the arrival of "friends" (allies), thus reinforcing the concept of obtaining some kind of assistance in the matter at hand.

15 -- Temperance -- 15

Only a unified personality can experience life, not that personality which is split up into partial aspects, that bundle of odds and ends which also calls itself "man."
Jung -- ***Psychology and Alchemy***

A. Do what needs to be done without making a big deal out of it.

B. Image of a proper alliance of forces able to correct the situation without exceeding the mean. A temperate attitude is not inconsistent with the maintenance of strict discipline.

C. “The force of arms” = self-discipline. Pull yourself together to harmonize recalcitrant forces within the psyche.

Line-6

Legge: The sixth line, magnetic, shows us temperance that has made itself recognized. The subject of it will with advantage put her army in motion, but she will only punish her own towns and state.

Wilhelm/Baynes: Modesty that comes to expression. It is favorable to set armies marching to chastise one's own city and one's country.

Blofeld: Modestly crows the cock. Now is the time to set armies marching to subdue the cities and the countries of the empire.

Liu: Modesty is expressed. It is favorable to use the army to chastise the city and country.

Ritsema/Karcher: Calling Humbling. Harvesting: availing-of moving legions. Chastising the capital city.

Shaughnessy: Calling modesty; beneficial herewith to move troops to campaign against city and state.

Cleary (1): Trumpeting humility, it is profitable to use the army to conquer one’s land.

Cleary (2): Expressing humility, one profits from military operations attacking the country.

Wu: The subject rolls about humility. It will be advantageous to use the armies to chasten the seditious state.

15 -- Temperance -- 15

COMMENTARY

Confucius/Legge: All her aims have not yet been attained. She may employ the force of arms only to correct her own towns and state. **Wilhelm/ Baynes:** The purpose is not yet attained. **Blofeld:** Because the ruler's will has yet to be carried out, it is proper to do so. *[This omen can be taken to indicate that we can afford to go forward boldly with our plans, but only if their fruition will tally with the general good. "The ruler's will" in this case is roughly synonymous with the public good.]* **Ritsema/Karcher:** Purpose not-yet acquired indeed. Permitting availing-of moving legions. Chastising the capital city indeed. **Cleary (2):** The aspiration has not been attained. **Wu:** His aspirations have not been fulfilled ... The purpose is to chasten the seditious state.

Legge: The subject of the magnetic sixth line is outside a game that has been played out. She will use force, but only within her own sphere and to assert what is right. She will not be aggressive. Chu Hsi bases all that is said under line six on its being a magnetic line, so that the temperate ruler is unable even at the close of the action to accomplish all her objects, and must limit her field even in appealing to arms.

NOTES AND PARAPHRASES

Siu: Even though the man's probity is recognized, his aims are not yet achieved. True modesty begins by disciplining one's own ego and the character of one's immediate circle, without being aggressive beyond.

Wing: Your inner development is not yet complete. The time calls for self-discipline. When difficulties arise, do not place the blame upon others. Once you begin to take responsibility for your own destiny you can bring order to your environment.

Editor: The ruler uses force to attain order in both this and the previous line, but here her influence is confined to immediate objectives. ***Temperance*** in this instance is expressed in her awareness of a lack of wholeness in the matter at hand, and of her own limitations in being able to effect completion. Psychologically, to *"punish your own towns and state:"* is to confine your action to the proper discipline of inner responses: emotions, drives, temptations, etc.

> *Better an equable man than a hero, a man master of himself than one who takes a city.*
> ***Proverbs*** 16: 32

A. Recognize the limitations inherent in the situation and confine your action to objectives within your own sphere of control.

B. A modest, although incomplete, achievement. Confine your activity to controlling personal responses.

C. Don't get carried away with a modest achievement.

D. Set your house in order one step at a time.

June 10, 2000, 4/23/06, **9/5/10**

16 -- Enthusiasm/Self-Deception/Repose -- 16



HEXAGRAM NUMBER SIXTEEN -- ENTHUSIASM/ SELF-DECEPTION/ REPOSE

Other titles: The Symbol of Harmonious Joy, ***Repose***, Happiness, Providing-for/Provision, ***Excess***, Merriment, Self-confidence, Contentment, Harmonize, Excitement, Intemperance, ***Self-deception*** *"Repose in the absolute confidence that the action now being taken is right. Also refers to music."* -- D.F. Hook

Judgment

Legge: ***Enthusiasm*** indicates that feudal princes may be set up and the army advantageously mobilized.

Wilhelm/Baynes: ***Enthusiasm***. It furthers one to install helpers and to set armies marching.

Blofeld: ***Repose*** profits those engaged in building up the country and sending forth armies. *[This means that perfect certainty as to the rightness of our cause is of great value under the conditions mentioned. The usual meaning of this character is "beforehand" or "happiness." In the English translation of Wilhelm's version, it appears as "enthusiasm." "Repose" was suggested by the Chinese experts who kindly vetted this manuscript. At first I felt hesitant about adopting it, until I realized that, where it is used favorably, it must be understood as the kind of mental repose which follows absolute confidence that the action now being taken is the right one. In lines one, three and six, however, it clearly means failure to act when action is essential; in line five, failure to act owing to incapacity.]*

Liu: ***Happiness.*** It is of benefit to build up the country (or business), and send the army forth. *[Receivers of this hexagram should be wary of exhibiting excessive enthusiasm when beginning a new undertaking. If they are not, there will be misfortune. The hexagram also advises that everything necessary for advancement should be made ready. Then if an opportunity presents itself, it should be seized immediately, without hesitation.]*

Ritsema/Karcher: ***Providing-for***, Harvesting: installing feudatories to move legions. *[This hexagram describes your situation in terms of what is needed to meet the future. It emphasizes that accumulating strength through foresight and prudence so things can be fully enjoyed is the adequate way to handle it. To be in accord with the time, you are told to: provide-for!]*

Shaughnessy: ***Excess:*** Beneficial to establish a lord and to move troops.

16 -- Enthusiasm/Self-Deception/Repose -- 16

Cleary (1): ***Joy.*** It is advantageous to set up a ruler and mobilize the army.

Wu: ***Merriment*** indicates the advantage of establishing principalities and taking military actions.

The Image

Legge: Thunder exploding out of the Earth -- the image of ***Enthusiasm***. The ancient kings, in accordance with this, composed their music and honored virtue, offering it especially to God when they worshipped him at the service of their ancestors.

Wilhelm/Baynes: Thunder comes resounding out of the earth: the image of ***Enthusiasm***. Thus the ancient kings made music in order to honor merit, and offered it with splendor to the Supreme Deity, inviting their ancestors to be present.

Blofeld: This hexagram symbolizes thunder over the earth. The ancient rulers venerated heaven's gifts with solemn music and they sacrificed abundantly to the Supreme Lord of Heaven in order to be worthy of their ancestors.

Liu: Thunder arising from the earth symbolizes ***Happiness.*** The ancient kings composed music to honor virtue, offering it to God and the spirits of their ancestors.

Ritsema/Karcher: Thunder issuing-forth-from earth impetuously. ***Providing-for***. The Earlier Kings used arousing delight to extol actualizing-tao. Exalting worship's Supreme Above. Using equalizing the grandfather predecessors. [***Actualize-tao:*** *ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): When thunder emerges the earth stirs: Thus did the kings of yore make music to honor virtue, offering it in abundance to God, thereby to share it with their ancestors.

Wu: Thunder breaks out above the earth with a boom; this is ***Merriment.*** Thus the ancient kings used music to praise virtuous accomplishments and made grand offerings to the Supreme Being to be accompanied by their ancestors.

COMMENTARY

Confucius/Legge: ***Enthusiasm*** shows one dynamic line inspiring responsive obedience in all the others: devoted obedience takes action. Such obedient action conforms to natural law and creates order and discipline in the people. The planets and the seasons follow their natural cycles. The sages similarly obey the

laws of their nature and the people acknowledge their regulations and punishments as just.

Legge: ***Enthusiasm*** shows harmony and contentment throughout the kingdom -- a time when the people rejoice in their sovereign and readily obey him. At such a time his appointments and any military undertakings would be hailed and supported. Because he is close to the fifth place of dignity, the dynamic fourth line is seen as the chief executive officer of the ruler. The ruler has confidence in him, and all of the magnetic lines yield their obedience. Obedience is the attribute of the lower trigram which here takes the initiative and uses Movement, which is the attribute of the upper trigram.

The symbolism of the Image is more obscure than usual. The use of music at sacrifices is supposed to assist in producing the union between God and his worshippers as well as the present and past generations.

NOTES AND PARAPHRASES

Judgment: Delegate authority and gather your forces.

The Superior Man synchronizes his will with the intent of the Self via the principles of the Work.

Enthusiasm is the reverse of the preceding hexagram of ***Temperance***. In ***Temperance*** we saw the calm strength of a mountain concealed within the earth. In ***Enthusiasm*** we see thunder exploding out of the ground into the sky: the strength that was formerly tempered and restrained is now released. It is significant to note that while every line of ***Temperance*** is more or less "favorable," every line of ***Enthusiasm*** is either negative or cautionary -- even the generally positive fourth line carries a hint of warning about *"doubt."*

Negatively, ***Self-Deception*** (the passion of True Believers) seems to be what this hexagram is portraying. The figure often suggests a callow or deluded buoyancy -- the kind of outlook associated with romantic idealists. In its most negative aspect, ***Enthusiasm*** is ***Intemperance*** -- the exact opposite of the moderation and restraint shown in the preceding hexagram. The behavior of an untrained Great Dane puppy suddenly bursting into a formal dinner party could be described as "enthusiasm," but hardly a desirable form thereof. The lower trigram of Obedient Devotion has suddenly employed the action and energy of the upper trigram of Thunderous Shock to express itself. This is inconsistent with the code of the superior man.

Conversely, in its most positive sense, ***Enthusiasm*** suggests the surety of total self-confidence. Blofeld translates this as ***Repose***, explaining that the name was suggested to him by his Chinese advisors. We begin to understand this subtle distinction when we compare the seemingly obscure connection with music in the Image with a passage from Chuang- tse:

16 -- Enthusiasm/Self-Deception/Repose -- 16

> *He who understands the music of heaven lives in accordance with nature in his life and takes part in the process of change of things in his death. In* ***repose****, his character is in harmony with the yin principle; in activity, his movement is in harmony with the yang principle. Therefore he who understands the music of heaven is not blamed by heaven or criticized by men ... It is said, "In action he is like heaven. In repose he is like the earth ... Because his mind has found* ***repose****, therefore the creation pays homage to him."*

To understand *"the music of heaven"* is to attain ***Repose***, which is another way of describing the tranquility that comes with furthering the intent of the Self. The only dynamic line in the hexagram is in the minister's place just below the fifth-line ruler. He has the confidence of his sovereign and his actions therefore accord with heaven. We can turn to the Stoics to find an illustration of this idea:

> *My will is simply that which comes to pass. For I esteem what God wills better than what I will. To Him will I cleave as His minister and attendant; having the same movements, the same desires, in a word the same will as He.*
>
> -- Epictetus

Thus we see that the hexagram can describe either one of two opposite conditions -- the intemperate ***Enthusiasm*** of ego-confidence (a synonym for ***Self-Deception***), or the calm ***Repose*** of true SELF-confidence. The fifteenth and sixteenth hexagrams, each the inverse of the other, represent magnetic and dynamic aspects of the same general idea: ***Enthusiasm***, when it emanates from the Self, is just ***Temperance*** in action.

Line-1

Legge: The first line, magnetic, shows its subject proclaiming her pleasure and satisfaction. There will be evil.

Wilhelm/Baynes: ***Enthusiasm*** that expresses itself brings misfortune.

Blofeld: The crowing of the cock bespeaks ***repose*** -- an evil omen! *[A sleepy cockcrow is not likely to bring men leaping from their beds, yet the traditional role of the cock is to sound the call to renewed action.]*

Liu: ***Happiness*** that shows itself off brings misfortune.

Ritsema/Karcher: Calling <u>Provision</u>**.** Pitfall. *[****Provide(-for)/Provision****, YU: ready, prepared for; prearrange, take precaution, think beforehand; satisfied, contented, at ease.]*

16 -- Enthusiasm/Self-Deception/Repose -- 16

Shaughnessy: Calling out in ***excess***; inauspicious.

Cleary (1): Trumpeting ***joy*** is inauspicious.

Wu: Crowing over ***merriment*** will be foreboding.

COMMENTARY

Confucius/Legge: Her wishes have been satisfied to overflowing. **Wilhelm/ Baynes:** This leads to the misfortune of having the will obstructed. **Blofeld:** The evil mentioned in this passage is that which results from utter exhaustion of the will-power. **Ritsema/Karcher:** Purpose exhausted, pitfall indeed. **Cleary (2):** Trumpeting joy bodes ill when the aspiration reaches an impasse. *[The first yin harmonizes with the fourth yang above and rejoices in this; having no real qualities in oneself, only aspiring to cleave to others, how can one not come to an impasse?]* **Wu:** Lacking aspiration will be foreboding.

Legge: Line one is magnetic, with a dynamic correlate in the fourth place. She may well enjoy the happiness of the time, but unable to contain herself, she erupts in boastful enthusiasm and calls undue attention to herself. ***Enthusiasm*** has thus been her undoing.

NOTES AND PARAPHRASES

Siu: At the outset, the man is enthusiastic and boastful.

Wing: Although you may have a harmonious connection with someone in a high position, it does not necessarily indicate that you are on top of the situation. Furthermore, if you boast of your advantage, you will surely invite disaster.

Editor: The meaning here can be subtle. *Something* (a strong emotion or attitude perhaps) is upsetting one's equilibrium. In addition to the usual meaning of "enthusiasm," this can symbolize any release or loss of energy (even despair, anguish, depression or grief – "Anti-Enthusiasm," if you will), which serves to demolish ***Repose***. Shaughnessy labels it ***Excess***. Wilhelm and Blofeld render the Confucian commentary in terms of the *obstruction* or *exhaustion* of *willpower*. Ritsema/Karcher describe a *loss of purpose;* Cleary and Wu, *blocked aspiration*. If this is the only changing line, the hexagram changes to ***Shock,*** a plausible consequence in this case.

> *But woe unto you that are rich! For ye have received your consolation. Woe unto you that are full! For ye shall hunger. Woe unto you that laugh now! For ye shall mourn and weep.*
>
> ***Luke*** 6: 24-25

16 -- Enthusiasm/Self-Deception/Repose -- 16

A. A false sense of well-being – or, a false sense of despair. Examine the situation to determine where your conscious outlook or emotional response does not conform with the goals of the Work.

B. Ego/Self ***Repose*** is obstructed by inappropriate belief.

Line-2

Legge: The second line, magnetic, shows one who is firm as a rock. She sees a thing without waiting till it has come to pass; with her firm correctness there will be good fortune.

Wilhelm/Baynes: Firm as a rock. Not a whole day. Perseverance brings good fortune.

Blofeld: Unmoved as a rock; before the end of day, righteous persistence will bring good fortune. *[Unmoved as a rock because of the repose which results from absolute confidence in a decision already taken.]*

Liu: Firm and stable like a rock. Do not wait a whole day. Continuing brings good fortune.

Ritsema/Karcher: Chain-mail tending-towards petrification: Not completing the day. Trial: significant.

Shaughnessy: Scratched on a rock; not to the end of the day; determination is auspicious.

Cleary (1): Firm as a rock, not procrastinating, rectitude is good.

Wu: He is upright like a rock. In less time than the passing of the day, he discriminates the good from the bad. To be persevering is auspicious.

COMMENTARY

Confucius/Legge: This is shown by the central and correct position of the line. **Wilhelm/Baynes:** Because it is central and correct. **Blofeld:** This is indicated by the suitable position of this line which is central to the lower trigram. **Ritsema/Karcher:** Using centering correcting indeed. **Cleary (2):** It is balanced in the right way. **Wu:** Because he is central and correct.

> **The Master said:** *"Does not he who knows the inception of things possess spirit-like wisdom? The superior man, in his intercourse with the high, uses no flattery, and, in his intercourse with the low, no coarse freedom: does not this show that he knows the inception of things? Those beginnings are the slight stirrings of movement, and the earliest*

> *indications of good fortune or ill. The superior man sees them, and acts accordingly without waiting for the delay of a single day. As is said in the* ***I Ching****, `He is firm as a rock, and acts without waiting for the delay of a single day. With firm goodness there will be good fortune.' Firm as a rock, how should he have to wait a single day to ensure his knowing those beginnings and his course? The superior man knows the minute and the manifested; he knows what is weak, and what is strong: he is a model to ten-thousand."*

Legge: The magnetic second line is in her correct central position in the lower trigram. Quietly and firmly she is able to abide in her place and exercise a far-seeing discrimination. All is indicative of good fortune.

NOTES AND PARAPHRASES

Siu: The man is quiet, but firm as a rock, yet sensitive to the first imperceptible signs of impending changes. He does not delay in taking action.

Wing: To be able to recognize the early signs of a change in fortune is a tremendous gift. While others may be swept away by compelling rhythms and fads, you adhere firmly to the underlying principles of your nature and react appropriately to the demands of the time. Such is the behavior of leaders.

Editor: All translations except Legge and Cleary's render the second sentence in the imagery of *"not waiting for a whole day to pass,"* which suggests action taken on the basis of foresight, premonition or intuition. This line is sometimes an injunction to follow your common sense -- saying in effect, that an oracle is unnecessary to proclaim the obvious.

You don't need a weatherman to know
which way the wind blows.
-- Bob Dylan

A. Proper discrimination knows when to act, and when to refrain from action.

B. Your own intuition already knows the answer to your query.

Line-3

Legge: The third line, magnetic, shows one looking up for favors, while she indulges the feeling of pleasure and satisfaction. If she would understand! If she be late in doing so, there will indeed be occasion for repentance.

Wilhelm/Baynes: ***Enthusiasm*** that looks upward creates remorse. Hesitation brings remorse.

16 -- Enthusiasm/Self-Deception/Repose -- 16

Blofeld: To gaze reposefully brings regret; tardy action brings regret. *[This suggests inactivity prolonged beyond reasonable measure.]*

Liu: Looking upward leads to remorse. Delay brings regret.

Ritsema/Karcher: Skeptical ***Providing-for***, repenting. Procrastinating possesses repenting.

Shaughnessy: A bowl's ***excess***; regret; being slow there is regret.

Cleary (1): Looking up to ***joy,*** if repentance is tardy, there will be regret.

Cleary (2): Looking up in ***joy,*** repent. If too late, there is regret.

Wu: Gazing at merriment will bring regret. Loitering about will bring regret.

COMMENTARY

Confucius/Legge: This is intimated by the position not being the appropriate one. **Wilhelm/Baynes:** The place is not the appropriate one. **Blofeld:** This is indicated by the line's unsuitable position. **Ritsema/ Karcher:** Situation not appropriate indeed. **Cleary (2): Wu:** Because his position is improper.

Legge: Line three is magnetic in a dynamic place. She looks upward and depends upon the ruling line above while she does nothing herself but indulge in pleasure. Unless she changes her attitude, the auspice is bad.

NOTES AND PARAPHRASES

Siu: The man looks upward for favors and continues his dependency upon others. He indulges in visions of pleasure and affluence. Unless he changes immediately, he will be sorry.

Wing: You have waited complacently for a cue from someone else to motivate you. Whatever the reasons for your hesitation, whether it is idle pleasure in the present or simply inertia, you are losing your independence and self-reliance. You can still save yourself. Move.

Editor: This line is magnetic when the times call for dynamic action, giving us an image of indolent dependency. Without doing anything, she wants to "have her cake and eat it too." Sometimes one receives this line when in a state of despair: feeling as if abandoned to one's fate by an incomprehensible cosmos. The idea is that fate isn't going to make the transition for you: you must do it yourself.

16 -- Enthusiasm/Self-Deception/Repose -- 16

> *To those who are self-conceited and vain of their imaginary knowledge of exterior things, having no real wisdom, nothing can be shown, because the perverted action of their own minds opposes the harmonious action of the Universal Mind and repulses it. The spheres of their souls become narrow and contracted, and cannot expand towards the whole. They rest self-satisfied, buried in the shadow of their own ignorance, and are inaccessible to the light of Nature.*
>
> Paracelsus -- ***Philosophia Sagax***

A. Stop indulging yourself and do what you know to be correct in the matter at hand.

B. Your confidence is misplaced.

C. The image suggests weakness and dependency.

Line-4

Legge: The fourth line, dynamic, shows him from whom the harmony and satisfaction come. Great is the success which he obtains. Let him not allow suspicions to enter his mind, and thus friends will gather around him.

Wilhelm/Baynes: The source of ***enthusiasm***. He achieves great things. Doubt not. You gather friends around you as a hair clasp gathers the hair.

Blofeld: From ***repose***, great results accrue. Harbor no doubts. Why should it be harmful to befriend this official? *[The meaning of this terse question is not obvious; but the enquirer may find it apt in the context either of his question or of subsequent events.]*

Liu: The source of ***happiness***. One receives great gain without hesitation. Your friends are already successful.

Ritsema/Karcher: Antecedent ***Provision***. The great possesses acquiring. No doubting. Partners join-together suddenly.

Shaughnessy: Really ***excess***; if one greatly has gain, do not doubt; cowries and shells slander.

Cleary (1): Being the source of ***joy***, there is great gain. Do not doubt. Companions gather.

Wu: Let ***merriment*** have its way. There is much to gain. No doubt about it. Friends will unite their hairpins.

16 -- Enthusiasm/Self-Deception/Repose -- 16

COMMENTARY

Confucius/Legge: His aims take effect on a grand scale. **Wilhelm/Baynes:** His will is done in great things. **Blofeld:** The first sentence indicates the fullest attainment of our will. **Ritsema/Karcher:** Purpose: the great moving indeed. **Cleary (2):** The aspiration is carried out greatly. **Wu:** His aspirations are fully realized.

Legge: The dynamic subject of line four is the agent to whom the happy condition is owing, and it is only necessary to caution him to maintain his confidence in himself and his purpose. His adherents and success will continue.

Anthony: The source of enthusiasm is in believing in our path and its ultimate success, because it is correct. We gather friends and helpers when this belief is strong enough that we do not try to convince people or contend with them. Contending comes from the ego, which secretly disbelieves.

NOTES AND PARAPHRASES

Siu: The man is confident, free of suspicions of others, and sincere in his dedication. He instills harmony and satisfaction among his associates. People gather around him in effective cooperation.

Wing: Harmonious times are approaching. It is safe to exhibit your confidence in the future. Your attitude will attract others to you, who will co-operate in your endeavors. In this way you can accomplish great deeds.

Editor: As the only dynamic line in the hexagram, line four is considered to be its ruler. When we note that Legge mentions *"harmony and satisfaction"* instead of *"enthusiasm,"* we begin to see the meaning behind Blofeld's title of ***Repose***. Indeed, his translation of the line begins: *"From repose, great results accrue..."* Wilhelm's version gives the idea of consolidating forces *"as a hair clasp gathers the hair."* Psychologically interpreted, a process of integration is symbolized. The line can sometimes be a gentle admonition to have faith in your own unconscious processes to advance the Work.

> *The One does not aspire to us, to move around us; we aspire to it, to move around it. Actually, we always move around it; but we do not always look. We are like a chorus grouped about a conductor who allow their attention to be distracted by the audience. If, however, they were to turn towards their conductor, they would sing as they should and would really be with him. We are always around The One. If we were not, we would dissolve and cease to exist. Yet our gaze does not remain fixed upon the One. When we look at it, we then attain the end of our desires and find rest.*
>
> Plotinus -- ***The Enneads***

16 -- Enthusiasm/Self-Deception/Repose -- 16

A. A powerful force calmly organizes separate elements to effect a synthesis.

B. Quiet SELF-confidence inspires the allegiance of inner forces, accumulating energy for transformation.

Line-5

Legge: The fifth line, magnetic, shows one with a chronic complaint, but who lives on without dying.

Wilhelm/Baynes: Persistently ill, and still does not die.

Blofeld: Illness is presaged, but it will not last long or cause death.

Liu: Long illness, but still living.

Ritsema/Karcher: Trial: affliction. Persevering, not dying.

Shaughnessy: Determination is illness; if constant you will not die.

Cleary (1): There is a persistent illness, but one never dies.

Cleary (2): Chaste in illness, one never dies.

Wu: It is like having a persistent illness, but not fatal.

COMMENTARY

Confucius/Legge: She is mounted on a dynamic line in the central position, and her memories of the past have not yet perished. **Wilhelm/Baynes:** It rests upon a hard line. That it nevertheless does not die is due to the fact that the middle has not yet been passed. **Blofeld:** Illness is indicated because this yielding line comes immediately above a firm one. Recovery rather than death is to be expected because this line is, nevertheless, central to the upper trigram. **Ritsema/Karcher:** Trial: affliction. Riding a solid indeed. Persevering, not dying. Center not-yet extinguished indeed. **Cleary (2):** Being chaste in illness means riding on firmness. Never dying means not losing balance. **Wu:** Because its position remains central.

Legge: Line five is magnetic in the place of a dynamic ruler, and in danger of being carried away by the lust of enthusiasm. Her proximity to the powerful influence below is a source of danger. Hence she is represented as suffering from a chronic complaint.

NOTES AND PARAPHRASES

Siu: The man is continually complaining. Yet the very struggling against the daily troubles constitutes his immediate incentive for living.

Wing: Total harmony is obstructed and impossible. Yet the very awareness of this will keep you from sinking again into chaos and eventual defeat.

Wilhelm/Baynes: Here enthusiasm is obstructed. A man is under constant pressure, which prevents him from breathing freely. However, this pressure has its advantage – it prevents him from consuming his powers in empty enthusiasm. Thus constant pressure can actually serve to keep one alive.

Anthony: The situation is difficult and uncomfortable. We are still under the influence of striving to achieve results or hedging to prevent them. However, our discomfort is useful in causing us to seek out these attitudes which block our progress.

Editor: At its most neutral, the image suggests a chronic condition currently not amenable to being cured. Sometimes this feels like ironic irritation: the oracle seems to be asking: "When are you ever going to learn?" The ego is clinging to outmoded ways (the *"memories"* mentioned in Legge's Confucian commentary), and is yet unable to fully comprehend the demands of the Work. If this is the only changing line, the hexagram becomes #45, ***Gathering Together,*** with a corresponding line hinting that the source of our illness may be less-than-pristine dedication. **Cleary (2):** "*Gathering around the position, there is no blame. If those who are not loyal remain ever-faithful to their original commitment, regret vanishes.*"

> Better is one's own dharma, though imperfectly performed, than the dharma of another well performed.
> ***Bhagavad Gita***

> A. A chronic problem remains unresolved.
>
> B. Nobody's perfect: do the best you can with what you have.
>
> C. Old illusions obstruct your growth.

Line-6

Legge: The sixth line, magnetic, shows its subject with darkened mind devoted to the pleasure and satisfaction of the time. But if she changes her course even when it may be considered as completed, there will be no error.

16 -- Enthusiasm/Self-Deception/Repose -- 16

Wilhelm/Baynes: Deluded ***enthusiasm***. But if after completion one changes, there is no blame.

Blofeld: Madcap ***repose***. Fortunately a change takes place, so no blame is involved. *[Madcap repose implies being tardy to the point of extreme rashness in the face of approaching danger or of a need to act.]*

Liu: Deluded ***happiness***. Change after completion. No blame.

Ritsema/Karcher: Dim ***Providing-for***. Accomplishment: possessing denial. Without fault.

Shaughnessy: Dark ***excess***; if complete perhaps you will be informed; there is no trouble.

Cleary (1): Oblivious in ***joy***. What comes about has change; there is no blame.

Cleary (2): ... What has come about changes, etc.

Wu: ***Merriment*** is obscured. There may be success, but changes are pending. There will be no error.

COMMENTARY

Confucius/Legge: How can one in such a condition continue for long? **Wilhelm/Baynes:** Deluded enthusiasm in a high place: how could this last? **Blofeld:** Since this is a top line, the state of madcap repose cannot possibly last long. **Ritsema/Karcher:** Dim Providing-for located above. Wherefore permitting long-living indeed? **Cleary (2):** Oblivion in joy is at the top. What can last? **Wu:** How can the situation continue for long?

Legge: The magnetic sixth line at the end of the hexagram is all but lost. The action of the figure is over, and if she postpones changing her evil ways any longer, there is no hope remaining for her. However, there is still a chance of safety if she will but change.

NOTES AND PARAPHRASES

Siu: The man is distracted by pleasure and satisfaction. If he changes after the events of the day have run their course, however, the sober awakening will prevent future errors.

Wing: The person in this position is lost in the memory of a compelling and harmonious experience. The time is past, and what is left is empty egotism. Fortunately, reform is possible. There is an opportunity to move on to a situation of new growth.

16 -- Enthusiasm/Self-Deception/Repose -- 16

Editor: This line has a similar auspice as that of its (improper) correlate in line three. Wilhelm's commentary states: *"A sober awakening from false enthusiasm is quite possible and very favorable."* Note that "no blame" is mentioned, suggesting that you are more ignorant than culpable in the situation at hand.

> *While he is in a state of bondage, that is while lusts and falsities rule, the man who is subjected by them supposes that he is in a state of freedom; but it is a gross falsity, for at the very time he is carried along by the delight of his lusts and of the pleasures derived from them, that is, by the delight of his loves; and because it is by a delight it appears to him as free. Everyone thinks himself free while he is being led by some love -- so long as he follows whithersoever it leads.*
>
> Swedenborg -- ***Arcana Coelestia***

A. Conquer your illusions and change your ways.

B. Illusions are shattered when pursued to their logical conclusions.

June 16, 2001, 3/7/09, 9/7/10, **8/9/11**

17 -- Following -- 17



HEXAGRAM NUMBER SEVENTEEN -- FOLLOWING

Other titles: According With, Acquiring Followers, Adapting, Adjusting, To Accord With, To Accompany, Concordance, Conformance to The Work, *"Learn to serve in order to rule. Quit the old ways."* -- D.F. Hook

Judgment

Legge: ***Following*** indicates successful progress and no error through firm correctness.

Wilhelm/Baynes: ***Following*** has supreme success. Perseverance furthers. No blame.

Blofeld: ***Following.*** Sublime success! Righteous persistence brings reward -- no error! *[This sublime success comes, of course, only to those who follow what is right, namely the will of heaven or of those whose own will embodies it.]*

Liu: **Following.** Great success. It is of benefit to continue. No blame.

Ritsema/Karcher: ***Following.*** Spring Growing Harvesting Trial. Without fault. *[This hexagram describes your situation in terms of being impelled or drawn into moving forward. It emphasizes that yielding to the impulse by accepting guidance is the adequate way to handle it. To be in accord with the time, you are told to: follow!]*

Shaughnessy: ***Following:*** Prime receipt; beneficial to determine; there is no trouble.

Cleary (1): ***Following*** is greatly developmental: it is beneficial if correct; then there is no fault.

Cleary (2): ***Following*** is very successful, etc.

Wu: ***Following*** is primordial, pervasive, prosperous, and persevering. There will be no blame.

The Image

Legge: Thunder in the marsh: the image of ***Following.*** The superior man, in accordance with this, at nightfall enters his house and rests.

17 -- Following -- 17

Wilhelm/Baynes: Thunder in the middle of the lake: the image of ***Following.*** Thus the superior man at nightfall goes indoors for rest and recuperation.

Blofeld: This hexagram symbolizes thunder rumbling within a swamp! When darkness falls, the Superior Man goes within and rests peacefully. *[The component trigrams can be read as thunder and marsh, but also as movement and joy. In the Book of Change, joy is frequently associated with willing obedience to and glad acceptance of what is right.]*

Liu: Thunder in the lake symbolizes ***Following.*** In the evening, the superior man rests and relaxes in his home.

Ritsema/Karcher: Marsh center possessing thunder. ***Following***. A *chun tzu* uses turning-to darkening to enter a reposing pause.

Cleary (1): There is thunder in the lake, ***Following.*** Thus do superior people go inside and rest when the sun goes down.

Cleary (2): ... Leaders go in and rest at sundown.

Wu: Thunder in the marsh is the symbol of ***Following.*** Thus the *jun zi* retires toward the twilight of the day.

COMMENTARY

Confucius/Legge: In ***Following*** the dynamic trigram places itself under the magnetic. We see in them the attributes of Movement and Pleasure. Through firm correctness all under heaven will be found following at such a time.

Legge: Following comes after ***Enthusiasm***, the symbol of harmony and satisfaction. When these conditions prevail men are sure to follow. <u>The hexagram includes the ideas of both following others and being followed by others</u>**.** *(Emphasis mine, **Ed.**)* The good auspice is due to this flexibility, but in either instance the following must be guided by a reference to what is correct. The lower trigram of Movement represents the eldest son, and the upper trigram of Pleasure represents the youngest daughter. The strong places itself under the weak -- esteeming others higher than himself, and giving the idea of following. The union of Movement with Pleasure suggests the same idea.

NOTES AND PARAPHRASES

Judgment: Following means advancement through willpower.

The Superior Man rests on his inner virtue.

17 -- Following -- 17

In ***Following,*** the trigram of Movement "follows" the trigram of Cheerfulness: independent action subordinates itself and allows itself to be led by cheerful obedience. In terms of the Work, this symbolizes our willingness to "follow" or adhere to its principles. Psychologically interpreted, ***Following*** means the compliant subordination of ego-autonomy to the Great Work of psychic integration.

Blofeld points out that the trigram of ***Joy***, or Cheerfulness is often associated with *"willing obedience to and glad acceptance of what is right."* Hence the cheerful following of the intent of the Self. He explains the role of the superior man in the Image as: *"It is not hard to see the connection between following and resting peacefully; for, once we have given our allegiance to others* [the Self]*, we no longer have to worry about what should be done."*

> *At seventy ... Confucius allowed his mind to follow whatever it desired, yet everything he did was naturally right of itself. His actions no longer needed a conscious guide. He was acting without effort. This represents the last stage in the development of the sage.*
>
> Fung Yu-Lan -- ***A Short History of Chinese Philosophy***

When received without changing lines this hexagram often takes the meaning of: "To accord with" -- in such instances the answer is an affirmation to your query.

Line-1

Legge: The first line, dynamic, shows us one changing the object of his pursuit; if he is firmly correct there will be good fortune. Going beyond his own gate to find associates, he will achieve merit.

Wilhelm/Baynes: The standard is changing. Perseverance brings good fortune. To go out of the door in company produces deeds.

Blofeld: Those in power undergo a change -- righteous determination brings good fortune! Going forth from home and mingling with those outside will produce tangible results.

Liu: One's position is changing. To continue brings good fortune. Both friends and business are gained by going out. Success.

Ritsema/Karcher: An office: possessing denial. Trial: significant. Issuing-forth from the gate, mingling possesses achievement.

Shaughnessy: The office perhaps notifies; determination is auspicious; going out of the gate to interact has results.

17 -- Following -- 17

Cleary (1): Standards change; it is good to be correct. Going outside and mixing is effective.

Cleary (2): ... Interaction outside the gate is successful.

Wu: The way of conducting public affairs is subject to change. Perseverance will bring good fortune. Success can be had by communicating with people from without.

COMMENTARY

Confucius/Legge: He will not fail in the method he pursues. **Wilhelm/ Baynes:** To follow what is correct brings good fortune. One does not lose oneself. **Blofeld:** The first sentence presages the good fortune derived from officials undergoing a change of heart and following what is right. The tangible results mentioned at the end of the passage imply that we shall not fail. **Ritsema/Karcher:** Adhering-to correcting significant indeed. Not letting-go indeed. **Cleary (2**): It is good to follow what is right ... In the sense of not losing. **Wu:** Because following what is correct is auspicious ... Because his position is not compromised.

Legge: The dynamic first line is the lord of the lower trigram. The magnetic lines ought to follow him, but he is beneath them in the lowest place in the figure. This suggests that he should change his pursuit. Because of his strength and correct position, he will be fortunate in this. Going beyond his gate for associates shows public spirit and an absence of selfish motivation.

NOTES AND PARAPHRASES

Siu: At the outset, the man changes his objectives. He will succeed if he remains firm in principle and goes beyond selfish considerations to mingle freely with those who do not share his feelings, as well as those who do.

Wing: A change is occurring, whether in your own objectives or in the situation around you. In order to accomplish something you should now communicate with persons of all persuasions and opinions. Yet remain internally principled and discerning.

Editor: Psychologically, an inner transformation is taking place. If this is the only moving line, hexagram number forty-five, ***Contraction,*** is created, so a (possibly unconscious) re-arrangement of attitudes and perceptions is suggested. To *"go beyond one's own gate"* implies a need to expand your horizons during a shift in the balance of forces.

> *When I reached thirty I looked back on my past. The previous victories were not due to my having mastered strategy. Perhaps it was natural ability, or the order of heaven, or that other schools' strategy was*

inferior. After that I studied morning and evening searching for the principle, and came to realize the Way of Strategy when I was fifty.
Miyamoto Musashi -- ***A Book of Five Rings***

A. Change your focus, marshal your forces, and seek wider horizons.

Line-2

Legge: The second line, magnetic, shows us one who cleaves to the little boy, and lets go the man of age and experience.

Wilhelm/Baynes: If one clings to the little boy, one loses the strong man.

Blofeld: He belongs to (i.e. puts himself at the service of) the boy and thereby loses the adult. *[The implied meaning is that he rejects what is superior and follows what is inferior.]*

Liu: By staying with the boy, you lose the strong man.

Ritsema/Karcher: Tied-to the small son. Letting-go the respectable husband.

Shaughnessy: Tying the little son, losing the senior fellow.

Cleary (1): Involved with the child, one loses the adult.

Wu: She clings to her child, but loses her husband.

COMMENTARY

Confucius/Legge: He cannot be with the two at the same time. **Wilhelm/ Baynes:** One cannot be with both at once. **Blofeld:** He cannot be of service to both of them. **Ritsema/Karcher:** Nowhere joining associating indeed. **Cleary (2):** One is not with both at once. **Wu:** Because she cannot have both.

Legge: Line two is magnetic. His proper correlate is the dynamic fifth line, but he prefers to cling to the line below him, instead of waiting to follow line five.

NOTES AND PARAPHRASES

Siu: The man surrounds himself with the incompetent and dismisses the experienced.

Wing: Examine your goals and the standards you have set for yourself. If they are unworthy, inferior, weak, or nonexistent, you will remain low, and you will lose contact with productive, competent, worthwhile influences. You are forced to make a choice.

17 -- Following -- 17

Editor: The content of this line prevents using the usual gender symbolism. Nevertheless, the message is unambiguous.

> *Most people learn how to think as very young children, and throughout their adult lives, they do not think any differently than they did as children. That is to say, most people use their minds in a manner not essentially different from the way they did when they were six years old ... It is significant that in Kabbalah, one's normal mode of thinking is referred to as the "mentality of childhood." ... More advanced modes of thought and states of consciousness, on the other hand, are referred to as the "mentality of adulthood."*
>
> Aryeh Kaplan -- ***Jewish Meditation***

A. Immature attitudes preclude growth.

Line-3

Legge: The third line, magnetic, shows us one who cleaves to the man of age and experience, and lets go the little boy. Such following will get what it seeks, but it will be advantageous to adhere to firm correctness.

Wilhelm/Baynes: If one clings to the strong man, one loses the little boy. Through following one finds what one seeks. It furthers one to remain persevering.

Blofeld: He belongs to (i.e. is of service to) the adult and loses the boy. By following the former, he gains what he desires. It is advisable to make no move but to remain determined.

Liu: By staying with the strong man, you lose the boy. Through following, one will gain what one seeks. To continue benefits.

Ritsema/Karcher: Tied-to the respectable husband. Letting-go the small son. Following possessing seeking, acquiring. Harvesting: residing in Trial.

Shaughnessy: Tying the senior fellow, losing the little son; in following there is the seeking to get; beneficial to determine about dwelling.

Cleary (1): Involved with the adult, one loses the child. Following with an aim, one gains. It is beneficial to abide in rectitude.

Cleary (2): ... It is good to remain correct.

Wu: She clings to her husband, but loses her child. Although she gets what she asks for, she will be privileged to remain persevering.

COMMENTARY

Confucius/Legge: By the decision of his will, he abandons the youth below. **Wilhelm/Baynes:** One's will gives up the one below. **Blofeld:** He is willing to give up what is inferior. **Ritsema/Karcher:** Below, purpose stowed-away indeed. **Cleary (2):** One’s aspiration leaves the low behind. **Wu:** Because she has given up her aspiration to hold on to what is below.

Legge: Line three is magnetic, but follows the dynamic line above it, thus abandoning the first line. This is just the opposite of the situation of the second line. It is magnetic, however, and line four is not its proper correlate: hence the conclusion of the paragraph is equivalent to a caution.

NOTES AND PARAPHRASES

Siu: The man joins with superior people and parts company with the superficial and the inferior.

Wing: You will find yourself parting ways with former inferior elements in your life as you make contact with worthwhile persons or ideals. By firmly following the superior path you will find what you are looking for, while your strength of character will greatly benefit.

Editor: The context of this line prevents using the gender symbolism employed in this book. It is opposite in meaning to line two, and unambiguous.

> *The divine principle in man, which constitutes him a human being, and by which he is eminently distinguished from the animals, is not a product of the earth, nor is it generated by the animal kingdom, but it comes from God; it is God, and is immortal, because, coming from a divine source, it cannot be otherwise than divine. Man should therefore live in harmony with his divine parent, and not in the animal elements of his soul. Man has an Eternal Father who sent him to reside and gain experience in the animal principles, but not for the purpose of being absorbed in them.*
> Paracelsus -- ***De Fundamento Sapientiae***

A. The image suggests a growth in perception. One exchanges an immature belief or attitude for a mature one.

Line-4

Legge: The fourth line, dynamic, shows us one followed and obtaining adherents. Though he is firm and correct, there will be evil. If he is sincere however in his course, and make that evident, into what error will he fall?

17 -- Following -- 17

Wilhelm/Baynes: Following creates success. Perseverance brings misfortune. To go one's way with sincerity brings clarity. How could there be blame in this?

Blofeld: Following someone with an ulterior motive -- persisting in this course would bring misfortune. But, if as he goes his way he makes sincerity his beacon, what harm can come to him?

Liu: Success is gained by following. But to continue brings misfortune. Going the correct way leads to glory (brightness). How can there be blame?

Ritsema/Karcher: Following possessing catching. Trial: pitfall. <u>Possessing conformity</u>, locating-in tao uses brightening. Wherefore faulty? **[*Possessing conformity:*** *"Inner and outer are in accord; confidence of the spirits has been captured..."]*

Shaughnessy: In following there is a catch; determination is inauspicious. There is a return on the way; at the end of brightness, what trouble is there?

Cleary (1): Following has gain. Even if right, it is inauspicious. Truthfully remaining on the path, using understanding, what blame is there?

Cleary (2): Following gains, but it bodes ill even if right. Having faith in the way, thereby understanding, what fault is there?

Wu: To have a following may be advantageous. Despite perseverance, it will be foreboding. With confidence in his course, he can explain his intention. What blame can there be?

COMMENTARY

Confucius/Legge: *"He is followed and obtains adherents"* -- according to the idea of the hexagram, this is evil. *"He is sincere in his course"* -- showing his intelligence, and leading to achievement. **Wilhelm/Baynes:** This bodes misfortune...This brings clear-sighted deeds. **Blofeld:** Following others with ulterior motives is surely evil; whereas sincerity along the way produces brilliant results. **Ritsema/Karcher:** One's righteousness: pitfall indeed... Brightening achieving indeed. **Cleary (2):** When following gains, the meaning is inauspicious. Having faith in the way, the understanding is successful. **Wu:** With confidence in his course, he can be successful.

Legge: Line four is dynamic, and in the place of a minister next to the ruler in line five. His having adherents will be injurious to the authority of the supreme ruler, and only sincere loyalty will save him from error and misfortune.

NOTES AND PARAPHRASES

Siu: The man acquires followers who flatter, scheme, and act subservient to seek personal gains. There is a chance that he will become dependent on them because of gratifying associations, which will detract from his authority in his position of influence. He must see through such adherents and free himself from egotistical encumbrances.

Wing: Those whom you appear to influence actually have ulterior motives in their allegiance to you. Look beyond the current flattering situation into your original principled aim. Strive to act independently.

Editor: The line is a clear warning about being corrupted by the projections of others. Viewed objectively, the ego is only a temporary personality created for the purpose of transforming psychic energy – a transitional tool or vessel emanated into matter by the Self for one brief lifetime. It is only a servant--never a master. Long dedication to the Work can concentrate power which the ego may be tempted to use for its own benefit--a dangerous seduction which can only harm the Work.

> *By permitting credulous and vulgar admirers to congregate about thee, there is liability of falling into the error of becoming puffed up with worldly pride.*
>
> Guru Gampopa -- ***Precepts of the Gurus***

A. Don't let power go to your head. Sincerity prevents ego-trips.

B. Beware of elements which would distract you from the Work. That which seems "reasonable" is often just the voice of a demon: a temptation for the misuse of power.

C. What worked previously is now obsolete. A new strategy is now appropriate.

Line-5

Legge: The fifth line, dynamic, shows us the ruler sincere in fostering all that is excellent. There will be good fortune.

Wilhelm/Baynes: Sincere in the good. Good fortune.

Blofeld: Confidence is admirable -- good fortune! *[Confidence in the context of this hexagram implies perfect trust in those we follow.]*

Liu: There is confidence in goodness. Good Fortune.

17 -- Following -- 17

Ritsema/Karcher: Conformity tending-towards excellence. Significant.

Shaughnessy: Returning in joy; auspicious.

Cleary (1): Truthfulness in good is auspicious.

Wu: Having confidence in goodness is auspicious.

COMMENTARY

Confucius/Legge: His position is correct and in the center. **Wilhelm/ Baynes:** The place is correct and central. **Blofeld:** The suitable position of this line. **Ritsema/Karcher:** Situation correctly centering indeed. **Cleary (2):** Because the state is correctly balanced. **Wu:** Because his position is correct and central.

Legge: Line five is dynamic in his central and correct place, with line two as a proper correlate. Hence the auspicious symbolism.

NOTES AND PARAPHRASES

Siu: The ruler fosters excellence, which brings on good fortune.

Wing: If you sincerely insist upon the very best, the chances are that you will get it. Set your sights high. Good fortune.

Editor: Wilhelm points out that the ruler in line five "*follows*" the sage in line six, who represents the way of heaven -- or, in our terms, the ideals of the Work. When the *"ruler"* (psychologically in this case, the ego) follows the way of heaven (the Work), then his subjects (inner aspects) will follow him, and the kingdom (psyche) will prosper.

> *Everything that happens to us, properly understood, leads us back to ourselves; it is as though there were some unconscious guidance whose aim it is to deliver us from all ties and all dependence and make us dependent on ourselves.*
>
> Jung -- ***Letters***

A. Your attitude is in accordance with the advancement of the Work.

Line-6

Legge: The sixth line, magnetic, shows us that sincerity held and clung to, yea, and bound fast. We see the king with it presenting his offerings on the Western Mountain.

17 -- Following -- 17

Wilhelm/Baynes: He meets with firm allegiance and is still further bound. The king introduces him to the Western Mountain.

Blofeld: He obtained people's allegiance and his followers clung to him. During the time he spent on the Western Mountain, the King made sacrifice.

Liu: Deeply involved with one's fellows, one tries to continue. The King offers the Western Mountain.

Ritsema/Karcher: Grappling, tying-to it. Thereupon adhering holding-fast-to it. The king availing-of Growing tending- towards the Western mountain.

Shaughnessy: Grabbing and tying him, and thereafter binding him; the king uses aromatic grass on the western mountain.

Cleary (1): Binding and tying up; the king sacrifices on west mountain.

Cleary (2): In a binding involvement, the king sacrifices on the western mountain.

Wu: He is constrained and bound in order to follow. May a king make offerings to the gods of the western mountain.

COMMENTARY

Confucius/Legge: The idea of the hexagram has reached its extreme development. **Wilhelm/Baynes:** At the top it ends. **Blofeld:** Those above us have exhausted their merit. **Ritsema/Karcher:** Exhausting the above indeed. **Cleary (2):** This is the upper impasse of involvement. **Wu:** Because he has reached the upper limit.

Legge: The concept of ***Following*** reaches its highest representation in the topmost line. The action, directed by the most sincere devotion to what is right, influences both men and spiritual beings. The Western Mountain is Mt. Khi, at the foot of which was the original settlement of the house of Kau in 1325 B.C.

NOTES AND PARAPHRASES

Siu: The sage, who is retired, is recalled by the king because of his unique qualifications. The faithful and effective subject is rewarded.

Wing: You are called upon, by virtue of your wisdom and expertise, to lead another. You will unquestionably become involved, but you will be rewarded for your unselfish commitment.

17 -- Following -- 17

Editor: Psychologically, Legge's commentary suggests the idea of devotion and sacrifice uniting forces in both conscious and unconscious realms of the psyche. The Confucian commentary suggests that the principle of ***Following*** comes to an end when ego and Self merge. To offer a sacrifice on the peak of the Western mountain: a high spiritual place where the sun sets (an image of the completed Work), implies this. Getting this line doesn't mean the Work is literally completed (it never is in this space-time dimension), but that you have probably integrated some significant inner complexes. Compare this line with 46:4.

> *The surrender of the limited purposes of the ego to the much larger goals of the Self -- goals within which the lesser egoic purposes are in fact meaningfully encompassed -- does not do away with the sense of freedom. On the contrary, only by subordinating the limitations of the ego to the Self do we truly justify our freedom and do we meaningfully validate our responsibility for our actions and decisions.*
>
> S.A. Hoeller -- ***The Gnostic Jung***

A. Devotion to the Work brings unity to the psyche.

March 26, 2001, **4/23/06**

18 -- Repair -- 18



HEXAGRAM NUMBER EIGHTEEN -- REPAIR

Other titles: Work On What Has Been Spoiled, The Symbol of Destruction, Decay, Arresting of Decay, Work after Spoiling, Fixing, Rectifying, Corrupting, Branch, Degeneration, Misdeeds *"Can refer to heredity and psychological traits."* -- D. F. Hook

Judgment

Legge: Successful progress is indicated for those who properly ***repair*** what has been spoiled. It is advantageous to cross the great stream. One should consider carefully the events three days before the turning point and the tasks remaining for three days afterward.

Wilhelm/Baynes: ***Work On What Has Been Spoiled*** has supreme success. It furthers one to cross the great water. Before the starting point, three days. After the starting point, three days.

Blofeld: ***Decay*** augurs sublime success and the advantage of crossing the great river (or sea). *[I.e. of going on a journey or of going forward with one's plans.]* What has happened once will surely happen again (literally, "three days before the commencement; three days after the commencement"). *[It would have been hard to make sense of these words, were it not that the Confucian Commentary on the Text clearly explains them; hence the liberty I have taken with the Text.]*

Liu: ***Work after spoiling.*** Great success. It is of benefit to cross the great water. Before starting, three days. After starting, three days. *[This hexagram implies that, although conditions are bad now, improvement can be expected.]*

Ritsema/Karcher: ***Corrupting,*** Spring Growing. Harvesting: wading the Great River. Before seedburst three days, after seedburst three days. *[This hexagram describes your situation in terms of disorder, perversion and putrefaction. It emphasizes that letting things rot away so they become obsolete is the adequate way to handle it...]*

Shaughnessy: ***Branch:*** Prime auspiciousness; receipt. Beneficial to ford the great river; preceding *jia* by three days, following *jia* by three days.

Cleary (1): ***Correcting degeneration*** is greatly developmental. It is beneficial to cross great rivers. Three days before the start, three days after the start. *[The way to correct degeneracy is not in empty tranquility without action;*

it is necessary to work in the midst of great danger and difficulty, to act in the dragon's pool and the tiger's lair. Only then can one restore one's original being, cultivating it into something indestructible.]

Cleary (2): From ***degeneration*** comes great development, etc.

Wu: ***Misdeeds*** is great and pervasive. It will be advantageous to cross the big river. It would be advisable to begin an undertaking three days before *Jia* and examine the ongoing progress three days thereafter.

The Image

Legge: The image of wind below the mountain forms ***Repair***. The superior man, in accordance with this, stimulates the virtue of the people.

Wilhelm/Baynes: The wind blows low on the mountain: the image of ***Decay.*** Thus the superior man stirs up the people and strengthens their spirit.

Blofeld: This hexagram symbolizes wind blowing at the foot of a mountain. The Superior Man, by stimulating people's hearts, nourishes their virtue.

Liu: Wind blowing around the foot of the mountain symbolizes ***Work after Spoiling.*** The superior man encourages people to cultivate virtue.

Ritsema/Karcher: Below mountain possessing wind. ***Corrupting.*** A *chun tzu* uses rousing the commoners to nurture <u>actualizing-tao</u>. *[**Actualize-tao:** ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): There is wind in the mountains; ***degeneration***. Thus superior people rouse the people and nurture virtue.

Cleary (2): ... Leaders thus arouse the people to nurture virtue.

Wu: There is wind at the foot of the mountain; this is ***Misdeeds.*** Thus the *jun zi* arouses the people and nurtures his own virtue.

COMMENTARY

Confucius/Legge: The dynamic trigram is above, and the magnetic trigram is below. Pliancy is below, and Stopping above: these suggest troubled conditions verging on ruin. But ***Repair*** brings order to all under heaven, and he who advances will encounter the business to be done. The end of confusion is the beginning of order; such is the procedure of heaven.

18 -- Repair -- 18

Legge: ***Repair*** means the performance of painful but necessary duties. It shows a situation in which things are going to ruin, as if through poison or venomous worms. In order to justify the auspice of progress and success, the duty of the figure is to rectify this and restore conditions to health. This will require a major effort, such as crossing the great stream, and the careful differentiation of the causes of the problem, as well as the measures taken to fix it. The attribute of the lower trigram is Pliancy, and the upper represents Stoppage or Arrest. Hence, the feeble pliancy of decadence is stopped cold by the immovable mountain. The three days before and after the turning point symbolize the careful attention and differentiation necessary for any rectification to succeed.

On the Image, Ch'eng-tzu says: *"When the wind encounters the mountain, it is driven back, and the things about are all scattered in disorder; such is the emblem of the state denoted by* ***Repair****."* The nourishing of virtue appears especially in line six -- all the other lines belong to the helping of the people.

NOTES AND PARAPHRASES

Judgment: Repair means to set your house in order. Analyze your choices before the renovation and evaluate their consequences afterward.

The Superior Man orders his thoughts and feelings, reforms old attitudes, and strengthens his will. (Psychologically, to *"stimulate the virtue of the people"* (Legge) is to rectify the components of a complex.)

To imagine any truly objective state of perception we must include all that exists: the entire cosmos. Each differentiation of this, from atom to galaxy, is one slice out of an infinite whole. As a portion of the entirety, we are always linked with our ancestors in an infinite web of relationships which includes our family history, our racial-cultural-historical heritage and *Homo sapiens* as a species. Though seldom aware of them, it is useful to remember these links. Emanating from an unfathomable complexity, their karmically-charged morphogenetic fields are constantly shaping our lives. It follows that, although we perceive ourselves as separate from our ancestors, the separation is a subjective experience which is true only in a temporally limited sense.

Every line of ***Repair***, except two and six, shows a son dealing with the troubles caused by his father. This reminds us of the biblical curse:

> *For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me.*
>
> ***Exodus*** 20: 5

The father archetype has a wide range of meanings: this extends from the Primal Spirit ("God the Father"), to a prior cause or intent in the psyche which

has engendered a present condition. Psychologically interpreted, it is this latter reading which usually applies. If a "father" symbolizes the cause, then a "son" is the effect. If the effect is imperfect, then to rectify it is also to rectify the original intent.

To a large extent our lives consist of well-intentioned but misguided choices which create less than perfect consequences. To modify our attitude or behavior so that it corrects errors in our original intent is to *"deal with the troubles caused by the father."*

For example: In a misconceived expression of affection, a parent allows his child unrestricted access to candy. As a consequence of this choice, the kid's teeth become rotten, and the only logical way to correct the original error is to now curtail his intake of sugar. The fact that this new choice will create stress in the relationship between parent and child is just a consequence of the original choice and has no bearing at all on what is correct in the situation.

In some situations this hexagram may be interpreted as a response to a karmic chain of cause and effect:

> *To harmonize with the Wisdom Teachings, the scripture should read that the karma of the "father" is visited upon the "child" unto the fourth incarnation, not generation. The mistakes you made in the last four incarnations may be visited upon you in the form of karma flowing out of the heart seed atom in the present incarnation. Thus what you "fathered," or created, in your last incarnation may be the source ("parent") of your karma today. You are a child of that parent today. You have inherited from that parent -- the you of the past, not your physical parents -- all of your characteristics, weaknesses and strengths.*
>
> Earlyne Chaney -- ***The Mystery of Death and Dying***

The interpretation of any oracle response can only be as profound as our minds are prepared to accept. As moderns we find it difficult to empathize with "ancestor worship," yet properly understood, it can provide useful insights into the Work. In the unconscious realm all time is immediate, not sequential, and the Objective Psyche consists of a non- temporal web of forces shading from personal to universal. This means that if we have a complex engendered in us by our father, for example, we can reasonably assume that he was passing on what he received from his own parents. In this way, the unresolved complexes of the ancestors shape our own personalities: they live in and through us right now, even if they had their birth in forefathers long forgotten. This is a kind of near-immortality: individuals may die, but beliefs, attitudes, complexes live as long as they have receptive vessels to inhabit. (This is probably the engine of karma.) To the extent that an ancestral chain of causality still motivates our choices, we are totally responsible for *"setting right what has been spoiled by the father."*

18 -- Repair -- 18

SUGGESTIONS FOR MEDITATION

Most people have some level of unfinished business with their parents: psychologists would have little to do if this weren't true. It can be a healing ritual to set up an altar to a deceased parent and meditate there on the stresses that still remain between you. To approach the situation without judgment, to realize (non-logically) that forces pre-existing you provoked the condition as much as your parent did, will elicit much insight. Be especially aware of the presence of the past and the illusion of linear time. (Is it possible somehow to be your own great-grandfather?) Ancestor “worship” of this sort can be profoundly therapeutic.

Line-1

Legge: The first line, magnetic, shows a son dealing with the troubles caused by his father. If he is an able son, the father will escape the blame of having erred. The position is perilous, but there will be good fortune in the end.

Wilhelm/Baynes: Setting right what has been spoiled by the father. If there is a son, no blame rests upon the departed father. Danger. In the end good fortune.

Blofeld: Children exist to rectify the mistakes wrought by their fathers; hence the departed are made free from blame -- trouble ending in good fortune!

Liu: If the mistakes of the father are corrected by the son, no blame. There is danger, but in the end, good fortune.

Ritsema/Karcher: Managing the father's Corrupting. Possessing son-hood. Predecessors without fault. Adversity, completing significant.

Shaughnessy: The stem father's branch; there is a son crafty; there is no trouble; danger; in the end auspicious.

Cleary (1): Correcting the father’s degeneracy; if there is a son, the deceased father is without blame. Danger, but in the end it turns out well.

Cleary (2): Dealing with the degeneration of the father, if there is a child, the late father has no blame. It is dangerous but turns out well.

Wu: He attends to the affairs of his father. He is a capable son. His father will be free from blame. It is a difficult task, but it will be good in the end.

COMMENTARY

Confucius/Legge: He has entered into the work of his father. **Wilhelm/ Baynes:** He receives in his thoughts the deceased father. **Blofeld:** This implies

assuming responsibility for their mistakes. **Ritsema/Karcher:** Intention receiving the predecessors indeed. **Cleary (2):** Consciously taking up after the late father. **Wu:** He intends to continue his father's business.

Legge: Line one is magnetic, with a magnetic correlate in line four -- what can be done here to remedy the state of decay? But the line is the first of the hexagram, and the decay is not yet great. By heeding the cautions of the text, he can succeed. He has entered into the work of his father, and brings it about that his father is looked on as blameless.

NOTES AND PARAPHRASES

Siu: At the outset, wrongs have arisen which are not yet deeply rooted and can be remedied. But reforms are associated with dangers, which should be understood.

Wing: In order to avoid decay, it is necessary to change a traditional and rigid structure that is affecting your life. You may feel that this is too radical an undertaking. It is true that this kind of change is fraught with danger, but if you are cautious while making the reform you will meet with success and renewed growth.

Editor: This line doesn't lend itself to use of the usual gender symbolism. Wilhelm translates the Confucian commentary in terms of receiving the departed father in one's thoughts; Blofeld renders it as taking responsibility for the father's errors. Ritsema/Karcher render *"adversity"* as: "*Danger, threatening, malevolent demon ... It indicates a spirit or ghost that seeks revenge by inflicting suffering upon the living. Pacifying or exorcizing such a spirit can have a healing effect.*" This can refer to any unresolved stresses creating instability in the situation. Psychologically, the idea is that new insights modify old errors. If they are formulated carefully, further error is avoided and one has created a useful new foundation. Sometimes the line can refer to having misinterpreted a previous oracle.

> *Lord Naoshige said, "An ancestor's good or evil can be determined by the conduct of his descendants." A descendant should act in a way that will manifest the good in his ancestor and not the bad. This is filial piety.*
> Yamamoto Tsunetomo -- ***The Book of the Samurai***

A. Rectify a past mistake.

Line-2

Legge: The second line, dynamic, shows a son dealing with the troubles caused by his mother. He should not carry his firm correctness to the utmost.

18 -- Repair -- 18

Wilhelm/Baynes: Setting right what has been spoiled by the mother. One must not be too persevering.

Blofeld: Assuming responsibility for the mistakes of our mothers cannot be too serious.

Liu: In correcting the mistakes of the mother, one must not be too persistent.

Ritsema/Karcher: Managing the mother's Corrupting. Not permitting Trial.

Shaughnessy: The stem mother's branch; one may not determine.

Cleary (1): Correcting the degeneracy of the mother, it is improper to be righteous.

Wu: He attends to the affairs of his mother. He should not be insistent.

COMMENTARY

Confucius/Legge: In dealing with the troubles caused by his mother he holds to the course of the due mean. **Wilhelm/Baynes:** He finds the middle way. **Blofeld:** At best a middle course is advisable. **Ritsema/Karcher:** Acquiring centering tao indeed. **Cleary (2):** attaining balance. **Wu:** He proceeds with moderation.

Legge: The fifth line ruler is magnetic, while line two is dynamic. Thus the symbolism takes the form of a son dealing with the prevailing decay induced by his mother. But a son must be very gentle in all his dealings with his mother, and especially so when constrained by a sense of duty to oppose her course.

NOTES AND PARAPHRASES

Siu: The man is gentle in dealing with his mother, even when duty bound to oppose her. When restoring what has been spoiled by weakness, gradualness is required.

Wing: You have become aware of past mistakes that must be rectified. Here you must proceed with great sensitivity, since the changes in your life could hurt those dear to you.

Editor: In psychological symbolism, a female represents emotional or feeling components within the psyche. A *"mother"* then, would be the source of an emotional attitude which, in the context of this hexagram, needs to be modified or changed. In correcting outmoded or inappropriate feelings one must proceed with care because emotional/instinctual forces cannot be altered as quickly as we can change our minds. (It is a commonplace in psychology that mental insights

mean nothing if the emotions involved refuse to conform.) Often the line can refer to the proper way of responding to another's sensitive mood or attitude.

> *As in childhood development, which recapitulates human historical development in consciousness, the psychic detachment from the mother towards the father is intimately bound up with the growth of individuality. Consciousness strives to become separate from the maternal involvement, and aspires toward the outside world represented by the father.*
>
> Gareth Knight -- ***A History of White Magic***

A. Rectify an emotional response. Control your feelings, but don't crush them.

B. Be sensitive in the way you handle an emotional situation.

Line-3

Legge: The third line, dynamic, shows a son dealing with the troubles caused by his father. There may be some small occasion for repentance, but there will not be any great error.

Wilhelm/Baynes: Setting right what has been spoiled by the father. There will be a little remorse. No great blame.

Blofeld: Making ourselves responsible for the mistakes of our fathers may involve some regret but not much blame.

Liu: In correcting the mistakes of the father, there is slight remorse. No great blame.

Ritsema/Karcher: Managing the father's Corrupting. The small possesses repenting. Without the great: fault.

Shaughnessy: The stem father's branch; there is a little regret; there is no great trouble.

Cleary (1): Correcting the degeneracy of the father, there is a little regret but not much blame.

Wu: He attends to the affairs of his father. There will be small regrets, but no big error.

COMMENTARY

Confucius/Legge: In the end there will be no error. **Wilhelm/Baynes:** In the end there is no blame. **Blofeld:** In the end we shall be free from blame. **Ritsema/Karcher:** Completing without fault indeed. **Cleary (2):** In the end there is no blame. **Wu:** He will be blameless in the end.

Legge: Line three is dynamic, but not central, so that he might well go to excess in his efforts. But this tendency is counteracted by his place in the trigram of Humble Submission. (Pliancy.)

NOTES AND PARAPHRASES

Siu: The man proceeds too energetically in correcting past errors. This results in some discord and distress. But a trifle too much energy is preferable to a trifle too little, and no great blame will ensue.

Wing: You are anxious to rectify the mistakes of the past and move vigorously into the future. Your actions may be hasty and you will be judged inconsiderate by others, but in the end you will not suffer for it.

Editor: The image suggests the normal rectification of an error.

> *Anyone who has ever been through such a psychic experience knows what an immense relief this can be, how much more bearable, for example, it is for a son to conceive the son-father problem no longer on the plane of individual guilt -- in relation, for example, to his own desire for his father's death, his aggressions and desires for revenge -- but as a problem of deliverance from the father, i.e., from a dominant principle of consciousness, that is no longer adequate for the son: a problem that concerns all men and has been disclosed in the myths and fairy tales as the slaying of the reigning old king and the son's accession to his throne.*
>
> J. Jacobi -- ***Complex, Archetype, Symbol***

A. Image of an easily rectified mistake.

Line-4

Legge: The fourth line, magnetic, shows a son viewing indulgently the troubles caused by his father. If he goes forward, he will find cause to regret it.

Wilhelm/Baynes: Tolerating what has been spoiled by the father. In continuing one sees humiliation.

Blofeld: Tolerating the mistakes of our fathers would occasion us regret in the course of time.

18 -- Repair -- 18

Liu: Continuing to tolerate the mistakes of the father brings humiliation.

Ritsema/Karcher: Enriching the father's Corrupting. Going: visualizing abashment.

Shaughnessy: The bathed father's branch; going to see is distressful.

Cleary (1): Forgiving the degeneration of the father; if one goes on, there will be shame.

Cleary (2): Indulging the degeneration of the father, if you go on you will experience shame.

Wu: He shows compassion in the affairs of his father. If he attends to them, he will make error.

COMMENTARY

Confucius/Legge: If he advances he will not succeed. **Wilhelm/Baynes:** He goes, but as yet finds nothing. **Blofeld:** In that case, we should fail to rectify them. **Ritsema/Karcher:** Going: not-yet acquiring indeed. **Cleary (2**): If you go on you will not attain anything. **Wu:** He will have nothing to gain by attending to them.

Legge: Line four is magnetic in a magnetic place, which intensifies passivity. Hence the caution about going forward.

NOTES AND PARAPHRASES

Siu: Indulgence of decay leads to regret.

Wing: The situation has been less than harmonious for quite some time, yet this condition of discord has been tolerated. Under these circumstances things will continue to degenerate.

Editor: Line four doesn't lend itself to the usual gender symbolism. The image is one of passive and permissive tolerance of error. To allow things to continue under these conditions will ensure that they get worse. The line can sometimes refer to a state of complacent ignorance of the true situation. If your assumptions are incorrect in the first place, then your query is by definition inappropriate: re-think the question to discover the error.

> *Psychic inertia is also evident in our resistance to any form of change in conditioned patterns, no matter how promising or favorable it may be. Any psychoanalyst knows from dealing with "resistance" that every basic psychological change entails a deathlike experience for the ego. New*

possibilities produce so much anxiety that the most destructive past adaptations seem safer and inspire more confidence.
E. C. Whitmont -- ***The Symbolic Quest***

A. Passive indulgence in an old weakness leads to failure.

B. You think things are OK, but they're not: rectify a past error.

C. "A stitch in time saves nine."

Line-5

Legge: The fifth line, magnetic, shows a son dealing with the troubles caused by his father. He obtains the praise of using the fit instrument for his work.

Wilhelm/Baynes: Setting right what has been spoiled by the father. One meets with praise.

Blofeld: Assuming responsibility for the mistakes of our fathers will win us praise.

Liu: Correcting the mistakes of the father leads to recognition.

Ritsema/Karcher: Managing the father's Corrupting. Availing- of praise.

Shaughnessy: The stem father's branch; use a cart.

Cleary (1): Correcting the degeneracy of the father, using praise.

Cleary (2): Dealing with the degeneration of the father, the action is praised.

Wu: He attends to the affairs of his father. He has reputation at his disposal.

COMMENTARY

Confucius/Legge: He is responded to by the second line with all of his virtue. **Wilhelm/Baynes:** He receives him in virtue**. Blofeld:** Because to take them upon ourselves is a virtue. **Ritsema/Karcher:** Receiving uses actualizing-tao indeed. *[**Actualize-tao:** Ability to follow the course traced by the ongoing process of the cosmos ... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]* **Cleary (2):** Because one takes up after him with virtue. **Wu:** He succeeds with virtue.

Legge: The magnetic fifth line is the seat of the ruler, but its proper correlate is the dynamic second line -- the strong minister to whom the work of the hexagram is delegated.

NOTES AND PARAPHRASES

Siu: With the assistance of able helpers, the man reverses the process of decay of former times. He is praised for it.

Wing: You are in a position to assume the responsibility for a long-needed reform. Do it. Those around you will be supportive of your efforts and you will be honored with praise and recognition.

Editor: Line five does not lend itself to the usual gender symbolism. The dynamic second line deals with feelings (the mother), and the magnetic fifth line deals with thoughts or conscious attitudes (the father). The Confucian commentary describes these correlate lines as uniting to attain symmetry. Ritsema/Karcher translate this as facilitating the unfolding of essence (tao). This suggests an overall rectification of thoughts and feelings to attain balance. The other translations emphasize that one obtains recognition and praise for this, suggesting a major accomplishment in the development of the Work.

> *Inasmuch as ordering activity and emotional receptivity are felt as belonging to the masculine and feminine principles respectively, the first life contacts with father and mother set the basic patterns for the development of our assertiveness and our feeling. When there are problems in these areas they must be confronted and consciously re-examined in terms of these original encounters before a further development can become possible.*
>
> E. C. Whitmont -- ***The Symbolic Quest***

A. Put some thought into your feelings, or: bring compassion into your thinking.

B. Rectify your thoughts and feelings: revise a limiting belief.

Line-6

Legge: The sixth line, dynamic, shows us one who does not serve either king or feudal lord, but in a lofty spirit prefers to attend to his own affairs.

Wilhelm/Baynes: He does not serve kings and princes, sets himself higher goals.

Blofeld: He does not serve the King or the nobles -- what he does is even loftier than that. *[In other words, if we directly serve the will of heaven; by doing so we act as sages who may safely do whatever they feel is worth doing.]*

Liu: By not serving kings and princes, one gains higher recognition.

18 -- Repair -- 18

Ritsema/Karcher: Not affairs, kingly feudatories. Honoring highness: one's affair.

Shaughnessy: Not serving king or lord, but highly elevating his virtue; inauspicious.

Cleary (1): Not serving kings and lords, one makes one's concerns loftier.

Wu: He does not engage himself in the affairs of kings or princes. He keeps a lofty lifestyle of his own.

COMMENTARY

Confucius/Legge: But his aim may be a model to others. **Wilhelm/Baynes:** Such an attitude may be taken as a model. **Blofeld:** This indicates that our own will can be our law. *[provided we are acting from the highest motives.]* **Ritsema/Karcher:** Purpose permitted by-consequence indeed. **Cleary (2):** One's will can serve as a model. **Wu:** His aspiration will be admired.

Legge: Line six is dynamic, with no proper correlate below. Hence it suggests the idea of one outside the sphere of action who takes no part in public affairs, but cultivates himself instead.

NOTES AND PARAPHRASES

Siu: The man does not serve his lord, but lets the world go by and cultivates his own character in solitude. In so doing, however, he creates something valuable for the future of mankind.

Wing: It is possible for you to transcend the entire situation. You do not have to deal with the mundane details of specific social problems. Instead, you may concern yourself with universal goals and personal or spiritual development. Caution: Viewing the world with a cynical or condescending eye, however, will distort your growth, so watch your attitudes carefully.

Editor: One of the most important precepts of the Work is a clear recognition that you can only measure your position and progress against an inner standard. The expectations and apparent achievements of others count for absolutely nothing. You aren't running a race with the world, but striving to beat your own record. One who has taken responsibility for the Work must be prepared to go where its dictates demand, despite what is considered "normal" or "proper" according to contemporary standards. Ritsema/ Karcher's translation of the Confucian commentary (*"Purpose permitted by-consequence indeed"*), means that one's determination to go it alone is mandated by a deep inner principle. That such an idea occurs in the hexagram of ***Repair*** suggests bolstering one's resolve to accept this lonely burden. Blofeld's version of the Confucian

commentary (*"This indicates that our own will can be our law"*) is too easily perverted, even with his cautionary note.

> *Indeed the Gnostics knew something, and it was this: that human life does not fulfill its promise within the structure and establishments of society, for all of these are at best but shadowy projections of another and more fundamental reality. No one comes to his true selfhood by being what society wants him to be nor by doing what it wants him to do. Family, society, church, trade and profession, political and patriotic allegiances, as well as moral and ethical rules and commandments are, in reality, not in the least conducive to the true spiritual welfare of the human soul. On the contrary, they are more often than not the very shackles which keep us from our true spiritual destiny.*
>
> S. A. Hoeller **-- *The Gnostic Jung***

A. Your duty is to serve a transcendent ideal.

B. "Mind your own business."

June 24, 2001, **4/23/06**

19 -- Approach -- 19



HEXAGRAM NUMBER NINETEEN -- APPROACH

Other titles: The Symbol of Advance and Arrival, Nearing, Overseeing, Condescension, Getting Ahead, Promotion, Conduct, Drawing Near, Becoming Great, The Forest, Advance, Advancing, *"Two people advancing together; or a good influence which hasn't been seen or felt for some time, is approaching."* -- D.F. Hook

Judgment

Legge: ***Approach*** means successful progress through firm correctness. In the eighth month there will be evil.

Wilhelm/Baynes: ***Approach*** has supreme success. Perseverance furthers. When the eighth month comes, there will be misfortune.

Blofeld: ***Approach***. Sublime success! Righteous persistence brings reward. However, when the eighth month is reached, misfortune will befall. *[The eighth moon of the lunar calendar corresponds approximately to September.]*

Liu: ***Approach.*** Great Success. It is of benefit to continue. When the eighth month arrives, then there will be misfortune.

Ritsema/Karcher: ***Nearing,*** Spring Growing Harvesting Trial. Culminating tending-towards the eighth moon: possessing a pitfall. *[This hexagram describes your situation in terms of approaching and being approached. It emphasizes that acting without immediately expecting to attain what you desire is the adequate way to handle it...]*

Shaughnessy: ***The Forest:*** Prime receipt; beneficial to determine; arriving at the eighth month there is inauspiciousness.

Cleary (1): ***Overseeing*** is creative and developmental, beneficial if correct. In the eighth month there is misfortune.

Cleary (2): ***Overseeing*** is very successful, beneficial if correct. If you go on until the eighth month, there will be misfortune. *[If you ride on the momentum of the time and do not know to turn back, at a certain point deterioration will inevitably set in, after flourishing has reached its climax, and there will surely be misfortune.]*

19 -- Approach -- 19

Wu: ***Condescension*** is great, pervasive, and persevering, etc. *[Condescension as used in several judgments has two meanings: to condescend (or to look down from a higher position) and to press forward with authority.]*

Hua-Ching Ni: Advance. It is beneficial to go forward with a positive attitude, but be mindful of the cyclical nature of things.

The Image

Legge: The earth over a marsh -- the image of ***Approach.*** The superior man is inexhaustible in his instruction and unflagging in his nourishing support of the people.

Wilhelm/Baynes: The earth above the lake: the image of ***Approach***. Thus the superior man is inexhaustible in his will to teach, and without limits in his tolerance and protection of the people.

Blofeld: This hexagram symbolizes land rising above a marsh. The Superior Man's teaching and his affection for his juniors are inexhaustible. Nothing hinders him in his care for the people. *[The lower component trigram suggests the nourishment which the Superior Man gives joyfully to others. The upper trigram symbolizes the great bulk of those who benefit.]*

Liu: The earth above the lake symbolizes ***Approach.*** The superior man's will for instruction has no limit. He is boundless in his support and protection of the people.

Ritsema/Karcher: Above marsh possessing earth. ***Nearing.*** A *chun tzu* uses teaching to ponder without exhausting. [A *chun tzu* uses] tolerating to protect the commoners without delimiting.

Cleary (1): Above the lake there is earth, ***overseeing.*** Superior people use inexhaustibility of education and thought to embrace and protect the people without bound.

Wu: There is ground above the marsh; this is ***Condescension.*** Thus the *jun zi* realizes that there is no limit to the ideas of education and there is no boundary in the protection of people.

COMMENTARY

Confucius/Legge: In ***Approach*** we see the dynamic lines gradually increasing and advancing. The lower trigram is the symbol of Being Pleased, and the upper of Being Compliant. The strong line is in the central position, and is properly responded to. It is the way of heaven to bring progress and success through firm correctness, however the advancing power will decay after no long time.

19 -- Approach -- 19

Legge: ***Approach*** suggests the approach of authority -- to inspect, to comfort or to rule. The figure shows two dynamic lines advancing on the four magnetic lines above them. Their action will be powerful and successful, but it must be governed by rectitude and a caution that understands the nature of continuous change.

NOTES AND PARAPHRASES

Judgment: Two steps forward are followed by one step backward.

The Superior Man remains true to the Work regardless of fluctuations within the psyche.

The meaning of ***Approach*** is derived from the two dynamic lines advancing from below to encounter the magnetic lines above. These two are firm allies, and the action of the superior man in the Image suggests that their ascent is one of benevolent regard for the welfare of their subordinates -- only the third line need change for the hexagram to become number eleven, ***Harmony.*** We are reminded of the proper relationship between the ego and the Self -- when they advance together, the magnetic forces in the rest of the psyche are eventually transformed.

This hexagram recognizes the inevitably slow progress of the Work ("Rome wasn't built in a day"), and that advances are always followed by retreats. The point is that if one maintains the will to advance, one can be confident that the Work is advancing, regardless of appearances.

> *(Confucius) tried his best, but the issue he left to Ming. Ming is often translated as Fate, Destiny or Decree. To Confucius, it meant the Decree of Heaven or Will of Heaven ... Thus to know Ming means to acknowledge the inevitability of the world as it exists, and so to disregard one's external success or failure. If we can act in this way, we can, in a sense, never fail. For if we do our duty that duty through our very act is morally done, regardless of the external success or failure of our action.*
>
> Fung Yu-Lan -- ***A Short History of Chinese Philosophy***

Without changing lines, the hexagram suggests a progressive advance in the matter at hand. Nature being what it is however, no advance can be sustained indefinitely and an eventual regression can be expected. (This observation is such a truism that we must assume it is more than usually applicable to the current situation.)

Line-1

Legge: The first line, dynamic, shows its subject advancing in company with the subject of the second line. Through his firm correctness there will be good

fortune.

Wilhelm/Baynes: Joint approach. Perseverance brings good fortune.

Blofeld: All approach -- righteous persistence will bring good fortune! *[All approach can be taken to mean that all things desirable are converging upon us.]*

Liu: Approach with sincerity. To continue brings good fortune.

Ritsema/Karcher: Conjunction Nearing, Trial: significant.

Shaughnessy: Prohibited forest; determination is auspicious.

Cleary (1): Sensitive overseeing leads to good results when correct.

Wu: Pressing forward with a companion will be auspicious.

Hua-Ching Ni: Advance impartially. One should start in this manner and continue in this direction. Good Fortune.

COMMENTARY

Confucius/Legge: His will is set on doing what is right. **Wilhelm/Baynes:** His will is to act correctly. **Blofeld:** This is because what is willed is carried out in righteous ways. **Ritsema/Karcher:** Purpose moving, correcting indeed. **Cleary (2):** Because the intention and the action are correct. **Wu:** Because his aspiration is correct.

Legge: Line one is dynamic in his proper place. The danger is that he may be more strong than prudent -- hence the caution requiring firm correctness.

NOTES AND PARAPHRASES

Siu: At the outset, the man advances with his associates to a higher position. He must remain more prudent than strong in doing right and not be carried away by the popular will.

Wing: Begin your endeavors in the company of those who share your enthusiasm. This will give you the kind of strong support necessary to achieve your aims. At the same time you should be certain that you are pursuing worthwhile goals. Continuing in your principles brings good fortune.

Editor: The texts of the first two lines are almost identical. As the only two yang forces in the hexagram they support and reinforce each other in their advance on the yin lines. The image suggests an ego-Self accord in the work of pacifying disparate forces within the psyche. If this is the only changing line, the new

hexagram becomes number seven, ***Discipline,*** which reinforces the idea of a disciplined dynamic advance. In the context of certain questions, the Confucian commentary here sometimes seems more accessible than the original line.

> *If you want to go your original way, it is the way you make for yourself, which is never prescribed, which you do not know in advance, and which simply comes into being of itself when you put one foot in front of the other. If you always do the next thing that needs to be done, you will go most safely and sure-footedly along the path prescribed by your unconscious.*
>
> Jung -- ***Letters***
>
> A. Mutual advancement. Ego and Self are in accord. Advance the Work.

Line-2

Legge: The second line, dynamic, shows its subject advancing in company with the subject of the first line. There will be good fortune; advancing will be in every way advantageous.

Wilhelm/Baynes: Joint approach. Good fortune. Everything furthers.

Blofeld: All approach -- good fortune! Nothing is unfavorable. *[All approach can be taken to mean that all things desirable are converging upon us.]*

Liu: To approach with sincerity brings good fortune. It is beneficial for everything.

Ritsema/Karcher: Conjunction Nearing: significant. Without not Harvesting.

Shaughnessy: Prohibited forest; auspicious; there is nothing not beneficial.

Cleary (2): Sensitive overseeing is good, beneficial all around. *[The second yang is also in the momentum of gradually increasing strength, but at this point it is best to keep still and not ride on the momentum to try to advance; then it will be good and beneficial all around.]*

Wu: Pressing forward with a companion will be auspicious. Everything will be advantageous.

Hua-Ching Ni: Impartial advance without prejudice continues...

COMMENTARY

Confucius/Legge: This is because those to whom the advance is made are not yet obedient to the ordinances of heaven. **Wilhelm/Baynes:** One need not yield

to fate. **Blofeld:** This indicates that there is nevertheless some disobedience. **Ritsema/Karcher:** Not-yet yielding-to fate indeed. **Cleary (2):** This is addressed to those who are not yet in harmony with the universal order. **Wu:** There are still those who do not obey the ordinances of heaven. *[Since prosperity of the yang is considered a good omen and meets the approval of heaven, presence of the four yin in the yang's path of advance is indicative of disobeying the ordinances of heaven.]*

Legge: Line two is dynamic, but in a magnetic place. This is counterbalanced by the central position and the proper correlate in line five.

NOTES AND PARAPHRASES

Siu: People who are not obedient to the ways of heaven are induced to follow the steadfast man in a high position. The future will be advantageous in every way.

Wing: What you propose to do wins sympathy and support from higher forces. So correct are your ideals that you can overcome even inherent difficulties. The future is bright indeed.

Editor: The differences in meaning between lines one and two are extremely slight in English translation. Cleary's Buddhist commentary on the line suggests the idea of controlling the momentum of an otherwise favorable action. (See also his commentary on the Judgment.) Wu's note on the Confucian commentary shows line two in immediate contact with four yin lines, interpreted here as recalcitrant forces. On another tack, if we take Ritsema/Karcher's version of *"Conjunction Nearing: significant..."* literally, we can imagine two possible approaching syntheses (line 1 and line 2), one of which may be more auspicious than the other. Only the context of your query can provide a plausible interpretation of these very different readings.

> *If Jung's method is used in the analysis, the change initiated by the conflict proceeds under the guidance of the individual's own unconscious. The analyst does not assume that he knows the answer to the problem but sets out with his patient to explore the unconscious and seek the solution. He is necessary to the proceeding because he has a technique for interpreting the obscure unconscious material thrown up in the dreams and fantasies; also, he is needed as a fixed point to which the patient can cling during the transition, when all values are under question and all landmarks may disappear.*
>
> M. E. Harding -- ***Psychic Energy***

A. An approaching conjunction of forces (or obvious choices) will nullify an adverse bias in the situation.

B. An alliance for progress furthers the Work.

C. Ego and Self administer the psyche.

Line-3

Legge: The third line, magnetic, shows one well pleased indeed to advance, but whose action will be in no way advantageous. If she becomes anxious about it however, there will be no error.

Wilhelm/Baynes: Comfortable approach. Nothing that would further. If one is induced to grieve over it, one becomes free of blame.

Blofeld: A willing approach, but there is nowhere towards which it would be advantageous to set out. Feeling regret on that account involves no error.

Liu: Cheerful approach does not benefit further. If one fears regret, no blame.

Ritsema/Karcher: Sweetness Nearing. Without direction: Harvesting. Already grieving-over it: Without fault.

Shaughnessy: Sweet forest; there is no place beneficial; having been saddened by it, there is no trouble.

Cleary (1): Presumptuous overseeing is of no benefit. If one is troubled over this, there is no blame.

Cleary (2): ... but if you trouble over it, there will be no blame.

Wu: Condescending for flaunting purposes has nothing to gain. If he is concerned of his behavior, he will make no error.

Hua-Ching Ni: Easy advancement. If one abuses one's position, there will be trouble in the long run. If this tendency is corrected immediately, there will be no blame.

COMMENTARY

Confucius/Legge: She shows herself well pleased to advance, but her position is not that appropriate to her. If she become anxious about it her error will not be continued. **Wilhelm/Baynes:** The place is not the appropriate one. A fault that induces grief no longer exists. **Blofeld:** The foregoing is indicated by the unsuitable position of this line. However, if we grieve for it, we shall not be involved in error for long. *[At present, there is no goal or destination towards which it would be profitable to move; however, if we sincerely regret this, it will not be long before we emerge from the rut.]* **Ritsema/Karcher:** Situation not appropriate indeed. Fault not long-living

indeed. **Cleary (2):** Once you trouble over it, blame will not last long. **Wu:** He is out of place. His error will be temporary.

Legge: Line three is magnetic, neither central nor in her correct position, and therefore her action will not be advantageous. Being at the top of the lower trigram of Pleased Satisfaction, she is well pleased to advance. Anxious reflection will save her from error.

NOTES AND PARAPHRASES

Siu: The man gains power, influence, and comfort. There is danger of relation and carelessness in dealing with others. But if he becomes apprehensive about his actions, he will not continue in his error and will avoid troubles.

Wing: An easy ***Promotion*** is possible now. This might lead to a careless attitude on your part. There is danger in such overconfidence. If you are quick to recognize the need for continuous caution, however, you can avoid mistakes that would otherwise harm you.

Editor: The image depicts a case in which one's powers are not equal to the challenge. Ritsema/Karcher translate ***Without direction: Harvesting*** as: *"No plan or direction is advantageous; in order to take advantage of the situation, do not impose a direction on events."* That is, success demands that you refrain from action or drop the subject of inquiry. Their rendition of: ***Grieving-over it*** means: *"Sorrow, melancholy; mourn; anxious, careworn; hidden sorrow…heart-sick and anxious."* One can receive this line under conditions of deep grief, wherein (as in any line of the ***I Ching***), extremely subtle insights often transcend an exact paraphrase.

> *Except the Lord build the house, they labor in vain that build it: except the Lord keep the city, the watchman waketh but in vain.*
> ***Psalms*** 127: 1

A. Whether simplistic, overconfident, or just naive, your assumptions in the matter at hand are incorrect. Do not act on them.

B. Desire for something to be true doesn't make it true. Correct your viewpoint. If sorrow is involved, accept it as your teacher.

C. Unwarranted overconfidence. Nothing can be done now.

D. There are no free rides -- wake up and serve the Work.

Line-4

Legge: The fourth line, magnetic, shows one advancing in the highest mode.

There will be no error.

Wilhelm/Baynes: Complete approach. No blame.

Blofeld: A perfect approach -- no error!

Liu: Complete approach brings no blame.

Ritsema/Karcher: Culmination Nearing. Without fault.

Shaughnessy: Arriving at the forest; there is no trouble.

Cleary (1): Consummate overseeing is blameless. *[Being weak yet preserving rectitude, refining oneself and mastering the mind, thereby awaiting the newborn positive energy, is called consummate overseeing. Watching over the quintessential, when the great medicine appears one naturally does not make the mistake of missing it.]*

Cleary (2): Consummate overseeing is impeccable. *[In Buddhist terms, this represents using correct concentration corresponding to correct insight.]*

Wu: Condescending at the right place is without blame.

Hua-Ching Ni: Correct advancement. No fault.

COMMENTARY

Confucius/Legge: This is due to the various appropriateness of the position. **Wilhelm/Baynes:** For the place is the appropriate one. **Blofeld:** This is indicated by the suitable position of this line. **Ritsema/Karcher:** Situation appropriate indeed. **Cleary (2):** In the right place. **Wu:** His position is proper.

Legge: Line four, though magnetic, is in her proper place and has for her correlate the dynamic first line. Hence her advance is in the highest style.

NOTES AND PARAPHRASES

Siu: The man advances to a high place because of the appropriateness of his ideas and behavior and the open-mindedness of a person of high rank who draws men of competence into service.

Wing: Your ***Promotion*** is well executed. Regardless of any difficulties you may encounter in assuming your new position, your behavior is so appropriate that you can continue successfully on your way.

Editor: The image suggests that the conscious attitude is in accordance with the

aims and goals of the Work. Depending on the context of your query, some kind of fruition is indicated: something is concluding as fated or willed.

> *But, O my friend, if this be true, there is great reason to hope that, going whither I go, when I have come to the end of my journey, I shall attain that which has been the pursuit of my life. And therefore I go on my way rejoicing, and not I only, but every other man who believes that his mind has been made ready and that he is in a manner purified.*
> Plato -- ***Phaedo***

A. The Work is progressing as it should. It's all coming together now.

Line-5

Legge: The fifth line, magnetic, shows the advance of wisdom, such as befits the great ruler. There will be good fortune.

Wilhelm/Baynes: Wise approach. This is right for a great prince. Good fortune.

Blofeld: A wise approach suited to a great prince -- good fortune.

Liu: To approach with wisdom is appropriate for a great duke. Good fortune.

Ritsema/Karcher: Knowledge Nearing. A Great Chief's propriety. Significant.

Shaughnessy: Knowing the forest; the great lord's propriety is auspicious.

Cleary (2): Knowing overseeing, appropriate for a great leader, bodes well.

Wu: Condescending with wisdom befits a great king. There will be good fortune.

Hua-Ching Ni: Wise advancement. This is how the great should proceed. G.F.

COMMENTARY

Confucius/Legge: What befits the great ruler means pursuing the course of the due mean. **Wilhelm/Baynes:** This means that he should walk in the middle. **Blofeld:** This is a way of saying that we must keep to the middle path. **Ritsema/Karcher:** Moving the center's designating indeed. **Cleary (2):** What is appropriate for a great leader is balance in action. **Wu:** He rules from the center.

Legge: Line five is the seat of the ruler. She is magnetic, but because she is central and has the dynamic second line as her proper correlate, she is the symbol of a wise sovereign who employs able counsel to advise her.

NOTES AND PARAPHRASES

Siu: The great ruler displays his wisdom in attracting men of ability to direct his affairs and in providing them freedom of action.

Wing: Your position is one of sovereignty. Here you would be wise to allow others to execute you plan for you. If you can choose competent helpers and restrain yourself from interfering in their work, you will achieve the ideal of true authority.

Editor: There is an intimation here of the Self allowing the ego to look after its own welfare, as long as action is in accordance with moderation and restraint. A test situation may be in progress.

> *From my brother Severus (I learned) to love my kin, and to love truth, and to love justice... And from him I received the idea of a polity in which there is the same law for all, a polity administered with regard to equal rights and equal freedom of speech, and the idea of a kingly government which respects most of all the freedom of the governed.*
> Marcus Aurelius

A. An image of balance.

B. Wisdom walks in the middle.

Line-6

Legge: The sixth line, magnetic, shows the advance of honesty and generosity. There will be good fortune, and no error.

Wilhelm/Baynes: Greathearted approach. Good fortune. No blame.

Blofeld: A magnanimous approach -- good fortune, no error.

Liu: Benevolent approach brings good fortune. No blame.

Ritsema/Karcher: Magnanimity Nearing. Significant. Without fault.

Shaughnessy: Thick forest; auspicious; there is no trouble.

Cleary (2): Attentive overseeing is good and blameless.

Wu: Condescending with honesty is auspicious, etc.

Hua-Ching Ni: Sincere advancing. Good Fortune. No blame.

19 -- Approach -- 19

COMMENTARY

Confucius/Legge: This is because her will is focused on the first two lines of the lower trigram. **Wilhelm/Baynes:** The will is directed inward. **Blofeld:** This good fortune arises from concealing our will within our hearts. *[This would seem to mean that, for the present, we should gladly accord with others and carefully conceal our aims.]* **Ritsema/Karcher:** Purpose located inside indeed. **Cleary (2):** The good of attentive overseeing is in the will being within. **Wu:** Because his aspiration is directed inward.

Legge: Line six is at the top of the upper trigram of Docility. Although the first and second lines of the hexagram are not her proper correlates, it is proper for the yin to seek for the yang, and it is emphatically so in this case.

NOTES AND PARAPHRASES

Siu: The sage returns from retirement to teach and help others, who greatly benefit from his experience.

Wing: The person in this position will allow others to benefit from the wealth of his experience. Such generosity will bring unaccountable progress to all concerned. This is a true moment of greatness.

Editor: An *"advance of honesty"* suggests truth: to be "honest" about something is to acknowledge its truth. *"Generosity"* implies the unselfish acceptance of this truth: perhaps a tolerant concession to a less-than-perfect status quo. Wilhelm renders the Confucian commentary in the imagery of the will being directed inward; Blofeld interprets it as magnanimity coupled with a hidden agenda which is not inconsistent with good will. Ritsema/ Karcher's *"Purpose located inside indeed,"* reinforces this idea. Tolerance or leniency is definitely implied: Wilhelm describes a sage, retired from the world, generously lending his wisdom to the people. Psychologically, the image can suggest that advance in the situation at hand consists of turning inward for support: the developing ego concentrates on connecting with the perfect will of the Self.

> *Since the mind which persuades and that which is persuaded are one in their basic unity, true persuasion consists in revealing the truth of the oneness of existence.*
>
> Prince Shotoku

A. A charitable forbearance with an imperfect world makes room for the Work to grow.

B. Ego/Self alignment facilitates profitable interaction with others.

June 25, 2001, 4/23/06, **4/10/08**

20 -- Contemplation -- 20



HEXAGRAM NUMBER TWENTY – CONTEMPLATION

Other titles: View, The Symbol of Steady Observation, Looking Down, Observation, Viewing, Looking Up, Observing, Admiration, To Examine, Rulers and Their Subjects, Introspection, Perception, Contemplation of the Work

Judgment

Legge: ***Contemplation*** shows us a worshipper who has purified himself, but must still present his sacrifice with that dignified sincerity which inspires reverence.

Wilhelm/Baynes: ***Contemplation***. The ablution has been made, but not yet the offering. Full of trust they look up to him.

Blofeld: Looking down. *[This word often means "contemplation" and I have so translated it when the context so requires.]* The ablution has been performed, but not the sacrifice. Sincerity inspires respect. *[This is generally understood to mean that the first step has been taken or that one has bound oneself to follow a certain course...but that the main duties are yet to be performed.]*

Liu: ***Observation.*** The hand-washing ritual is completed, but the sacrifice is still to come. All done and looked upon with sincerity.

Ritsema/Karcher: ***Viewing:*** hand-washing and-also not worshipping. Possessing conformity, like a presence. *[This hexagram describes your situation in terms of something seen from a distance, out of immediate reach. It emphasizes that carefully observing and divining the meaning is the adequate way to handle it...]*

Shaughnessy: ***Looking Up.*** Washing the hands but not making offering; there is a return with head held high.

Cleary (1): ***Observing,*** one has washed the hands but not made the offering; there is sincerity, which is reverent.

Wu: ***Admiration*** indicates a worshipper washing his hands in preparation for the offerings, but not participating in it. He shows sincerity and awe.

20 -- Contemplation -- 20

The Image

Legge: The image of earth and wind moving above it form ***Contemplation***. The ancient kings, in accordance with this, examined the different regions of the kingdom to see the ways of the people, and set forth their instructions.

Wilhelm/Baynes: The wind blows over the earth: the image of ***Contemplation***. Thus the kings of old visited the regions of the world, contemplated the people, and gave them instruction.

Blofeld: This hexagram symbolizes wind blowing across the earth. The ancient rulers visited the different regions to keep watch over their people and carefully instruct them.

Liu: The wind blowing over the earth symbolizes ***Observation.*** The ancient kings visited their territories, observed the people, and gave instruction.

Ritsema/Karcher: Wind moving above earth. ***Viewing***. The Earlier Kings used inspecting on-all-sides, viewing the commoners to set-up teaching.

Cleary (1): Wind is over the earth, ***observing***. Thus did the kings of yore set up education after examination of the region and observation of the people.

Cleary (2): Wind travels over the earth – ***observing***. Kings of yore examined the regions and observed the people to set up education. *[In Buddhist terms, the ancient Buddhas examined the "regions" of possible experience and observed the people in various states of being, then set up various teachings to accommodate them, just as the wind travels over the earth reaching everywhere.]*

Wu: The wind pervades above the earth; this is ***Admiration***. Thus the ancient kings inspected various regions of the country, observed the sentiments of the people, and laid down their instructions.

COMMENTARY

Confucius/Legge: ***Observation*** from above -- from the trigram of Flexibility surmounting the trigram of Docility. The ruler is in his correct central position, and thus exhibits his lessons to all below. He has purified himself, but not yet sacrificed. All beneath look to him and are transformed. When we contemplate the spirit-like way of heaven, we see how the four seasons proceed without error. The sages, in accordance with this spirit-like way, laid down their instructions, and all under heaven yield submission to them.

Legge: The Chinese character from which this hexagram is named is used in the sense of both seeing and being seen. The theme is the sovereign and his people -- how he shows himself to them, and how they in turn perceive him. The two dynamic lines at the top belong to the ruler, and the four magnetic lines below

represent his subjects. In the Judgment the ruler is portrayed as a worshipper at the commencement of a sacrifice. He is the great Manifester in line five.

The lower trigram symbolizes earth, with the attribute of Docility; the upper trigram symbolizes wind, with the attributes of Flexibility and Penetration. Wind moving above the earth has the widest sweep, and nothing escapes its influence. The personal influence of the ruler effects much, but the ancient kings wished to add to that the power of published instructions which were specially adapted to the character and circumstances of the people.

The spirit-like way of heaven is the invisible order underlying the laws of nature. *[**Ed. Note:** Ritsema/Karcher use the phrase: **"Viewing Heaven's spirit tao ... The all-wise person uses spirit tao to set-up teaching."** Spirit(s), SHEN: independent spiritual powers that confer intensity on heart and mind by acting on the soul, KUEI; gods, daimons. Tao: way or path; ongoing process of being and the course it traces for each specific person or thing; keyword. The ideogram: go and head, leading and the path it creates.]*

NOTES AND PARAPHRASES

Judgment: Contemplate your motivations and discern the purity of your intent. *"Put your money where your mouth is."* or *"Walk your talk."*

The Superior Man evaluates and rectifies his attitudes.

The *"ancient kings"* in the Image symbolize the creators of an original state of perfection -- an archetypal model toward which the superior man aspires. This idea is common to all mystical traditions, many of which depict this state in the image of an ideal or prototypical man. Here is a summary of the Gnostic conception:

> *Not only the body but also the "soul" is a product of the cosmic powers, which shaped the body in the image of the divine Primal (or Archetypal) Man and animated it with their own psychical forces: these are the appetites and passions of natural man, each of which stems from and corresponds to one of the cosmic spheres [i.e., planets] and all of which together make up the astral soul of man, his "psyche."*
>
> H. Jonas -- ***The Gnostic Religion***

In the Kabbalah, the template of this archetypal man (named Adam Kadmon) exists in each of the four realms of consciousness corresponding to intuition, intellect, emotion and sensation, and "he" is perceived as androgynous in all of these worlds except the last -- the "sensation" world of our physical spacetime reality.

> *The Adam of these first three worlds was androgynous. The Adam of the fourth world is the Adam of the expulsion, the Adam of flesh traversing*

> *the desert of his exile, and the Adam capable of reproducing himself now that he is no longer androgynous.*
>
> C. Ponce -- ***Kabbalah***

Considering that androgyny is one of the symbols used in the Western Mystery Tradition to depict the correct union of male and female forces within the psyche, we quickly recognize that the properly matched male and female correlate lines in the ***I Ching*** are a Chinese depiction of the identical concept. Note that the messages of the following three quotations are in complete accord with the goal of the Work as outlined in the ***I Ching:***

> *Somewhere there is an Adam within each of us in need of restoration, in exile from the Garden. The aim of Kabbalism is the restoration of the divine man in the medium of mortal man. We are the laboratory and we are the workers who work in that space.*
>
> C. Ponce -- ***Kabbalah***

> *Within our six-foot body we must strive for the form which existed before the laying down of heaven and earth.*
>
> ***The Secret of the Golden Flower***

> *The destiny of man is to build the Heavenly Jerusalem on Earth. In other words, to civilize a planet. It is the aim of the occultist, in consort with all men of good will, to bring about this heavenly fact into earthly reality. And the only way it will come about is by every man doing the right thing at the right time for twenty-four hours a day.*
>
> *Gareth Knight --* ***The Work of a Modern Occult Fraternity***

The ancient kings in hexagram number-20 base their laws upon their recognition of diversity among the various forces which make up the kingdom of the psyche. Their divine regulations therefore represent the proper ecology existing between heaven and earth, yin and yang, male and female, Logos and Eros. In this regard, the ***I Ching's*** version of the Archetypal Man might be seen as hexagram number-63, ***Completion,*** in which the polarity of each of the lines is in perfect correlation. (See the editor's commentary on Hexagram number 11 for further insights into this idea.)

The theme of the hexagram is ***Contemplation*** of your situation to see if your attitude meets the archetypal standards of the Work. The worshipper in the Judgment has purified himself for sacrifice but has not yet carried it out. Wilhelm uses the word *"ablution"* in his translation of the Judgment. An ablution is a ritual cleansing associated with a religious rite:

> **Ablution*:*** *In alchemy ... the adept worker achieves [success] only by purifying his soul of all that commonly agitates it. Washing, then, symbolizes the purification not so much of objective and external evil as*

> *of subjective and inner evils ... The principle involved in this alchemic process is that implied in the maxim "Deny thyself."*
>
> J. E. Cirlot -- ***Dictionary of Symbols***

It is important to note that the sacrifice has yet to be performed: preparation is meaningless until it is acted upon. Psychologically, this refers to intellectual "gnosis" which still needs to be grounded in behavior.

> *Wisdom is achieved very slowly. This is because intellectual knowledge, easily acquired, must be transformed into `emotional,' or subconscious, knowledge. Once transformed, the imprint is permanent. Behavioral practice is the necessary catalyst of this reaction. Without action, the concept will wither and fade. Theoretical knowledge without practical application is not enough ... Intellectually the answers have always been there, but this need to actualize by experience, to make the subconscious imprint permanent by `emotionalizing' and practicing the concept, is the key.*
>
> Brian L. Weiss, MD -- ***Many Lives, Many Masters***

Without changing lines, ***Contemplation*** is an oracular invitation for you to consider your situation and especially your motivations in regard to it. One way of doing this is to reduce everything to a brief written statement, including your best conscious conclusions. Then ask for a comment from the oracle -- often it will become apparent that you have been undergoing a kind of examination.

SUGGESTIONS FOR MEDITATION

The ancient kings are mentioned in the Images of both this figure and number twenty-one, ***Discernment***, immediately following. What are the differences between ***Contemplation*** and ***Discernment***, as depicted in these images? How does the concept of sacrifice relate to this, as mentioned in the Judgment? Compare the Judgment of this hexagram with hexagrams and lines 17:6, 45:2, 46:2, 46:4, 47:2, 47:5 and 63:5 for further insights on this extremely important tenet of the Work.

Line-1

Legge: The first line, magnetic, shows the looking of a child -- not blamable in those of inferior rank, but a matter of regret in superior men.

Wilhelm/Baynes: Boy-like contemplation. For an inferior man, no blame. For a superior man, humiliation.

Blofeld: Looking at things in a childish way is not blameworthy in ordinary people, but in the Superior Man it is a misfortune. *[It might be supposed that the*

Superior Man is incapable of such conduct; hence this passage must refer to one who is trying to be or who thinks himself a Superior Man.]

Liu: Childish observation. For inferior people, no blame. For superior people, humiliation.

Ritsema/Karcher: Youthful viewing. Small People: without fault. *Chun tzu:* abashment.

Shaughnessy: The youth looks up; for the little man there is no trouble, for the gentleman distress.

Cleary (1): Ignorant observation is not blamed in inferior people, but is shameful in superior people.

Cleary (2): Naïve observation is blameless in undeveloped people but shameful in developed people. *[When undeveloped people are like children, this is not considered bad, but if developed people are like children, there is no way to govern nations and bring peace to earth.]*

Wu: His view is like that of a child. There will be no error for a little man, but humiliation for a *jun zi.*

COMMENTARY

Confucius/Legge: This indicates the way of the inferior people. **Wilhelm/ Baynes:** The way of inferior people. **Blofeld:** For such conduct is suited to people of inferior worth. **Ritsema/Karcher:** Small People: tao indeed. **Cleary (2):** The naïve observation represented by the first yin is the way of underdeveloped people. **Wu:** Because this is the way of a little man.

Legge: Line one is magnetic and in the lowest place, which is also improper for it. This suggests the symbol of a thoughtless child who cannot see far -- one who takes only shallow and superficial views.

NOTES AND PARAPHRASES

Siu: At the outset, the man does not comprehend the nature of prevailing forces nor does he perceive them as a connected whole. The superficial view is acceptable for the masses, but the superior man should know better.

Wing: Are you just looking at the surface of the situation and its most superficial effect upon you? This is an inferior, unenlightened form of contemplation. The superior mind will attempt to see the situation as part of a larger whole. This way you can know its actual meaning in your life.

Editor: Legge's original translation of this line says *"lad"* instead of child. I have altered it to be more in conformance with the magnetic line. No meaning is lost. The line is completely unambiguous in all translations.

> *When I was a child, I spake as a child, I understood as a child, I thought as a child: But when I became a man, I put away childish things.*
> ***I Corinthians*** 13: 11

A. An image of immature and superficial perception.

B. Grow up and accept your responsibilities.

Line-2

Legge: The second line, magnetic, shows one peeping out from a door. It would be advantageous if it were merely the firm correctness of a female.

Wilhelm/Baynes: Contemplation through the crack of the door. Furthering for the perseverance of a woman.

Blofeld: Watching through door-cracks is of advantage to women.

Liu: Observation through the cracks of doors. Women benefit by perseverance. *[Now is a better time for action than for quiet.]*

Ritsema/Karcher: Peeping-through Viewing. Harvesting: woman Trial.

Shaughnessy: Peeking a look up; beneficial for the maiden to determine.

Cleary (1): Peeking observation is beneficial for a woman's chastity.

Wu: One peeps through a door. It will be advantageous for a persevering woman.

COMMENTARY

Confucius/Legge: The firm correctness of a woman in peeping out from a door is also a thing to be ashamed of in a superior man. **Wilhelm/Baynes:** *"Contemplation through the crack of the door"* is humiliating even where there is the perseverance of a woman. **Blofeld:** Nevertheless it is also shameful. *[If the enquirer or the one for whom the enquiry is being made is a woman, she will gain by keeping a secret watch, but it cannot be done honorably in this case.]* **Ritsema/Karcher:** Truly permitting the demoniac indeed. **Cleary (2):** (It) can also be shameful. **Wu:** It is nevertheless awkward.

Legge: Line two is magnetic in her proper place, showing a woman who lives retired and only able to peep through the crack of her door at her fifth-line correlate. But ignorance and retirement are proper in a woman.

NOTES AND PARAPHRASES

Siu: The housewife is understandably ignorant of worldly affairs. But such a narrow, subjective view of reality is shameful for persons in public life.

Wing: If you have goals more ambitious than maintaining your own private world, if your dreams extend into the affairs of society, then you must develop a broader viewpoint. If you relate everything that comes your way in terms of your own life and attitudes, you cannot develop.

Editor: As hopefully enlightened moderns we wince at what seems to be outrageous male chauvinism in some of the lines of the ***I Ching,*** but if we understand the symbolism psychologically a non-sexist message comes through. (Dream symbolism also often offends our conscious convictions.) Female figures usually represent our instinctive responses and the emotional-feeling aspects of our personality. Correct behavior demands that emotional responses be kept in their proper place at "home" within the psyche. This line implies that the situation demands a more dynamic approach. Note however, that there is no overt value judgment other than by implication; the puritanical Confucian commentary is not necessarily always applicable. The line sometimes just portrays a partial, incomplete view of the situation, saying in effect that "there is more to the subject than meets the eye."

> *If the doors to perception were cleansed, everything would appear to man as it is, infinite. For man has so closed himself up till he sees all through narrow chinks of his cavern.*
> William Blake

A. You have a restricted (possibly narrow-minded) point of view -- dispassionately widen your horizons.

Line-3

Legge: The third line, magnetic, shows one looking at the course of her own life, to advance or recede accordingly.

Wilhelm/Baynes: Contemplation of my life decides the choice between advance and retreat.

Blofeld: By contemplating our own lives, we learn to advance or retreat as required by circumstances.

20 -- Contemplation -- 20

Liu: Observation of the circumstances of our lives determines whether to advance or retreat.

Ritsema/Karcher: Viewing my birth, advancing, withdrawing.

Shaughnessy: Looking up at my life advancing and retreating.

Cleary (1): Observing personal growth, promoting and repelling.

Cleary (2): ... advancing and withdrawing.

Wu: He examines his own life to determine whether to advance or retreat.

COMMENTARY

Confucius/Legge: She will not err in the path to be pursued. **Wilhelm/ Baynes:** The right way is not lost. **Blofeld:** This is the way to keep to the right path. **Ritsema/Karcher:** Not-yet letting-go tao indeed. **Cleary (2):** One has not lost the way. **Wu:** He has not forsaken the principle.

Legge: The magnetic third line at the top of the lower trigram of Receptivity belongs to one of utmost docility. She wishes to act only according to the exigency of the time and circumstances, and will advance or recede accordingly.

NOTES AND PARAPHRASES

Siu: The man contemplates the effects of his actions in relation to the exigencies of the times rather than indulging in idle speculations. Only in this way is he able to formulate useful guidelines for behavior.

Wing: In order to make the correct decisions in your life, you must gain objective self-knowledge. This is not accomplished by exploring your own dreams, attitudes, and opinions. These are useless in self-examination. Instead, contemplate your effect upon the world around you. There you will find yourself.

Editor: Illusions of "free-will" to the contrary, it is probably accurate to say that most life experience is not within our control. If this is true, then our only meaningful choice is to determine how the Tao is flowing and then to put ourselves in harmony with it. Ritsema/Karcher's Confucian commentary reminds us of this: "*Not-yet letting-go tao indeed.*" The oracle is asking you to make a decision based on your own insight. You may regard it as a test.

> *Self-reflection or--what comes to the same thing--the urge to individuation gathers together what is scattered and multifarious, and exalts it to the original form of the One, the Primordial Man. In this way our existence as separate beings, our former ego nature, is abolished, the*

> *circle of consciousness is widened, and because the paradoxes have been made conscious the sources of conflict are dried up.*
> Jung -- ***Transformation Symbolism in the Mass***

A. Examine your options in the matter at hand. What will be the consequences of the choice you contemplate in terms of the goals of the Work?

Line-4

Legge: The fourth line, magnetic, shows one contemplating the glory of the kingdom. It will be advantageous for her, being such as she is, to seek to be a guest of the king.

Wilhelm/Baynes: Contemplation of the light of the kingdom. It furthers one to exert influence as the guest of a king.

Blofeld: Contemplating the conditions of a realm guides us as to whether we should become the ruler's guests. *[In ancient China, many scholars, such as Confucius himself, wandered from kingdom to kingdom and princedom to princedom seeking a ruler wise and virtuous enough to profit by their teachings. It was by observing the splendors or miseries of each realm that they were able to form preliminary judgments and thus decide whether the ruler might be worth approaching or not. The implication is that we must not accept something as good without waiting to discover whether the alleged good qualities are genuine.]*

Liu: Observation of the glory of the country. It is beneficial to exert influence as the guest of the leader.

Ritsema/Karcher: Viewing the city's shining. Harvesting: availing-of guesting tending-towards kinghood.

Shaughnessy: Looking up at the state's radiance; beneficial herewith to be entertained to audience by the king.

Cleary (1): Observing the glory of the country, it is beneficial to be a guest of a king.

Wu: He admires the glories of the nation. It will be advantageous to be an honored guest of the king.

COMMENTARY

Confucius/Legge: She contemplates the glory of the kingdom. Thence arises the wish to be a guest at court. **Wilhelm/Baynes:** One is honored as a guest. **Blofeld:** Those engaged in this way enjoy universal esteem. **Ritsema/**

20 -- Contemplation -- 20

Karcher: Honoring guesting indeed. **Cleary (2):** Esteeming guesthood. **Wu:** And the king honors his guest.

Legge: Line four, in a properly magnetic place is just below the properly dynamic fifth-line sovereign. She is moved accordingly, and stirred to ambition. The "glory of the kingdom" is the virtue of the sovereign and the noble character of his administration.

NOTES AND PARAPHRASES

Siu: The person who is aware of the factors leading to the glory of the nation should be appointed by the king to an authoritative position. He should be honored rather than used as a tool.

Wing: You can now progress by ***Contemplating*** society and determining the best cause, leader, or organization you can join or support. This social awareness and its enactment will further your growth, for you can transcend your position as one of the masses and exert significant influence.

Editor: The first line of this hexagram is ignorant and superficial, and not a proper correlate. Line four correctly turns her eyes upward, sees the magnificence of the Work and accepts her responsibilities as an honor and sacred trust. The difference between lines one and four is the difference between callow ignorance and wisdom. The difference between lines three and four is the difference between ego issues and devotion to the Work.

> *Whereas in some traditions the object is to become detached from the world, Kabbalah states that while we are in exile we do the work given to Adam that is to till the ground and await the coming of the Messiah. This will occur when we are fit to receive him, and he may arrive at any moment for each of us. So our position is plain. We are where we are needed. No one can fill our place. Each one of us has a particular job in the universe, and we have the capability of fulfilling that destiny. But before we can perform it with the maximum efficiency, we have to know what we are and what is our capacity. For this purpose the Kabbalah is studied.*
>
> Z.B.S. Halevi -- ***Adam and the Kabbalistic Tree***

A. Examine the situation at hand and do what needs to be done in accordance with the goals of the Work.

B. One accepts responsibility for the Work as an honor.

C. The Self is the source of your truth -- how may you best serve its purposes now?

20 -- Contemplation -- 20

Line-5

Legge: The fifth line, dynamic, shows its subject contemplating his own life course. A superior man, he will thus fall into no error.

Wilhelm/Baynes: Contemplation of my life. The superior man is without blame.

Blofeld: The Superior Man does no wrong in keeping a watch upon our lives. *[It is not wrong for us to be curious about the affairs of others if our motive is to be of more help to them.]*

Liu: Observation of ourselves. No blame for the superior man.

Ritsema/Karcher: Viewing my birth. A *chun tzu:* without fault.

Shaughnessy: Looking up at my life; for the gentleman there is no trouble.

Cleary (1): Observing personal growth, a superior person is blameless.

Cleary (2): ... Developed people are impeccable.

Wu: He examines his own life. The *jun zi* is without blame.

COMMENTARY

Confucius/Legge: He should for this purpose contemplate the condition of the people. **Wilhelm/Baynes:** "Contemplation of my life," that is, contemplation of the people. **Blofeld:** In this passage, "our lives" means the lives of the people. **Ritsema/Karcher:** Viewing the commoners indeed. **Cleary (2):** What is appropriate for a great leader is balance in action. **Wu:** He actually looks after his people.

Legge: Line five is dynamic, and in the place of the ruler. He is a superior man, but this does not relieve him from the duty of self-contemplation or examination.

NOTES AND PARAPHRASES

Siu: The man in a position of power studies the impact of his life upon the welfare of others. If he so conducts himself that the condition of the people is always good, he will not fall into error.

Wing: You will gain an understanding of what the future holds for you by ***Contemplating*** the effect of your life upon others. If your influence and example are good, then you are without blame. This, you will find, is its own reward.

20 -- Contemplation -- 20

Editor: Notice that the Confucian commentary equates the contemplation of the life course of the ruler with the contemplation of the condition of the people. Psychologically, *"the people"* are the various components of the psyche, and the line is an injunction to compare our current situation with the ideal image of the Work alluded to in the Judgment. In other words, the oracle will not answer your question until you have first made a sincere effort to analyze your situation. Often this will result in a different perspective, and either cancel the original question or evoke an entirely new one.

> *The motions akin to the divine part in us are the thoughts and revolutions of the universe; these, therefore, every man should follow, and correcting those circuits in the head that were deranged at birth, by learning to know the harmonies and revolutions of the world, he should bring the intelligent part, according to its pristine nature, into the likeness of that which intelligence discerns, and thereby win the fulfillment of the best life set by the gods before mankind both for this present time and for the time to come.*
>
> Plato -- ***The Timaeus***

A. Differentiate your thoughts and feelings and compare your situation with the ideal toward which you aspire.

Line-6

Legge: The sixth line, dynamic, shows its subject contemplating his character to see if it be indeed that of a superior man. He will not fall into error.

Wilhelm/Baynes: Contemplation of his life. The superior man is without blame.

Blofeld: Nor will it be an error for the Superior Man to contemplate his own life.

Liu: Observation of the lives of others. No blame for the superior man. *[This is a time of discontent.]*

Ritsema/Karcher: Viewing one's birth. A *chun tzu:* without fault.

Shaughnessy: Looking up at his life; for the gentleman there is no trouble.

Cleary (1): Observing the growth, the superior person is blameless.

Cleary (2): ... Developed people are impeccable.

Wu: He looks pensively at the life of the people. The *jun zi* is without blame.

COMMENTARY

Confucius/Legge: He cannot even yet let his mind be at rest. **Wilhelm/ Baynes:** The will is not yet pacified. **Blofeld:** He contemplates his own life when troubled as to what course to take. **Ritsema/Karcher:** Purpose not-yet evened indeed. **Cleary (2):** The mind is not yet at peace. **Wu:** His aspirations have not been all fulfilled.

Legge: There is a slight difference in the sixth line from the fifth which can hardly be expressed in a translation. By making a change in the punctuation, however, the different significance may be brought out. Line six is dynamic, and should be considered out of the work of the hexagram, but he is still possessed by its spirit, and is led to self- examination.

NOTES AND PARAPHRASES

Siu: The sage, who is living outside the routine of the world, contemplates his own character, not as an isolated ego manifestation, but in relation to the laws of life. He judges freedom from blame to be the highest good.

Wing: You are somewhat beyond the situation and able to contemplate your life without egotistical involvement. You will discover, here, that freedom from error and blame are the highest good. Egoless contemplation is the key.

Editor: Psychologically interpreted, the fifth line represents an ego contemplating his multi-faceted psyche; here, the sixth line has risen above that standpoint to contemplate the nature of the whole reality with which it wishes to unite. Line five asks us to look within to see if the motivations of the psyche are in accordance with the goals of the Work; line six asks us to examine our comprehension of the individuation process itself to see if it is correct.
Note that Liu translates this as contemplating “the lives of others” and Wu “the life of the people” – in these versions the object of contemplation is placed outside of the observer’s psyche. When differentiating line 5 from line 6, this interpretation of their slight divergence makes the most sense. Sometimes there is an implication that you may misunderstand something pertaining to the Work.

> *The Self, being individual and unique, is made manifest in the individuation process of the individual. But the Self is also universal and eternal, and under this aspect it is made manifest in a process we can only call the individuation of mankind. It is a collective process that takes the form of a gradual extension and differentiation of consciousness over the millennia. The drama began in the gray mists of antiquity and continues through the centuries into a remote future.*
>
> A. Jaffe -- ***The Myth of Meaning***

A. Are your motives clear? Get the big picture.

20 -- Contemplation -- 20

B. Differentiate your true relationship to the matter at issue.

June 25, 2001, **11/21/08**

21 -- Discernment -- 21



HEXAGRAM NUMBER TWENTY-ONE -- DISCERNMENT

Other titles: Biting Through, Gnawing, The Symbol of Mastication and Punishment by Pressing and Squeezing, Gnawing Bite, Severing, Chewing, Punishment, Reformation, Reform, Differentiation, Discrimination, Making a Distinction, Getting the message *"Something which should be, or has to be bitten through. This is essentially the legal hexagram. When asking about a man's intentions, he is probably married."* -- D.F. Hook

Judgment

Legge: Success is found in ***Discernment***. The restrictions of the law bring advantage.

Wilhelm/Baynes: ***Biting Through*** has success. It is favorable to let justice be administered.

Blofeld: ***Gnawing.*** Success! The time is favorable for legal processes. *[The concept of gnawing is suggested by the component trigrams, which are regarded (owing to the arrangement of their lines) as not commingling; they are as separate from each other as the upper and lower jaw when something tough is being gnawed.]*

Liu: ***Chewing:*** Success. It benefits to administer justice. *[**Chewing** indicates success through hard work. Those who get this hexagram will have trouble in the beginning.]*

Ritsema/Karcher: ***Gnawing Bite***, Growing. Harvesting: availing of litigating. *[This hexagram describes your situation in terms of confronting a tenacious obstacle. It emphasizes that biting through and picking things clean until the essential is revealed is the adequate way to handle it. To be in accord with the time, you are told to: gnaw and bite through!]*

Shaughnessy: ***Biting and chewing:*** Receipt; beneficial to use a court case.

Cleary (1): ***Biting through*** is developmental. It is beneficial to administer justice.

Cleary (2): ***Biting through*** is successful. It is beneficial to apply justice.

Wu: ***Discernment*** is pervasive. It will be advantageous to exact punishments.

21 -- Discernment -- 21

The Image

Legge: The images of thunder and lightning form ***Discernment.*** Thus the ancient kings promulgated their laws and framed their penalties with intelligence.

Wilhelm/Baynes: Thunder and lightning: The image of ***Biting Through***. Thus the kings of former times made firm the laws through clearly defined penalties.

Blofeld: This hexagram symbolizes lightning accompanied by thunder. The ancient rulers, after making their legal code perfectly clear to all, enforced the laws vigorously. *[The firm and yielding lines more or less alternate; or the lower trigram can be regarded as filled with the power of thunderous force, while the upper trigram, representing beauty, is soft and yielding. (Li, the upper trigram, stands for lightning as well as for fire, beauty, etc.) I do not know what the ancient Chinese views on thunder and lightning were; it appears from this that they were regarded as two forces which, like steel and flint, emitted brilliance when brought into sharp contact with each other. A pair of trigrams both with yielding centers is not felt to be a good arrangement; that it nevertheless favors the process of the law may have been suggested to the writer of the Text by the fact that the weak lines (morally weak people?) are fully contained by the strong (prison walls, warders and so forth?)]*

Liu: Thunder and lightning symbolize ***Chewing***. The ancient kings made the laws and clarified the penalties.

Ritsema/Karcher: Thunder, lightning. ***Gnawing Bite***. The Earlier Kings used brightening flogging to enforce the laws.

Cleary (1): Thunder and lightning, ***biting through.*** Thus did the kings of yore clarify penalties and proclaim laws. *[Those who administer laws should emulate the ancient kings in first clarifying them before executing them, <u>in order to avoid mistakenly injuring life</u>.]*

Wu: Thunder and lightning form ***Discernment***. Thus the ancient kings made just punishments and upheld the law of the land.

COMMENTARY

Confucius/Legge: The existence of something between the jaws gives rise to the name ***Discernment*** -- union by means of biting through the intervening article. The dynamic and magnetic lines are equally divided in the figure. Movement is denoted by the lower trigram, and Clarity by the upper -- thunder and lightning uniting in them, and having brilliant manifestation. The magnetic

fifth line is in the center, and acts in her high position. Although she is not in her proper place, this is advantageous for the use of legal constraints.

Legge: ***Discernment*** means literally *"union by gnawing."* The figure consists of undivided lines in the top, bottom and fourth places -- giving the image of open jaws with something in them "being gnawed." When the object has been bitten through, the upper and lower jaws come together in union -- hence: *"Union by gnawing."* Remove the obstacles to union and high and low will meet together in understanding. The force exerted by gnawing suggests the idea of legal constraints.

The equal division of the dynamic and magnetic lines is seen by taking them in pairs, though the order of the first pair is different from the other two. The magnetic fifth line is the ruler of the hexagram, indicating that judgment is tempered by leniency.

Ch'eng-tzu says that thunder and lightning are always found together, and hence their trigrams go together to give the idea of union intended in ***Discernment:*** one trigram symbolizing majesty and the other intelligence.

Cleary (1): Practice of the Tao is like administering justice: Discerning true and false, right and wrong, is like the judge deciding good and bad; getting rid of falsehood and keeping truth, so as to preserve essence and life, is like the [just] administration rewarding the good and punishing the bad, so as to alleviate the burden of injustice.

NOTES AND PARAPHRASES

Judgment: Further the Work through careful ***Discernment*** between what is true and false, right and wrong, correct and incorrect.

The Image portrays the connection between cause and effect, where consequences are always based on the inexorable laws of nature.

To bite is to comprehend, and to bite through is to make distinctions. The top and bottom lines of the hexagram represent the upper and lower jaws, and both bear images of restriction and punishment. Each of the lines between them portrays some version of biting through flesh. Hence, the jaws define the general problem, and the teeth differentiate the details.

> *The symbol of losing teeth has the primitive meaning of losing one's grip because under primitive circumstances and in the animal kingdom, the teeth and mouth are the gripping organ. If one loses teeth, one loses the grip on something. Now this can mean a loss of self-control, etc. The English word grip is contained in the German word begriff (conception*

or notion). The Latin word conceptio means the same, i.e., catching hold of something, having a grip on something.
Jung -- ***Letters***

In ***I Ching*** symbolism, the *"ancient kings"* are always synonymous with spiritual authority. Analogous to gods or cosmic forces, their *"laws"* are like the laws of karma or of nature -- inexorable in their outcome. Therefore, the punishment theme in the hexagram warns us that a lack of ***Discernment*** in the matter at hand has built-in penalties: i.e., "Get the message or suffer the consequences."

Behold, sin and punishment are one, and the fire of punishment is the fire that refines my works. Even in the sinner I am the actor, and I, too, am the sufferer in the experience of punishment.
P.F. Case -- ***The Book of Tokens***

To receive this hexagram without changing lines indicates a need to make some important distinctions in the matter at hand. ***"Figure it out"*** might make a good alternate title at such times. Cleary's Taoist note on the image ("*Those who administer laws should emulate the ancient kings in first clarifying them before executing them, in order to avoid mistakenly injuring life*") is a clear admonition to get all of your facts straight before proceeding with your inquiry. That you don't know or understand something is implied.

SUGGESTIONS FOR MEDITATION

The twenty-first hexagram turned upside down becomes the twenty-second. The message for the superior man in the Image of each concerns the enforcement of law. What is the relationship between ***Discernment*** and ***Persona*** in such a context? The component trigrams of these two figures also make up hexagrams number fifty-five, ***Expansion of Awareness*** and number fifty-six, ***Transition.*** The messages for the superior man in each of these figures also relate to litigation. Why? What do the four hexagrams suggest about the nature of the Work?

Line-1

Legge: The first line, dynamic, shows one with his feet in the stocks and deprived of his toes. There will be no error.

Wilhelm/Baynes: His feet are fastened in the stocks so that his toes disappear. No blame.

Blofeld: The feet are shackled so that they may not walk -- no error is involved! *[This line suggests that extreme firmness would not be culpable at this time.]*

21 -- Discernment -- 21

Liu: His feet are put in the stocks. It will injure his toes. No blame.

Ritsema/Karcher: Shoes locked-up, submerging the feet. Without fault.

Shaughnessy: Wearing stocks on the feet and with cut off feet; there is no trouble.

Cleary (1): Wearing stocks stopping the feet, there is no blame.

Wu: He wears a pair of shackles, which covers his toes. There is no error.

COMMENTARY

Confucius/Legge: There is no walking to do evil. **Wilhelm/Baynes:** He cannot walk. **Blofeld:** This method is used to prevent evil-doers from progressing in their wickedness. **Ritsema/Karcher:** Not moving indeed. **Cleary (2):** Means not acting. **Wu:** The light punishment warns him not to walk the wrong path again.

The Master said: *The inferior man is not ashamed of what is not benevolent, nor does he fear to do what is not righteous. Without the prospect of gain he does not stimulate himself to what is good, nor does he correct himself without being moved. Self-correction, however, in what is small will make him careful in what would be of greater consequence; and this is the happiness of the inferior man. It is said in the* ***I Ching,*** *"His feet are in the stocks, and he is disabled in his toes - there will be no further occasion for blame."*

Legge: The first and last lines of the hexagram are undergoing punishment which is inflicted by the other lines. Line one's offense is minor, and he is confined to the stocks to prevent him from making it worse.

NOTES AND PARAPHRASES

Siu: At the outset, the man receives a mild sentence as a warning for a small offense.

Wing: Since this is only your first departure from the right path, only a mild punishment is forthcoming. This should serve the purpose of early ***Reform.***

Editor: To be deprived of one's toes is to be unable to move -- the toes (or feet in some translations) are found in seven hexagrams, and all but one appear in the first line which indicates the beginning of movement. The idea is to nip a bad choice in the bud before it gains momentum. Sometimes the line can refer to circumstances beyond one's control which prevent one from taking an ill-considered or harmful action.

21 -- Discernment -- 21

Even the venerable Church Fathers had to admit that evil is not only unavoidable but actually necessary in order to avert a greater evil... Punishment is also an evil and just as much a transgression as crime. It is simply the crime of society against the crime of the individual. And this evil, too, is unavoidable and necessary.
Jung -- ***Letters***

A. You are held fast to prevent mistakes. Comprehension or growth is effected through restricted circumstances.

B. Circumstances impede or prevent action.

Line-2

Legge: The second line, magnetic, shows one biting through soft flesh, and going on to bite off the nose. There will be no error.

Wilhelm/Baynes: Bites through tender meat, so that his nose disappears. No blame.

Blofeld: Gnawing flesh so that the nose is hidden in it --no error! *[The meaning of this line is not at all obvious. The Chinese additional commentaries take it to mean that we may do a little harm to our own interests but that we shall not deserve blame for what happens.]*

Liu: Biting the skin, his nose is cut. No blame.

Ritsema/Karcher: Gnawing flesh, submerging the nose. Without fault.

Shaughnessy: Biting flesh and cutting off the nose; there is no trouble.

Cleary (1): Biting skin, cutting off the nose, etc.

Cleary (2): Biting through the skin, destroying the nose, etc. *[This is investigating principle and gradually penetrating.]*

Wu: He bites through a skin burying his nose in it, etc. *[This makes it easy for him to judge the case like biting through a soft skin ...The judgment seems to have cautioned mildly not to over-judge an easy case.]*

COMMENTARY

Confucius/Legge: She is mounted on the dynamic first line. **Wilhelm/ Baynes:** He rests upon a hard line. **Blofeld:** This is indicated by the position of the line (a yielding one) above a firm one. **Ritsema/Karcher:** Riding a solid indeed. **Cleary (2):** Riding on strength. **Wu:** He is riding on a yang.

Legge: Line two is appropriately magnetic in a central place, therefore her action should be effective. This is shown by her biting through the soft flesh -- an easy thing. Immediately below, however, is a strong offender represented by the first line. Before he will submit it is necessary to bite off his nose. Punishment is the rule, and it must be continued and increased until the end is secured. Ch'eng-Tzu says: *"Being mounted on the dynamic first line means punishing a strong and vehement man, when severity is required, as is denoted by the central position of the line."*

NOTES AND PARAPHRASES

Siu: The hardened sinner must be punished severely to secure the desired ends. Although indignation often goes too far in meting out punishment, it may still be just.

Wing: Punishment and retribution come swiftly and thoroughly to the person who continues in wrong behavior. Even though it may seem overly severe, it will effectively bring about ***Reform.*** Finally, there is no mistake in this.

Editor: This is an interestingly ambiguous line which admits of more than one interpretation. I have always taken the hexagram as symbolic of the process of differentiation, so the following associations come from that perspective: *Bite:* To "get your teeth into" something is to get a grip on it, to comprehend it. *Flesh:* Meat, food, nourishment -- the raw material, data or experience of the situation at hand. *Soft:* Easily bitten and penetrated. An easy discrimination. *Nose:* Intuition, subtle discrimination, as: "I smell a rat.” The various translators indicate that the nose is either injured or buried in the meat, suggesting that the intuitive faculty is damaged or obscured by an overly easy act of mental discrimination. A simplistic comprehension goes too far, but since the idea of *"No Blame"* is attached to the line this seems to be a natural consequence of the situation. A syllogism might go like this: "Drunk drivers are bad. George is a drunken driver, therefore George is bad.” This is the *easy* discrimination. The *subtle* discrimination is that George, normally a modest drinker, was required by his Embassy job to drink toasts with the Russian ambassador and he miscalculated his capacity to hold his liquor. The easy distinction over-rides the subtle one because the offense is serious enough to require a severe punishment. The line can sometimes suggest the squabbles of lawyers, and the differences between the spirit and letter of the law.

> *The world of the soul and the realms of the spirit can only be known to him whose inner senses are awakened to life. The things of the body are seen through the instrumentality of the body, but the things of the soul require the power of spiritual perception.*
>
> F. Hartmann -- ***Paracelsus: Life and Prophecies***

21 -- Discernment -- 21

A. An oversimplification is better than a total illusion: half-true is better than totally false.

B. Suggests a conclusion based upon simplistic reasoning. You only see the obvious: seek the subtle hidden within the obvious.

C. “There is more to the subject than meets the eye.”

Line-3

Legge: The third line, magnetic, shows one gnawing dried flesh, and meeting with what is disagreeable. There will be occasion for some small regret, but no great error.

Wilhelm/Baynes: Bites on old dried meat and strikes something poisonous. Slight humiliation. No blame.

Blofeld: Gnawing dried meat, he was poisoned, but not severely enough to indispose him for long -- no error! *[This line presages trouble through no fault of ours which will not, however, incapacitate us for long.]*

Liu: By chewing dried salt meat one gets poisoned. Small humiliation, but no blame.

Ritsema/Karcher: Gnawing seasoned meat. Meeting poison. The small

abashed. Without fault.

Shaughnessy: Biting dried meat and meeting with poison; small distress; there is no trouble.

Cleary (1): Biting on dried meat, running into poison. There is a little shame, but no blame.

Wu: He bites dried salted meat and gets an unpleasant aftertaste. There will be slight regret, but no error. *[A yin in a yang position makes his judgment hard like biting on dried cured meat. The “unpleasant aftertaste” may suggest he is biting more than he can chew, he faces rowdy offenders, or he has a little rough time. But he makes no error.]*

COMMENTARY

Confucius/Legge: She meets with what is disagreeable and hurtful -- her position is not the proper one for her. **Wilhelm/Baynes:** The place is not the appropriate one. **Blofeld:** His being poisoned is indicated by the unsuitable

position of this line. **Ritsema/Karcher:** Situation not appropriate indeed. **Wu:** His position is improper.

Legge: Line three is magnetic in a dynamic place. Her action will be ineffective, and is symbolized by gnawing through tough meat only to taste something rancid. Since punishment is the rule in this hexagram, the auspice is not all bad.

NOTES AND PARAPHRASES

Siu: The man lacks sufficient power and authority and the culprit does not submit to him. It is like biting through old dried meat and coming upon something poisonous. Some humiliation results but no blame.

Wing: You lack sufficient power and authority to bring about ***Reform.*** Your attempts meet with indifference, and you may feel humiliated at your ineffective actions. Yet ***Reform*** is necessary, and therefore your endeavors are justified.

Editor: In his commentary Wilhelm emphasizes that *"the matter at issue is an old one."* A magnetic line in a dynamic place suggests weakness or passivity which is unable to deal very effectively with a long-standing problem. Implicit also is the idea of confronting something disagreeable within one's own psyche.

> *For there are very many kinds of evil which formed the delight of his former life, that is of the old life. These evils cannot all be subdued at once and together; for they cleave tenaciously, since they have been inrooted in the parents for many ages back, and are therefore innate in man, and are confirmed by actual evils from himself from infancy.*
> Swedenborg -- ***Arcana Coelestia***

A. You seem impotent in coming to grips with an old issue. Recognition and acceptance of this are the first steps toward initiating needed reforms.

Line-4

Legge: The fourth line, dynamic, shows one gnawing the flesh dried on the bone, and getting the pledges of <u>money and arrows</u>. It will be advantageous for him to realize the difficulty of his task and be firm -- in which case there will be good fortune.

Wilhelm/Baynes: Bites on dried gristly meat. Receives <u>metal arrows</u>. It furthers one to be mindful of difficulties and to be persevering. Good fortune.

Blofeld: Gnawing dried meat on the bone, he found a <u>metal arrow-head</u> embedded in it -- remaining determined in spite of difficulties will bring good fortune!

21 -- Discernment -- 21

Liu: By chewing on dried gristle one gains <u>golden arrows</u>. Firmness and hard work benefit. Good fortune.

Ritsema/Karcher: Gnawing parched meat-bones. Acquiring a <u>metallic arrow</u>. Harvesting: drudgery, Trial. Significant.

Shaughnessy: Biting dry preserved meat, and getting a <u>metal arrowhead</u>; determination about difficulty is auspicious.

Cleary (1): Biting bony dried meat, one gets <u>the wherewithal to proceed</u>. It is beneficial to work hard and be upright: this leads to good results.

Wu: He bites dried bony meat and gets a <u>golden arrow</u>. There will be good fortune if he realizes the advantage of being firm in a difficult time. *[With inference (Sic) to what he is biting, he also has a hard time reaching his verdict... The Confucian Commentary is somewhat critical of his ability.]*

COMMENTARY

Confucius/Legge: His light has not yet been sufficiently displayed. **Wilhelm/Baynes:** He does not yet give light. **Blofeld:** However, no ray of the good fortune here indicated is visible as yet. *[Whatever good fortune is on its way to us is not visible as yet. In other words, the situation looks more gloomy than it is, so we must follow our course with firmness.]* **Ritsema/Karcher:** Not yet shining indeed. **Wu:** Because he has not shown brilliance.

Legge: Of old in a civil case, both parties brought to the court an arrow in testimony of their rectitude, after which they were heard. In a criminal case they in the same way each deposited thirty pounds of gold, or some other metal. The fourth-line judge who receives these pledges is responsible for "gnawing through" a difficult case and rendering a just verdict. Though dynamic, he is in a magnetic place, and hence the cautionary warning. "His light has not been sufficiently displayed" means that there is still something for him to do. He has to realize the difficulty of his position and be firm.

Anthony: Here we begin to see success in our effort to punish: the other person begins to relate to us correctly. But, this is only a first step; we must avoid the temptation to rush back to a comfortable and careless relationship that would collapse our work. Our tendency is either to be steeled in perseverance or relaxed in an easy relationship with others. If we can, instead, be neutral and persevering, be neither soft nor hard, but open, cautious and careful, we will “bite through” the obstacles to a correct fellowship with others.

NOTES AND PARAPHRASES

Siu: Great obstacles in the form of strong opponents require the man to make difficult judgments. All goes well if he cautiously perseveres.

21 -- Discernment -- 21

Wing: The task facing you is indeed difficult. That which you must overcome is in a powerful position. Be firm and persevering once you begin. Good results come only by being alert and exercising continuous effort.

Editor: The fourth yang line is the object being gnawed in the pictorial symbolism of the hexagram. *Flesh:* Meat, food, nourishment -- the raw material, data or experience of the situation. *Dried:* Tough, hard to chew and digest -- difficult to differentiate, sort-out or comprehend. *Metal:* Metal usually symbolizes the mental faculties -- intellect, discernment, etc. It can also refer to allied components of the psyche, such as the will, as in: "He has a will of iron." *Arrow:* The arrow has associations similar to the sword -- the discriminating function. To shoot an arrow into the heart of the matter is to pierce its essence, to comprehend it completely. *Light:* (From Confucian commentary): Clarity, comprehension, understanding. Overall, the implication is that you are not yet clear-minded enough to deal decisively with the situation at hand.

> *Jung's development of new symbolic categories can be compared with a similar approach initiated by the modern physicist. In both cases the subject matter defies comprehension in accustomed rational categories; hence symbolic "working models" or working hypotheses, such as the archetype or the atom, had to be set up in order to describe as adequately as possible the way an otherwise indescribable unknown acts in the world of matter.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Although you do not understand the situation completely, in dealing with it you will receive the insights needed for its resolution. Proceed with the awareness of difficulty.

B. The answer is implicit within the question.

C. Figure it out for yourself.

Line-5

Legge: The fifth line, magnetic, shows one gnawing at dried flesh, and finding the yellow gold. Let her be firm and correct, realizing the peril of her position. There will be no error.

Wilhelm/Baynes: Bites on dried lean meat. Receives yellow gold. Perseveringly aware of danger. No blame.

Blofeld: While gnawing dried meat, he encountered a piece of gold embedded in it -- unwavering determination now will bring down trouble, but no error is

involved. *[If we persist with our plans, trouble will arise; the only comfort we can take is that we shall not be to blame for it.]*

Liu: By chewing the dried meat one gains gold. To continue is dangerous. No blame.

Ritsema/Karcher: Gnawing parched meat. Acquiring yellow metal. Trial: adversity. Without fault.

Shaughnessy: Biting dry meat and meeting with poison; determination is dangerous; there is no trouble.

Cleary (2): Biting dry meat, finding gold, if one is upright and diligent there will be no blame.

Wu: He bites dried meat and gets yellow gold. He will have no error if he remains perseverant in such a critical situation. *[What he bites suggests he still has a hard time simply because he is not strong-minded. A softhearted person vested with the authority of a judge should be perseverant in impartiality.]*

COMMENTARY

Confucius/Legge: She will possess every quality appropriate to her position and task. **Wilhelm/Baynes:** She has found what is appropriate. **Blofeld:** That we shall not be to blame for the trouble is indicated by the suitable position of this line. **Ritsema/Karcher:** Acquiring the appropriate indeed. **Cleary (2):** This is finding what is appropriate. **Wu:** Because he acts properly.

Legge: The fifth line represents the ruler and judge. As it is a magnetic line, she will be disposed to leniency, and her judgments will be correct. This is shown by her finding the *"yellow metal."* (Yellow is one of the five "correct" colors.) The position is in the center, but because the line is magnetic, a caution is given, as under the previous line.

Anthony: We would like to be lenient, but our job is to be impartial. To accept an alliance merely because the other person wants it, while they are not firmly committed to being correct, would be wrong. They must realize, through their own perception, that correctness is the only path to an alliance, and that spiritual growth is the source of unity that endures.

NOTES AND PARAPHRASES

Siu: A clear-cut case meets with difficulty because of a tendency to be lenient. The man must be as true as gold and as impartial as the mean.

21 -- Discernment -- 21

Wing: Even though there are few alternatives, a decision is difficult to make. Once you choose the course you will take, do not waver from your decision. Remain aware of the dangers and in this way you will surmount them.

Editor: *Flesh:* Meat, food, nourishment -- the raw material, data or experience of the situation at hand. *Dried:* Tough, difficult to chew and digest -- difficult to sort out, comprehend or accept as true. *Yellow:* Color of the mean, of the sun -- suggests wisdom which comes from clarity, balanced perception. *Gold:* The supreme treasure, Divine Intelligence, truth.

> *When a man sins, good and evil are intermingled. A legal opinion is a clear separation between the permitted and the forbidden, the clean and the unclean. When you study religious law, good is once again separated from the evil and the sin is rectified.*
> Rabbi Nachman of Breslov

A. Sorting out a complex issue involves difficulty, but success is possible -- you have the resources to comprehend the matter.

B. Success lies in making a hard choice.

Line-6

Legge: The sixth line, dynamic, shows one wearing the cangue, and deprived of his ears. There will be evil.

Wilhelm/Baynes: His neck is fastened in the wooden cangue, so that his ears disappear. Misfortune.

Blofeld: He wears a wooden cangue which hides his ears -- misfortune!

Liu: His neck is put in the wooden collar. His ear is injured. Misfortune.

Ritsema/Karcher: Wherefore locking-up submerging the ears? Pitfall.

Shaughnessy: Carrying a cangue on the shoulders and with a cut-off ear; inauspicious.

Cleary (2): Wearing a cangue destroying the ears is unfortunate.

Wu: He wears a cangue that covers his ears. There will be foreboding.

COMMENTARY

Confucius/Legge: He wears the cangue and is deprived of his ears -- he hears, but will not understand. **Wilhelm/Baynes:** He does not hear clearly. **Blofeld:**

21 -- Discernment -- 21

This implies dullness of hearing or intellect. *[This suggests that, for the present, we should not put much trust in our own judgment.]* **Ritsema/Karcher:** Understanding not brightened indeed. **Cleary (2):** Means not listening clearly. **Wu:** Because he hears, but does not heed.

From the Great Treatise: If acts of goodness be not accumulated, they are not sufficient to give its finish to one's name; if acts of evil be not accumulated, they are not sufficient to destroy one's life. The inferior man thinks that small acts of goodness are of no benefit, and does not do them; and that small deeds of evil do no harm, and does not abstain from them. Hence his wickedness becomes great till it cannot be pardoned. This is what the ***I Ching*** says, *"He wears the cangue and his ears are destroyed: there will be evil."*

Legge: The action of the hexagram has passed, and here we have one still persisting in wrongdoing. He is a strong criminal, wearing the cangue and deaf to counsel. Of course the auspice is evil.

NOTES AND PARAPHRASES

Siu: The man is deaf to repeated warnings. Evil accumulates, as he thinks, "Small sins do no harm." His guilt grows until it cannot be pardoned.

Wing: A person who cannot recognize his own shortcomings will drift farther and farther from the path. A person who is no longer on the path cannot understand the warnings of others. The original text states: *"There will be evil."*

Editor: ***Webster's Third New International Dictionary*** defines *"Cangue"* as: "*A wooden collar three or four feet square used in oriental countries for confining the neck and sometimes also the hands for punishment.*" It is a more severe analogue of the stocks mentioned in the first line of the hexagram.

> *He who rejects discipline despises his own self; he who listens to correction wins discernment.*
> ***Proverbs*** 15: 32

A. You haven't gotten the message and must suffer the consequences of your lack of comprehension.

B. "Deaf to counsel." Stubborn illusions prevent you from making a connection.

June 25, 2001, **4/23/06**

22 -- Persona -- 22



HEXAGRAM NUMBER TWENTY-TWO – PERSONA

Other titles: Grace, The Symbol of Decoration, Elegance, Gracefulness, Luxuriance, Adorning, Public Image, Adornment, Beauty, Conceit, Vanity, Veneer, Façade, Manners, Embellishment, Superficiality, Superficial Appearances, Form vs. Function, "Art," Ego-trips, *"Often refers to conceit, vanity or beauty. It stresses that the content is more important than the outward appearance."* -- D.F. Hook

Judgment

Legge: ***Persona*** should be given its due, but there is no advantage in allowing it to advance and take the lead.

Wilhelm/Baynes: ***Grace*** has success. In small matters it is favorable to undertake something.

Blofeld: ***Elegance.*** Success! Some small advantage can be derived from having a particular goal (or destination). *[The implication is that the advantage is not sufficient to make it worth while to seek that goal or destination unless no special difficulty or inconvenience is involved. The arrangement of the lines in this hexagram is very similar to that in the previous one, but it is adjudged much more suitable. The general idea is that, like nature, we should conform to a regular and well ordered pattern of behavior which, since we are human beings and not mere animals, involves a high degree of refinement. From the point of view of divination, it would seem that this is a time to watch carefully so as to learn how those involved in the situation think and behave, the better to influence them for the good when the opportunity arises.]*

Liu: ***Gracefulness***, success. Small undertakings benefit.

Ritsema/Karcher: ***Adorning***, Growing. The small, Harvesting: possessing directed going. *[This hexagram describes your situation in terms of its outward presentation. It emphasizes that building intrinsic value by embellishing appearance and displaying valor is the adequate way to handle it...]*

Shaughnessy: ***Luxuriance****:* Receipt; a little beneficial to have someplace to go.

Cleary (1): ***Adornment*** is developmental. It is beneficial to go somewhere in a minimal way.

22 -- Persona -- 22

Cleary (2): ***Adornment*** is successful. It is beneficial to go somewhere in a small way.

Wu: ***Adornment*** is pervasive and shows small advantage of an undertaking. *[**Adornmen**t does not change the nature of what it adorns, but merely makes what it adorns appear more attractive. In other words, the change is mostly superficial but not substantive...]*

The Image

Legge: Fire at the foot of the mountain -- the image of ***Persona***. Thus the superior man adorns his rule with grace, but makes important decisions in conformance with higher laws.

Wilhelm/Baynes: Fire at the foot of the mountain: the image of ***Grace***. Thus does the superior man proceed when clearing up current affairs. But he dare not decide controversial issues in this way.

Blofeld: This hexagram symbolizes fire at the foot of a mountain. The Superior Man, desiring to ensure the enlightened functioning of the various departments of state, dare not make light decisions regarding legal matters. *[The component trigrams, fire below mountain, suggest a brilliance which cannot be perceived from afar. The Chinese commentators go on to suggest that this symbolizes a firm and somewhat severe exterior which hides brilliance and the beauty within. For purposes of divination, this should be taken as a pattern for our comportment in the matter at issue.]*

Liu: Fire illuminates the base of the mountain symbolizing Gracefulness. Thus the superior man clarifies ordinary affairs, but does not judge lawsuits.

Ritsema/Karcher: Below mountain possessing fire. Adorning. A *chun tzu* uses brightening the multitudinous standards without daring to sever litigating.

Cleary (1): There is fire below the mountain, ***adorning*** it. Thus do superior people clarify governmental affairs, without presumptuous adjudication. *[What superior people see in this is that just as the light of a fire below a mountain is not great, when people are lacking in capacity their vision is not far reaching; therefore the superior people administer and clarify the simple matters of governmental affairs, and do not act presumptuously in difficult matters of adjudication... Not judging presumptuously thus has the meaning of respect for life.]*

Wu: There is fire at the foot of the mountain; this is ***Adornment.*** The *jun zi* brings openness to administering civil affairs, but refrains from judging cases in criminal litigation.

22 -- Persona -- 22

COMMENTARY

Confucius/Legge: In ***Persona*** we see the magnetic central line ornamenting the dynamic lines of the lower trigram, and hence it is said that ornament should have free course. On the other hand, the dynamic top line ornaments the magnetic lines of the upper trigram, and hence it is said that there will be little advantage if ornament is allowed to advance and take the lead. The elegance and intelligence of the lower trigram is regulated by the restraint of the upper trigram. This suggests the observances which adorn human society. We observe the ornamental figures of the sky, and thereby ascertain the changes of the seasons. We observe the ceremonial customs of society, and understand how transformation is accomplished in the world.

Legge: ***Persona*** is the symbol of what is ornamental and of the act of adorning. As there is adornment in nature, so should there be in society, but its place is secondary to that which is substantial.

The K'ang-hsi editors say that the magnetic line coming and ornamenting the two dynamic lines in the lower trigram shows how substantiality should have the benefit of ornamentation. The dynamic line ornamenting the two magnetic lines in the upper trigram shows how ornamentation should be restrained by substantiality. Ornament has its use, but it should be kept in check.

The figures of the sky are all the heavenly bodies in their relative positions and various movements, producing day and night, heat and cold, etc. The observances of society are the ceremonies and performances which regulate and beautify the intercourse of men.

"A mountain," says Ch'eng-tzu, *"is a place where we find grass, trees, and a hundred other things. A fire burning below it throws up its light, and brings them all out in beauty. This gives the idea of ornament, or being ornamented. The various processes of government are small matters, and elegance and ornament help their course, but great matters of judgment demand the simple, unadorned truth."*

NOTES AND PARAPHRASES

Judgment: There's nothing wrong with showing a little style, but don't become so identified with a role that it makes your decisions for you.

The Superior Man displays wit and charm when that is appropriate, but relies upon shrewd discernment when making serious choices.

Confucius points out the correct attitude for this hexagram in his third sentence -- the elegant intelligence, or "brilliant wit" of the lower trigram is being "sat on" by the mountain of the upper trigram. Brilliant wit is often just an "ornament" to make one look clever in the company of others. Like seasoning on

food, a little bit of ***Persona*** or ornamentation is life-enhancing, but too much curry powder overwhelms the meal.

Jung's conception of the Persona points out the fact that it is a major vehicle for the complexes to express themselves under the guise of social interaction:

> *(The Persona) is only a mask for the collective psyche, a mask that feigns individuality, and tries to make others and oneself believe that one is individual, whereas one is simply playing a part in which the collective psyche speaks.*
>
> Jung -- ***The Relations between the Ego and the Unconscious***

For an urban shipping clerk to wear cowboy clothes may be a legitimate expression of his personality, or it may be the only outlet available for repressed portions of his psyche. When he begins driving a pickup truck and frequenting Country-Western bars we might suspect that his role is playing him and the real Self is being masked by excessive ornamentation or ***Persona.***

> *The person cannot be more than an instrument for the manifestation of the self. But people get so attached to their mask that they cannot free themselves from it any more ... They make a king out of the servant and separate themselves from their true being. They force their higher self into exile, into the unconscious.*
>
> Elisabeth Haich -- ***Initiation***

To receive this hexagram without changing lines suggests that perhaps you are more focused on form than meaning, or that superficial appearances are concealing something more substantive in the situation. Look deeper – what's really going on?

Line-1

Legge: The first line, dynamic, shows one adorning the way of his feet. He can discard a carriage and walk on foot.

Wilhelm/Baynes: He lends grace to his toes, leaves the carriage and walks.

Blofeld: Elegantly shod, he leaves his carriage and proceeds on foot.

Liu: He decorates his toes and leaves the carriage. He would rather walk. *[Activity benefits, but stagnation does not.]*

Ritsema/Karcher: Adorning one's feet. Stowing-away the chariot and-also afoot.

Shaughnessy: Making luxurious his feet; discarding the chariot and going on foot.

Cleary (1): Adorning the feet, leaving the car and walking.

Cleary (2): Adorn the feet; leave the car and walk.

Wu: He adorns his toes, leaves the carriage behind and walks.

COMMENTARY

Confucius/Legge: Righteousness requires that he should not ride. **Wilhelm/ Baynes:** It accords with duty not to ride. **Blofeld:** He declines to make use of the carriage at his disposal. *[This implies progressing in the way we know to be right and declining the help of those who are anxious to lead us from the path of rectitude.]* **Ritsema/Karcher:** Righteously nothing to ride indeed. **Cleary (2):** It is right not to ride. **Wu:** Because it is right not to ride in it.

Legge: Line one is dynamic in a dynamic place at the bottom of the hexagram. He is also the first line in the trigram of fire or light, suggesting what is elegant and bright. He has nothing to do but to attend to himself; therefore he cultivates (adorns) himself in his humble position. If righteousness demands it he can give up every luxury and indulgence. He neither cares for nor needs adornment, and will walk in the way of righteousness without it.

NOTES AND PARAPHRASES

Siu: At the outset, the man is tempted to create a falsely flattering public image for himself. A simple demeanor is more gracious and fitting to his position.

Wing: Move forward under your own power and avoid false appearances, dubious shortcuts, or ostentatious behavior. It is most important now that you rely upon your own worth.

Wilhelm: (from ***Lectures on the I Ching***): Now the attribute of art, or grace, consists of discarding all nonessential adornments. It consists of leaving out everything superfluous and of confining art to its appointed place.

Editor: The feet here are regarded as more substantive than the carriage, suggesting that one must rely on one's own inner worth rather than a "vehicle" of ostentatious superficiality. Suggested is the need to abandon a crutch of some kind.

> *The Self is the entity, then, that "plots" the way for an individual life, that directs and demands in an individual fashion. But the Self also insists that the ego take responsibility within the limits that are set for it. The*

wisdom of life lies in discovering where individual will and choice can operate, where limitations and responsibility begin and end.
E.C. Whitmont -- ***The Symbolic Quest***

A. You are able to make your own decisions: you can "stand on your own two feet." Rely now upon your own resources and initiative. (Could be a test.)

Line-2

Legge: The second line, magnetic, shows one adorning his beard.

Wilhelm/Baynes: Lends grace to the beard on his chin.

Blofeld: He adorns his beard.

Liu: He decorates his beard.

Ritsema/Karcher: Adorning: one's hair-growing.

Shaughnessy: Making luxurious his beard.

Cleary (1): Adornment is seeking.

Wu: He adorns his beard.

COMMENTARY

Confucius/Legge: He rouses himself to action only along with the subject of the line above. **Wilhelm/Baynes:** He ascends with the one above. **Blofeld:** He does so in order to be able to take part in the enjoyments of his superiors. *[There are times when it is wise to conform with the customs of our seniors, even if we attach little value to them.]* **Ritsema/Karcher:** Associating-with the above, rising indeed. **Cleary (2):** Adornment is seeking, in the sense of rising with those who are higher. **Wu:** He wants to advance with the one above.

Legge: Line two is magnetic and in its proper place, but with no proper correlate above. The dynamic third line is similarly situated. Therefore they stick together and are as the beard and the chin. What is substantial commands and rules what is merely ornamental.

NOTES AND PARAPHRASES

Siu: The man seeks adornment for its own sake, without regard to his inner spiritual qualities, which it should enhance.

22 -- Persona -- 22

Wing: Grace for its own sake is worthless to you now. It is merely an adornment. If you pay more attention to the vessel than to what it contains, you will entirely miss the meaning of this moment.

Wilhelm (from ***Lectures on the I Ching***): Nothing in itself should be cultivated that is not somehow prepared to subordinate itself to meaning.

Editor: This line does not lend itself to the usual gender symbolism. In my experience neither the Siu nor Wing paraphrases reflect the deeper meaning of this line. Note that Wilhelm's "paraphrase" from his ***Lectures on the I Ching*** is not exactly analogous to either of them. In his regular commentary he states: *"The third line is the chin and the second is, as it were, merely its appendage. The upward movement that evokes grace takes place in the two lines together. The yielding element can adorn the strong, but cannot add to it an independent quality. This line has significance only in the hexagram taken as a whole; in its individual aspect it is not especially important. (pg 497)" The* beard, an "ornament" which conceals the chin which shapes it, suggests the concept of the Persona: The mask that hides the face is analogous to the beard that hides the chin. As suggested by Blofeld's note on the Confucian commentary, in some situations the line can assume a meaning analogous to ***Matthew*** 22:21 -- *"Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" or* even: *"When in Rome, do as the Romans do."* (There are times when the Work could be harmed if unprotected by a facade.)

> *We have to become aware of ourselves as individuals; apart from the external demands made upon us, we have to acquire a sense of responsibility and a capacity for judgment which are not necessarily identical with external collective expectations and standards, though of course these standards must be given due regard. We have to discover that we use our representational clothes for protection and appearance but that we can also change into something more comfortable when it is appropriate and can be naked at other times. If our clothes stick to us or seem to replace our skin we are likely to be come ill.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Form follows function.

B. You are only an appendage to a larger reality. Follow what is best in you.

C. Sometimes it is necessary for the substantive to be concealed by the trivial.

D. Sometimes the substantive gives shape to the trivial.

22 -- Persona -- 22

Line-3

Legge: The third line, dynamic, shows its subject with the appearance of being adorned and bedewed with rich favors. But let him ever maintain his firm correctness, and there will be good fortune.

Wilhelm/Baynes: Graceful and moist. Constant perseverance brings good fortune.

Blofeld: His adornments are such that he appears to glisten -- righteous determination maintained up to the very end brings good fortune.

Liu: Decoration with moisture. If you continue, you will have good fortune.

Ritsema/Karcher: Adorning thus, soaking thus. Perpetual Trial significant.

Shaughnessy: Luxuriantly, glossily; permanent determination is auspicious.

Cleary (1): Adorned and luxuriant, perpetual rectitude is auspicious.

Cleary (2): Adorned, luxuriant, perpetual righteousness bodes well.

Wu: He appears to have adorned and moisturized himself. Perseverance will bring good fortune.

COMMENTARY

Confucius/Legge: If he maintains his firm correctness, in the end no one will insult him. **Wilhelm/Baynes:** The good fortune of constant perseverance cannot, in the end, be put to shame. **Blofeld:** This implies that, to the very end, no one will thwart our purposes. **Ritsema/Karcher:** Perpetual Trial's significance. Completing absolutely-nothing: having a mound indeed. **Cleary (2):** No one can ever slight you. **Wu:** No one would dare to humiliate him.

Legge: The third line is dynamic, and between two magnetic lines which adorn and bestow their favors on him. But this happy condition is due to the accident of place -- he must maintain his correctness to ensure its continuance. It is not ornament, but correct firmness which secures the respect of others.

NOTES AND PARAPHRASES

Siu: The man is enjoying a charmed life, and is given many honors. He should guard against convivial indolence and be aware of its consequences.

Wing: You are in a moment of perfect grace, living a charmed existence. Do not allow such good fortune to make you indolent, for this would bring unhappiness. Continue to persevere in your endeavors and principles.

Wilhelm (from ***Lectures on the I Ching***): When form and its meaning penetrate each other completely, when the work of art is rendered totally transparent, this is only a transitory state, which will necessarily pass.

Editor: The image suggests that circumstances are in your favor, though they may not be due to any particular virtue on your part. Following Wilhelm's insight (see his commentary on the preceding line), that the second and third places in this hexagram are closely interdependent, a Jungian interpretation of their alliance suggests itself: line 2 being the Persona and line 3 being the Ego through which it acts as conditions require. This implies that ego and persona are here coordinated with the Self's agenda -- even if that may be unclear at the moment.

> *For someone who adheres to [the goal of the knowledge of God] will not be moved to decorate walls with gold or to put a gold border on his garment – unless he intends thereby to give delight to his soul for the sake of its health and to drive sickness from it, so that it will be clear and pure to receive the sciences.*
>
> Maimonides

A. You're sitting pretty -- don't blow it!

Line-4

Legge: The fourth line, magnetic, shows one looking as if adorned, but only in white. As if mounted on a white horse, and furnished with wings, she seeks union with the subject of the first line, while the intervening third pursues, not as a robber, but intent on a matrimonial alliance.

Wilhelm/Baynes: Grace or simplicity? A white horse comes as if on wings. He is not a robber, he will woo at the right time.

Blofeld: He so adorns himself as to seem white as snow. He is, as it were, a white steed. What delays his progress is not an obstacle but a matter of betrothal.

Liu: Simple decoration. A white horse comes as though flying. Not a robber, but a suitor.

Ritsema/Karcher: Adorning thus, hoary thus. A white horse, soaring thus. In-no-way outlawry, matrimonial allying.

Shaughnessy: Luxuriantly, lushly, the white horse is lofty-like; it is not the robbers who confusedly slander.

Cleary (1): Adorned or plain? A white horse runs swiftly. It is not an enemy but a mate. *[It is best if one finds what is right when one is weak; the true heart and genuine intention come forth spontaneously, not forced – when there is no enmity or injury, then it is desirable to seek partnership. This is the adornment of the weak seeking clarity.]*

Cleary (2): Adorned plainly, a white horse runs swiftly. They are not enemies but partners.

Wu: He adorns himself in white like a white horse with wings. He is a suitor, not a transgressor.

COMMENTARY

Confucius/Legge: The place occupied by the fourth line affords ground for doubt as to its subject. But because the third line pursues not as a robber, but intent on marriage, she will in the end have no grudge against him. **Wilhelm/Baynes:** The fourth place is in doubt; this accords with its place. "He is not a robber, he will woo at the right time." In the end, one remains free of blame. **Blofeld:** This ruling line indicates the existence of suspicion; however, as revealed by the last sentence, nothing blameworthy is involved. *[It would seem that someone is suspected of loitering or hesitating for a somewhat sinister reason, but that his motive is in fact an honorable one.]* **Ritsema/Karcher:** Appropriate situation to doubt indeed. In- no-way outlawry, matrimonial allying. Completing without surpassing indeed. **Cleary (2):** The fourth (magnetic line), in its place, doubts. They are not enemies but partners, and ultimately have no grudge. **Wu:** If he is a suitor, not a transgressor, he will have nothing to worry about at all.

Legge: Line four has its proper correlate in line one, from whose strength she should receive adornment. But lines two and three intervene and keep them apart so that the only adornment is white. The fourth line is faithful to line one however, and desires their union. Finally line three appears in a good character, and not with the purpose to injure, so that the union between one and four takes place. All this in intended to show how adornment recognizes the superiority of solidity. Compare hexagram lines 3:2 and 38:6. Because of their separation we might doubt how far line four would remain loyal to line one. The loyalty is insured through the character and object of line three.

NOTES AND PARAPHRASES

Siu: The man is faced with the choice between a life of brilliance and one of simplicity. All considerations suggest simplicity. Renouncing potential comforts may seem disappointing at first, but peace of mind will be attained through proper relationship with the sincere supporter.

22 -- Persona -- 22

Wing: You have a choice of two paths. One is the path of adornment and external brilliance; the other is the path of simplicity and inner worth. Your considerations suggest a deeper connection with your true Self. The path of simplicity will lead to more meaningful relationships with others and greater self-knowledge.

Wilhelm (from ***Lectures on the I Ching***): Here is the point where life is silent for a moment, and now the decision must be made how to continue shaping life.

Editor: There are three main ideas here -- **first**, the idea of being *"adorned in white."* Clothing symbolizes the opinions and attitudes which "adorn" our personality. To be dressed in white therefore, is to be simple and unpretentious – the opposite of complexity and ostentation.

Second, the image of a flying white horse. This suggests purified (white) psychic energy (horsepower) united with the wings of intellectual aspiration. Wings enable entities to fly in the air -- symbolically, the realm of thought. We are immediately reminded of Pegasus, and although we can assume that the Duke of Chou knew nothing of Pegasus, the symbolic associations are not irrelevant here. Pegasus is associated in Greek mythology with the Muses -- the sources of creativity and inspiration.

The **third** idea is of marriage -- the conjunction of masculine and feminine in a holy union or *hieros gamos:* the creative synthesis of thought and feeling within the psyche. However, the suitor can't unite with the subject of the line until all confusion has been eliminated from the situation. He is perceived as a *"robber"* because the barriers to union must be removed ("stolen") before the alliance can take place: in other words, an illusion prevails.

This line (and indeed the entire hexagram) is often received in answer to questions concerning creativity or the creative process. If this is the only changing line, the new hexagram created is number thirty, ***Clarity***.

> *I discriminate between the ordinary ego-consciousness of the man and his creative personality. Very often there is a striking difference. Personally a creative man can be an introvert, but in his work he is an extravert and vice versa.*
>
> Jung -- ***Letters***

A. You don't understand the matter at hand. Unseen forces are working toward unity however, and clarity will eventually dawn.

B. The image suggests the gestation of a creative idea.

C. Don't complicate the situation -- a creative solution will mature in the course of time.

22 -- Persona -- 22

Line-5

Legge: The fifth line, magnetic, shows its subject adorned by the occupants of the heights and gardens. She bears her roll of silk, small and slight. She may appear stingy, but there will be good fortune in the end.

Wilhelm/Baynes: Grace in hills and gardens. The roll of silk is meager and small. Humiliation, but in the end good fortune.

Blofeld: Elegantly he strolls amidst the garden of hillocks, but his silk girdle is of the poorest quality -- disgrace followed ultimately by good fortune. *[The Chinese love landscape gardens. Here, obviously, someone improperly dressed is visiting a person of consequence and has to suffer for his carelessness. This should be taken figuratively to indicate a setback due to our own carelessness. Fortunately all ends well.]*

Liu: Decoration in hills and gardens. A small roll of silk. Humiliation, then good fortune.

Ritsema/Karcher: Adorning tending-towards a hill-top garden. Rolled plain-silk: little, little. Abashment. Completing significant.

Shaughnessy: Luxuriant in the mound garden; the bolt of silk is so fragmentary; distress; in the end auspicious.

Cleary (1): Adornment in the hills and groves, the roll of silk is small; there is shame, but it turns out well.

Cleary (2): ... There is regret, but the end is auspicious.

Wu: He adorns himself with ragged cloth in a hillside garden. He appears parsimonious, but will have good fortune in the end.

COMMENTARY

Confucius/Legge: The good fortune falling to the fifth line affords occasion for joy. **Wilhelm/Baynes:** The good fortune of the [fifth line] has joy. **Blofeld:** This good fortune comes in the form of blessings. *["Blessings" implies good fortune which comes, as it were, by chance and not obviously as a result of our own merits or efforts.]* **Ritsema/Karcher:** Possessing rejoicing indeed. **Cleary (2):** There is joy. **Wu:** His good fortune comes with jubilation.

Legge: Line five is in the place of honor, but has no proper correlate in line two. She therefore associates with the dynamic line six above her, symbolized by the heights and gardens around a city which serve to both protect and to beautify it. Thus the subject of the line receives adornment from without, and does not of

herself try to manifest it. Moreover, in her weakness, her offerings of ceremony are poor and mean. But, as Confucius said: "In ceremonies it is better to be sparing than extravagant." Hence stinginess doesn't prevent a good auspice. The K'ang-hsi editors say: *"Line five occupies the place of honor, yet prefers simplicity and exalts economy. She might change and transform manners and customs."* It is a small matter to say of her that she affords occasion for joy.

NOTES AND PARAPHRASES

Siu: The man meets someone whom he wishes to befriend and feels ashamed at his meager gifts. But his natural sincerity overcomes the difficulties and good fortune ensues.

Wing: You may wish to strengthen your connection with someone you admire, but you feel that what you have to offer is not grand enough to merit attention. However, your internal desires and sincere feelings of friendliness are all that truly matter. Your worth will be recognized and you will meet with good fortune.

Wilhelm (from ***Lectures on the I Ching***): Thus Tao and law are also found where man, the personal element, the human mask, as it were, is no longer visible.

Editor: The theme of ***Persona*** here contrasts "simplicity" with *Haute Couture* – I visualize a ragged Taoist sage in the emperor's palace garden. Stingy, small, meager, plain, ragged, parsimonious, all suggest some sort of impoverishment. To be "adorned" by "poverty" can suggest a morally superior but weak position in relationship to a strong one: the intimidating *"hills and gardens"* of the aristocracy which define the situation. Thus: your position is weak but correct and should prevail if you serve the Tao. There is also the idea of a small but sincere sacrifice which brings an eventual reward in excess of the original offering. The alliance with the top line suggests a connection with superior forces from whom, despite our humble station, we are adorned via our inner grace.

> [Jesus] *sat down opposite the treasury and watched the people putting money into the treasury, and many of the rich put in a great deal. A poor widow came and put in two small coins, the equivalent of a penny. Then he called his disciples and said to them, "I tell you solemnly, this poor widow has put more in than all who have contributed to the treasury; for they have all put in money they had over, but she from the little she has put in everything she possessed, all she had to live on."*
>
> ***Mark*** 12: 41-44

A. Less is more.

B. A small sacrifice is appropriate. The reward will exceed the loss.

22 -- Persona -- 22

Line-6

Legge: The sixth line, dynamic, shows one with white as his only ornament. There will be no error.

Wilhelm/Baynes: Simple grace. No blame.

Blofeld: Simple elegance. No error!

Liu: Simple decoration. No blame.

Ritsema/Karcher: White adorning. Without fault.

Shaughnessy: White luxury; there is no trouble.

Cleary (1): Adornment by simplicity is impeccable.

Wu: He is unadorned and there will be no error.

COMMENTARY

Confucius/Legge: The line shows how he has attained his aim. **Wilhelm/ Baynes:** The one above attains his will. **Blofeld:** This top line indicates the fulfillment of our will. **Ritsema/Karcher:** Acquiring purpose above indeed. **Cleary (2):** One attains one's aspiration above. **Wu:** His aspiration has prevailed.

Legge: At the top of the hexagram ornament has run its course and there is a return to pure white simplicity. Substantiality is better than ornament. The subject of the sixth line shows more of the spirit of the hexagram than most. His being clothed in simple white crowns the lesson that ornament must be kept in a secondary place.

NOTES AND PARAPHRASES

Siu: The man reaches the peak of his development, and displays perfect grace through the true expression of his character without pretensions. He understands the patterns of human frailties.

Wing: You can rely now upon the sincerity of your true nature to supply your external radiance. Pretensions, form, and adornments are no longer necessary to achieve your aims. Simplicity is the path you must take. In this way you will make no mistakes.

Wilhelm (from ***Lectures on the I Ching***): Highest spirituality is connected with complete absence of outward pretense.

22 -- Persona -- 22

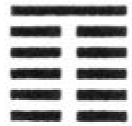
Editor: Questions concerning artistic creativity are sometimes addressed by this line -- differentiating the intent of the muse (Self) from the ambitions of the artist (ego). We are reminded of the difference between unity and multiplicity -- unity being one simple whole, multiplicity being many diverse complexities or "ornaments."

> *Only the truly intelligent understand this principle of the leveling of all things into One. They discard the distinctions and take refuge in the common and ordinary things. The common and ordinary things serve certain functions and therefore retain the wholeness of nature. From this wholeness, one comprehends, and from comprehension, one comes near to Tao. There one stops. To stop without knowing how one stops -- this is Tao.*
>
> Chuangtse

A. "Keep it simple."

June 28, 2002, 4/23/06, **3/14/08**

23 -- Disintegration -- 23



HEXAGRAM NUMBER TWENTY-THREE –
DISINTEGRATION

Other titles: Splitting Apart, The symbol of Falling or Flaying, Peeling Off, Decay, Flaying, Stripping Away, Intrigue, Deterioration, Collapse, Fracturing, Tearing, Disintegration, Ruin, Unraveling, *"Can refer to a physical parting. Making a secure foundation."* -- D.F. Hook

Judgment

Legge: *Disintegration* means that it is not advantageous to make a movement in any direction whatever.

Wilhelm/Baynes: *Splitting Apart.* It does not further one to go anywhere.

Blofeld: *Peeling off.* At present, there is no goal (or destination) which can be sought with advantage. *[Peeling off in the sense of getting rid of hindrances (or hinderers) one after another. The first four lines of this hexagram symbolize a process of ridding ourselves progressively of all those upon whom we are accustomed to rely, for the powers of darkness are in the ascendant and no one can be trusted. However, in the long run, virtue triumphs, as indicated by line five, and ultimately we are all the more esteemed for our steadfastness, as can be seen from line six.]*

Liu: *Decay.* It is unfavorable to undertake anything.

Ritsema/Karcher: *Stripping* not Harvesting: possessing directed going. *[This hexagram describes your situation in terms of something outmoded or worn out. It emphasizes that eliminating what has become unusable is the adequate way to handle it...]*

Shaughnessy: *Flaying:* Not beneficial to have someplace to go.

Cleary (1): *Stripping away* does not make it beneficial to go anywhere.

Cleary (2): ... It is not beneficial, etc.

Wu: *Tearing* indicates that it is not advantageous to have any undertaking.

23 -- Disintegration -- 23

The Image

Legge: The image of a mountain adhering to the earth forms ***Disintegration.*** Superiors therefore strengthen their inferiors to secure the peace and stability of their own position.

Wilhelm/Baynes: The mountain rests on the earth: the image of ***Splitting Apart.*** Thus those above can ensure their position only by giving generously to those below.

Blofeld: This hexagram symbolizes a mountain resting upon the earth. The truly great shower generosity upon those under them to enable them to live in peace and comfort. *[The upper and lower trigrams, mountain and Earth, symbolize the Superior Man and the people in his care.]*

Liu: The mountain stands on the earth, symbolizing ***Decay.*** Those above should act with benevolence toward those below. Then there will be peace and security.

Ritsema/Karcher: Mountain adjoining with-respect-to earth. ***Stripping.*** Using munificence above to quiet the position below.

Cleary (1): Mountains are joined to the earth. Those above secure their homes by kindness to those below.

Wu: The mountain is subordinated to the earth; this is ***Tearing .***Thus those above treat those below with liberal rewards to secure their own positions.

COMMENTARY

Confucius/Legge: ***Disintegration*** means overthrowing or being overthrown: the magnetic lines attack the dynamic line at the top in order to change it into one of themselves. It is unwise to move in any direction because inferior elements are now increasing in power. The superior man, observing this, stops all forward movement. He defers to the exigency of the time, realizing that increase and decrease, ripeness and decay are cyclic rhythms.

Legge: ***Disintegration*** is the symbol of falling or causing to fall, and refers to the process of decay or overthrow in both the natural and political worlds. The figure consists of five yin lines below and one yang line on top. Decay has begun at the bottom and crept upward. The hexagram symbolizes the ninth month when summer has passed and the year is about to fall into the sterile arms of winter. In the political world, inferior men have gradually displaced good men until only one remains. The lesson for him is to wait because the power operating against him is too strong. Eventually a change for the better will appear. The specific image is that of a bed and its occupant, and the symbolism describes the attempts made to overthrow him. The lower trigram of Docility and the upper

trigram of Keeping Still suggest to the superior man of line six how he can best deal with the prevailing circumstances. The situation is not hopeless -- winter is followed by spring, night by day, and the waning moon soon grows full again. So will it be in the course of human affairs.

The idea behind the Image is that a mountain has the earth for its foundation. If the earth is thick, the mountain preserves its height. So it is with the sovereign and people.

NOTES AND PARAPHRASES

Judgment: ***Disintegration*** means do not act.

The Superior Man stabilizes his responses and seeks tranquility.

The twenty-third hexagram is the inverse of ***Return,*** the hexagram immediately following it. Each figure depicts an opposite pole in a cyclic progression. Here the old cycle has disintegrated to the point of dissolution. The following hexagram depicts the ***Return*** to the beginning of a new cycle.

The first four lines of ***Disintegration*** show the gradual erosion of a position or frame of reference, symbolized by a bed or couch. The inferior forces creep up from below like termites to undermine a solid foundation. The fifth line shows a gathering of forces for a potentially positive transformation, and the top line suggests the first stages of this transformation. The implication is that times of disintegration needn't always be regarded as negative, or a foregone conclusion. We still have the choice to alter conditions in our favor.

That the superior man *"strengthens his inferiors"* to insure the stability of his position, means that one stabilizes one's psychological situation by defusing the causes of rebellion -- safeguard the foundation where it is weak. Hexagram number forty-three, ***Resoluteness,*** is a negative picture of this figure, and the message in the Image is very similar: *"The superior man does not hoard his wealth, but shares it with his subordinates."* The idea is subtle -- it doesn't mean to indulge your weaknesses, but to monitor them encouragingly so that they may become transformed into positive forces.

> *Whenever we go deep enough toward the core of a sub- personality, we find that the core -- which is some basic urge, or need -- is good. For practical purposes, this can be considered an absolute. No matter how many layers of distortion may surround it, the basic need, the basic motivation, is a good one -- and if it becomes twisted, it was because of not being able to express itself directly. The real core -- not what the sub-personality wants, but what it needs -- is good. A basic purpose of the coordination phase is to discover this central urge or need, to make it conscious, and to find acceptable ways in which it can be satisfied and fulfilled. And, provided we have sufficient understanding and skill, it can*

be satisfied -- if not fully, at least enough to maintain the process of growth.
James Vargiu -- ***Subpersonalities***

Line-1

Legge: The first line, magnetic, shows one overturning the couch by injuring its legs. The injury will go on to the destruction of all firm correctness, and there will be evil.

Wilhelm/Baynes: The leg of the bed is split. Those who persevere are destroyed. Misfortune.

Blofeld: He starts the peeling off at the foot of the bed. There is no steadfastness -- misfortune!

Liu: The legs of the bed are rotting. If one continues despite this, misfortune.

Ritsema/Karcher: Stripping the bed, using the stand. Discarding the Trial: pitfall.

Shaughnessy: Flaying the good together with the legs; determination about the military is inauspicious.

Cleary (1): Stripping a bed of the legs, destroying rectitude brings misfortune.

Cleary (2): ... Destroying uprightness, etc.

Wu: He tears down the legs of the bed. Without regard to what is correct, it will be foreboding.

COMMENTARY

Confucius/Legge: Thus she commences her work of ruin with what is lowest in the superior man. **Wilhelm/Baynes:** "The leg of the bed is split," in order to destroy those below. **Blofeld:** This implies ridding ourselves of those below. *[Because he finds them unworthy. What is said in the various lines about the foot, edge and mattress of the bed means that he is obliged to continue the peeling off process until he reaches those very close to himself; there is no one left whom he can trust to help him in his work of righteousness.]* **Ritsema/Karcher:** Below using submerging indeed. **Cleary (2): (**He) is destroying the foundation. *[In contemplating mind, this refers to removing the foundation of discipline.]* **Wu:** He destroys the underpinning.

23 -- Disintegration -- 23

Legge: The attempt in line one is made by commencing with the legs of the couch. The symbolism goes on to explain itself. The object of the evil worker is the overthrow of all firm correctness. Of course there will be evil.

NOTES AND PARAPHRASES

Siu: At the outset, the superior men around the ruler are being undermined by the slander and intrigue of inferior men on their destructive path. All that can be done is to be patient while the evil continues.

Wing: Your position is being undermined. Persons of inferior persuasions have entered the situation from below and are creating an environment for ***Deterioration.*** The time bodes evil for persons of integrity. All you can do is patiently wait.

Editor: A bed is a resting place, a context or matrix, as "the bed of a river." The legs of the bed are its support, or foundation. Thus, the injury or disintegration of the legs is synonymous with "not having a leg to stand on." The image suggests the destruction of a fundamental premise which is essential for correct behavior.

> *That a bed signifies doctrine, is from correspondence, for as the body rests in its bed, so does the mind rest in its doctrine.*
> Swedenborg

A. Your assumptions are unfounded -- to continue in error brings unfortunate consequences.

B. Destructive forces are active -- to pursue your present course is to feed their intent.

Line-2

Legge: The second line, magnetic, shows one overthrowing the couch by injuring its frame. The injury will go on to the destruction of all firm correctness, and there will be evil.

Wilhelm/Baynes: The bed is split at the edge. Those who persevere are destroyed. Misfortune.

Blofeld: He continues peeling off at the edge of the bed. There is no steadfastness -- misfortune!

Liu: The frame of the bed is rotting. If one continues despite this, misfortune.

Ritsema/Karcher: Stripping the bed, using marking-off. Discarding the Trial: pitfall.

23 -- Disintegration -- 23

Shaughnessy: Flaying the good together with the dividers; determination about the military is inauspicious.

Cleary (1): Stripping a bed of its frame, destroying rectitude brings misfortune.

Cleary (2): ... Destroying uprightness, etc.

Wu: He strips away the panels of the bed. Without regard to what is correct, it will be foreboding.

COMMENTARY

Confucius/Legge: The superior man has as yet no associates. **Wilhelm/ Baynes:** One has no comrade. **Blofeld:** This implies being left without friends. **Ritsema/Karcher:** Not-yet possessing associating indeed. **Cleary (2):** There is nothing to work with. **Wu:** He does not have a responsive correlate.

Legge: line two has the same effect as line one, except that the foe has advanced from the legs to the frame of the couch.

NOTES AND PARAPHRASES

Siu: The inferior men grow stronger. No help is in sight. Great caution and stubborn adherence to personal convictions are required.

Wing: The time requires the utmost caution. You are without allies in a compromising situation. Adapt as best you can to the circumstances. Do not take a self-righteous position or you could be badly hurt.

Editor: The legs are what the bed stands upon; the frame is what defines its perimeter. Line two therefore suggests the destruction of a definition which is essential to a doctrine, belief or discipline. For example, a basic tenet of Alcoholics Anonymous is the idea that each member must abstain entirely from alcohol. To expand the rules to permit the consumption of one ounce of alcohol per day would be to *"overthrow the couch"* -- the entire concept of what Alcoholics Anonymous is would be destroyed by including such an idea in its framework. Sometimes receiving this line is a simple acknowledgment that an old viewpoint or belief was inadequate -- in which case it needed to be destroyed.

> *As long as soul stays true to itself, it loves the divinity and desires to be at one with it, as a daughter loves with noble love a noble father. When, however, the soul has come down here to human birth, it exchanges (as if deceived by the false promises of an adulterous lover) its divine love for one that is mortal. And then, far from its begetter, the soul yields to all manner of excess.*
>
> Plotinus

23 -- Disintegration -- 23

A. Suggests a situation with weak or disintegrating boundaries.

B. Conclusions based on faulty premises are worthless. Rationalization may be a factor.

Line-3

Legge: The third line, magnetic, shows its subject among the over-throwers; but there will be no error.

Wilhelm/Baynes: He splits with them. No blame.

Blofeld: He peels them all off -- no error.

Liu: Falling apart. No blame.

Ritsema/Karcher: Stripping it, without fault.

Shaughnessy: Flaying; there is no trouble.

Cleary (1): Stripping away without fault.

Wu: He tears but he is blameless.

COMMENTARY

Confucius/Legge: That there will be no error on the part of this one among the over-throwers arises from the difference between her and the others above and below. **Wilhelm/Baynes:** He loses the neighbor above and the one below. **Blofeld:** This implies losing contact with those above and below. **Ritsema/Karcher:** Letting-go Above and Below indeed. **Cleary (2):** Loses above and below. **Wu:** He is not associated with those around him.

Legge: Line three also represents an over-thrower, but it differs from the others by being the correlate of line six, who is her ally. Three's allegiance is to the sixth line and not, as with the other magnetic lines, to one of her own kind.

NOTES AND PARAPHRASES

Siu: Because of circumstances beyond his control, the man finds himself associating with evil men. His inner relationship with a superior man enables him to retain his righteous stability, leading to opposition from inferior people.

Wing: Circumstances have led you into a situation in which you must work with inferior persons or ideals. If you can, nevertheless, maintain a strong tie with a

superior element, you will avoid ***Deterioration*** and free yourself of regretful errors.

Editor: Wilhelm says: *"He splits with them."* Blofeld renders it: *"He peels them all off."* These are images of separation or differentiation -- a setting apart. ***Disintegration*** is an upside-down image of the hexagram of ***Return,*** and if it is inverted, this line takes the place of line four in ***Return:*** "*Walking in the midst of others, one returns alone."* Wu's Confucian commentary on line three here says: *"He is not associated with those around him,"* which reinforces this idea.

> *The disintegrating tendencies very often result in psychosis if the unconscious and conscious clash, for then they have prevailed and the person falls into all those parts which are hostile to each other, as, for instance, when the psychotic person hears different voices which quarrel with each other. On the other hand, we know also that the unconscious contains synthesizing or integrating tendencies, which issue from that regulating center which Jung calls the Self.*
>
> M.L. Von Franz -- ***Alchemical Active Imagination***

A. Make a distinction between yourself and inferior elements within the situation, perhaps an attitude.

Line-4

Legge: The fourth line, magnetic, shows its subject having overthrown the couch, and going on to injure the skin of him who lies on it. There will be evil.

Wilhelm/Baynes: The bed is split up to the skin. Misfortune.

Blofeld: He continues the peeling off at the mattress of his bed -- misfortune!

Liu: The entire bed rots, reaching the body. Misfortune.

Ritsema/Karcher: Stripping the bed, using flesh. Pitfall.

Shaughnessy: Flaying the good together with the skin; inauspicious.

Cleary (1): Stripping away even the skin on the bed, misfortune.

Cleary (2): Stripping a bed to the skin brings misfortune.

Wu: He rips off the matting in the bed. There will be foreboding.

23 -- Disintegration -- 23

COMMENTARY

Confucius/Legge: Calamity is very near at hand. **Wilhelm/Baynes:** This is a serious and immediate misfortune. **Blofeld:** This presages our being very close to a terrible misfortune. **Ritsema/Karcher:** Slicing close-to calamity indeed. **Cleary (2):** Getting very close to disaster. **Wu:** The danger is imminent.

Legge: Danger is imminent. The bed has been overthrown. The person of the occupant is at the mercy of the destroyers.

NOTES AND PARAPHRASES

Siu: Calamity is imminent. Neither warning nor protection is forthcoming. The man is at the mercy of destroyers.

Wing: You are exposed to danger. Calamity is imminent and you are unable to hold it back. Without warning, you are on the threshold of defeat.

Editor: This is one of the most negative lines in the ***I Ching*** -- an image of maximum destruction. Legge's translation suggests that the dynamic sixth line may be regarded as the bed's symbolic occupant -- i.e., it's his skin which is being flayed. Psychologically interpreted, this can suggest the Self which is in some sense em-bed-ed in its satellite complexes.

> *Even at the height of [Hitler's] power there was for him no Germany, there were no German troops for whom he felt himself responsible; for him there was -- at first sub-consciously, but in his last years fully consciously -- only one greatness, a greatness which dominated his life and to which his evil genius sacrificed everything -- his own ego.*
> Colonel-General Franz Halder

A. You are destroying the Work.

Line-5

Legge: The fifth line, magnetic, shows its subject leading on the others like a string of fishes, and obtaining for them the favor that lights on the inmates of the palace. There will be advantage in every way.

Wilhelm/Baynes: A shoal of fishes. Favor comes through the court ladies. Everything acts to further.

Blofeld: A string of fishes symbolizing the high favor enjoyed by maids in the palace -- everything is favorable. *[This line seems somewhat to contradict the omen provided by this unlucky hexagram. In such cases, what is said in the moving line must be regarded as specially apt for our particular circumstances;*

i.e. in spite of the wretched conditions prevailing, those who receive this moving line can pursue their goals without fear of failure.]

Liu: A string of fish. Favor comes through women of the palace. Everything is good fortune.

Ritsema/Karcher: Threading fish. Using housing people, favor. Without not Harvesting.

Shaughnessy: Strung fish; eating the palace men's steamer; there is nothing not beneficial.

Cleary (1): Leading fish, gaining favor through court ladies; beneficial in every respect.

Cleary (2): Leading fish with the favor shown to court ladies, there is all-around benefit.

Wu: Like a school of fish, the court ladies are led in to gain the royal favor. Everything will be fine.

COMMENTARY

Confucius/Legge: In the end there will be no grudge against her. **Wilhelm/ Baynes:** In the end this is not a mistake. **Blofeld:** This implies that ultimately we shall be entirely free from blame. **Ritsema/Karcher:** Completing without surpassing indeed. **Cleary (2):** In the end there is no grudge. **Wu:** There will be no resentment in the end.

Legge: With line five the symbolism changes. She is the ruler of all the other magnetic lines who are at her disposal. They are imaged as fishes (which come under the category of yin), following each other as if strung together. The ruler of these yin lines is loyal to the yang sixth line, the rightful sovereign in his palace, and she leads the others to him to enjoy his favors. The K'ang-hsi editors say: *"The magnetic fifth line occupies the most honorable place in the figure. She is a queen who leads her subjects to obtain the favors given to the inmates of the palace. She has no jealousy or other vice which seeks to overthrow the ruler."*

NOTES AND PARAPHRASES

Siu: The dark forces undergo change, yielding to the strong influence of the basic goodness of men.

Wing: An inferior situation is beginning to change for the better. Through co-operation, opposing forces can come together for mutual benefit. There is now a possibility for success in your endeavors.

23 -- Disintegration -- 23

Editor: This is an image of an intermediate power organizing inferior powers to lend support to (or obtain favors from) a superior power. Psychologically interpreted, one can think of ego, archetypal complexes and Self, respectively.

> T*he governor of a circle is of course its center, around which everything revolves. In the psyche likewise, the center is ruler of the entire man. In the conscious realm the ego is master, but in this larger sphere the ego is only one voice among many. The ruler here must transcend the ego. It must be a suprapersonal value that can command the allegiance and obedience of the ego, just as the ego, through the development of consciousness, comes to transcend the [archetypal complexes]. This ruler Jung has called the Self.*
>
> M.E. Harding -- ***Psychic Energy***

A. An approaching synthesis. Disparate forces are brought under control.

B. Insights present themselves for contemplation.

C. Contemplate what is wrong in the situation and integrate your forces.

Line-6

Legge: The sixth line, dynamic, shows its subject as a great fruit which has not been eaten. The superior man finds the people again as a chariot carrying him. The inferior men by their course overthrow their own dwellings.

Wilhelm/Baynes: There is a large fruit still uneaten. The superior man receives a carriage. The house of the inferior man is split apart.

Blofeld: The ripe fruit remains uneaten. *[Few care to accept advice or help, although the Superior Man will gladly give it them.]* The Superior Man will acquire a carriage, whereas the mean man will lose his own house. *[This line presages great good fortune for the truly virtuous; for, in the end, their virtue is widely recognized and men rally to their support. On the other hand, those who hitherto have managed to obtain good fortune through dishonest methods pursued at a time when virtue as under an eclipse will lose everything they have.]*

Liu: A large fruit not eaten. The superior man acquires a carriage. The inferior man's house falls apart.

Ritsema/Karcher: The ripe fruit not taken in. A *chun tzu* acquiring a cart. Small People Stripping the hut.

Shaughnessy: The stone fruit is not eaten: the gentleman obtains a chariot the little man flays a gourd.

23 -- Disintegration -- 23

Cleary (1): A hard fruit is not eaten. The superior person gets a vehicle. The inferior person is stripped of a house.

Cleary (2): ... The leader gets a vehicle. The petty person, etc.

Wu: The grand fruit is not picked for eating. The *jun zi* gains a carriage. The little men tear down their shelters. *[This is the lone yang line in the hexagram, like a big fruit not yet picked. Translation: the only remaining yang not stripped off by the yin. Here is the jun zi* [chun tzu, superior man] *who has the support of the people. Despite temporary setbacks, goodness prevails in the end.]*

COMMENTARY

Confucius/Legge: The superior man finds himself in a carriage: he is carried along by the people. The inferior men have over-thrown their own dwellings, which can never again be of use to them. **Wilhelm/Baynes:** He is carried by the people. "The house of the inferior man is split apart": he ends up as useless. **Blofeld:** The carriage symbolizes the support of the people. The mean wretch who loses his house is ultimately found useless for anything. **Ritsema/ Karcher:** Commoners: the place to carry indeed. Completing, not permitting availing-of indeed. **Cleary (2):** The leader (is) carried by the people. The small person is after all unsuitable for employment. **Wu:** Because the people support him. Because they have destroyed their own usefulness.

Legge: The dynamic sixth line, notwithstanding the attempts against him, survives and acquires fresh vigor. The people again cherish their sovereign, and the plotters have wrought to their own destruction.

NOTES AND PARAPHRASES

Siu: The evil finally brings about its own demise, and good times return. The man acquires fresh vigor, and the sovereign is strengthened by public support.

Wing: The forces of ***Deterioration*** have ended. The power will return to persons of worthwhile vision, who will again win the support of others. Inferior persons are destroyed by their own evil, for without power, negativity is self-consuming.

Editor: *Fruit:* Generally, the results of any action, either good or bad: An accrual of Karma. "By their fruits ye shall know them." (The context here being favorable.) *Chariot:* A vehicle, means of progress, way of going. It can symbolize the psyche as the vehicle of evolution. Here, the superior man (or Self) has a "new way of going." *People: "(Symbolic of) the lower mental and emotional qualities; the natural undeveloped instincts and activities which are to be disciplined and used as a means to the end of the manifestation of the Self."* [Gaskell --

23 -- Disintegration -- 23

Dictionary of Scriptures and Myths]. *Dwelling:* in the symbolism of this line, the dwellings of the inferior men are the focal points of autonomous, unregenerate forces within the psyche: desires, appetites, etc. But now these foci are overthrown, so the inferior forces no longer *"have a home."* Generally speaking, this line tells us that the time of disintegration has passed or will soon change for the better. As Legge points out in his commentary on the hexagram: *"The situation is not hopeless -- winter is followed by spring, night by day, and the waning moon soon grows full again. So will it be in the course of human affairs."*

> *Happy is the virtuous man, for he will feed on the fruit of his deeds; Woe to the wicked, evil is on him, he will be treated as his actions deserve.*
> ***Isaiah*** 3: 10-11

A. The consequences of past actions have yet to manifest themselves, or you have yet to assimilate an insight concerning a natural separation of positive and negative elements within the situation. However, a reorganization and new synthesis of forces is imaged and stability is being re-established.

June 30, 2001, 4/23/06, **03/25/08**

24 -- Return -- 24



HEXAGRAM NUMBER TWENTY-FOUR – RETURN

Other titles: The Turning Point, The Symbol of Returning, Revival, Recovery, To Repeat, Renewal, Restore, Return to the Way, Cyclic Repetition, *"Return to virtue or happier conditions."* -- D.F. Hook

Judgment

Legge: Progress and freedom of action are found in ***Return***. Goings and comings are unimpeded, and friends approach without error. Return to repeat the proper course. Seven days returns the cycle to its beginning. There is advantage in choosing one's path.

Wilhelm/Baynes: *Return*. Success. Going out and coming in without error. Friends come without blame. To and fro goes the way. On the seventh day comes return. It furthers one to have somewhere to go.

Blofeld: *Return.* Success! All going forth and coming in is free from harm. *[For it is only when the whole series is completed that we can understand the reasons for many things (death, winter and so on) which, at the time, seemed unproductive, negative or positively evil.]* Friends arrive and no error is involved. They return whence they came, spending seven days in all upon their coming and returning. It is favorable to have in view some goal (or destination).

Liu: *Return:* success. One goes out and comes back in without harm. Friends arrive without blame. Going to and fro is the way. Returning on the seventh day. It benefits one to go anywhere. *[Return or Revival signifies a bad time becoming better... Anyone receiving this hexagram should prepare for a great opportunity...]*

Ritsema/Karcher: *Returning,* Growing. Issuing-forth, entering, without affliction. Partnering coming, without fault. Reversing Returning one's tao. The seventh day coming: Returning. Harvesting: possessing directed going. *[This hexagram describes your situation in terms of something that is re-emerging. It emphasizes that going back to the starting point in order to begin anew is the adequate way to handle it. To be in accord with the times you are told to return!]*

Shaughnessy: *Returning:* Receipt; in exiting and entering there is no illness; when the burying comes there is no trouble; turning around and returning to its way, in seven days it comes in return; beneficial to have someplace to go.

24 -- Return -- 24

Cleary (1): ***Return*** is developmental. Exiting and entering, there is no ill. When a companion comes, there is no fault. Reversing the path, returning in seven days, it is beneficial to have a place to go.

Cleary (2): ***Return*** is successful, etc. ... Returning back on the path, etc.

Wu: ***Renewal*** is pervasive. He who comes and goes will have no error. Friends come without harm. The course repeats itself. In seven days, one cycle of reversion completes. There will be advantage to have an undertaking.

The Image

Legge: Thunder in the middle of the earth -- the image of ***Return***. Thus the ancient kings closed the passes on the day of the winter solstice to prevent travelers from pursuing their journeys, and princes from inspecting their states.

Wilhelm/Baynes: Thunder within the earth: the image of ***The Turning Point.*** Thus the kings of antiquity closed the passes at the time of the solstice. Merchants and strangers did not go about, and the ruler did not travel through the provinces.

Blofeld: This hexagram symbolizes thunder in the bowels of the earth. *[The component trigrams in this position suggest thunder coming from under the earth; but the trigram of thunder also means to sprout or quicken; it is this concept of a quickening within the earth that makes this hexagram generally favorable.]* The ancient rulers closed the passes during the solstices *[The solstices were times for solemn sacrifice; it has always been the practice in China for people to return to their homes for the celebration of the great yearly festivals. Return in this sense is highly auspicious.]* and the merchants were unable to travel. Even the rulers abstained from touring their territories at those times.

Liu: Thunder in the earth symbolizes ***Return.*** Thus in ancient times the kings closed the roads during the winter solstice. Merchants and travelers ceased traveling. And rulers would not visit their territories.

Ritsema/Karcher: Thunder located-in earth center. ***Returning.*** The Earlier Kings used culminating sun to bar the passages. Bargaining sojourners [used culminating sun] not to move. The crown-prince [used culminating sun] not to inspect on-all- sides.

Cleary (1): Thunder is in the earth; ***Return.*** Thus did the kings of yore shut the gates on the winter solstice; caravans did not travel, the ruler did not inspect the regions.

Wu: Thunder is inside the earth; this is ***Renewal.*** Thus on the day of the winter solstice, the ancient kings ordered the city gates closed, so that merchants and

travelers could take a break of their journeys; the kings refrained from performing official duties.

COMMENTARY

Confucius/Legge: ***Return*** shows the coming back of the dynamic principle. His actions show movement directed in accordance with the natural order. Such is the movement of the heavenly cycle. The dynamic lines are growing and increasing. Do we not see in ***Return*** the mind of heaven and earth?

Legge: ***Return*** symbolizes the idea of coming back or over again. The previous hexagram showed the ascendancy of inferior forces, when all that is good in nature or society yields before what is bad. But change is eternal, and here we see the beginnings of recovery from the former situation. ***Return*** is associated with the time of the winter solstice when the sun begins its journey back toward summer. In harmony with these cycles in nature are the cycles in human affairs.

The dynamic bottom line is the first line of the trigram of Movement, and the upper trigram is that of Docility. The dynamic returning line will meet with no resistance and all the magnetic lines above it will be transformed into allies. The bright quality will be developed brighter and brighter from day to day and month to month.

"In seven days brings return" refers to the idea of a new cycle commencing when each of the six lines of a hexagram has changed -- the *"seventh line,"* or seventh day begins a new cycle just as Sunday begins a new week.

Thunder in the midst of the earth is thunder shut up and silent, just able to make its presence felt. So it is with the first stirrings of life after the winter solstice and the first returning steps of the wanderer to virtue. As the spring of life has to be nurtured in quietness, so also the purpose of goodness.

Wilhelm: The hexagram of RETURN, applied to character formation, contains various suggestions. The light principle returns; thus the hexagram counsels turning away from the confusion of external things, turning back to one's inner light. There, in the depths of the soul, one sees the Divine, the One. It is indeed only germinal, no more than a beginning, a potentiality, but as such clearly to be distinguished from all objects. To know this One means to know oneself in relation to the cosmic forces. For this One is the ascending force of life in nature and in man.

NOTES AND PARAPHRASES

Judgment: The Work is recycled, perfected and refined over and over again.

The Superior Man pauses before he begins anew.

24 -- Return -- 24

The mention of seven days in the Judgment and the winter solstice in the Image tells us that the hexagram of ***Return*** deals with cyclic progression.

> *In the* ***I Ching,*** *the hexagram fu, signifying the Return (one yang line beneath five yin lines) is the symbol of the rebirth of the Yang. At the winter solstice, the Yang seems to have disappeared, whereas the Yin is at its full; but this is the moment when the Yang is reborn and begins its return. Symmetrically, at the summer solstice the Yang is at the apogee of its power while the Yin prepares to return. The alteration of the Yin and the Yang is a going away and a coming back.*
>
> Max Kaltenmark -- ***Lao Tzu and Taoism***

Seven days is one-quarter of a lunar cycle and the module upon which a week is based. The Sabbath day is the seventh day and a day of rest in the Hebrew tradition, as was also the day of the new moon. The *"closing of the passes"* in the Image is another expression of the idea of resting at the beginning of a new cycle. To refrain from activity at these times was a sacrifice and a spiritual obligation. The concept behind it is the acknowledgment of one's Source, a review of the past cycle and a meditation upon the new cycle just beginning. Psychologically interpreted, forces in the unconscious psyche demand a pause before their dance can resume.

> *A special atmosphere of solemn celebration surrounded the Sabbath, which was thoroughly pervaded with Kabbalistic ideas about man's role in the unification of the upper worlds.*
>
> Gershom Scholem -- ***Kabbalah***

Although the Chinese observed no “Sabbath” that I am aware of, the idea of a rest at the commencement of a cycle is clearly intended in this hexagram. In terms of the Work, one eventually becomes aware of cycles and rest periods, even if one never noticed them previously. When one learns how to synchronize conscious awareness with these inner rhythms, the tempo of the Work begins to accelerate.

"There is advantage in choosing one's path" is rendered by Wilhelm as: *"It furthers one to have somewhere to go."* The idea is that when you are consciously on a path, the cycles begin to work in your favor. Instead of a monotonous round of inconclusive and random events, one's life takes on structure and purpose and inner progress becomes discernable.

> *Conforming to the rhythm of the universe is the prerequisite of wisdom in all Chinese thinking. But the Taoist mystic has greater ambitions than his ordinary compatriots: the question for him is not merely of adapting his ritual and hygienic observances to the alternation of the seasons; he intends to escape from the determinism of life and death by transcending it. This is what enables him to attain inner emptiness: he does not merely*

> *witness the return of all creatures to their origin, he precedes them to that origin.*
>
> Max Kaltenmark -- ***Lao Tzu and Taoism***

Every line of this hexagram refers to returning to the proper path, so the hexagram can imply that perhaps you have strayed from the Work to one degree or another. Without changing lines, it can mean to rest at the beginning of a cycle, or to get back on course: re-attune yourself with the current phase of the Work.

> *You have noticed that everything an Indian does is in a circle, and that is because the Power of the World always works in circles, and everything tries to be round. In the old days when we were a strong and happy people, all our power came to us from the sacred hoop of the nation, and so long as the hoop was unbroken, the people flourished.*
>
> Black Elk

Line-1

Legge: The first line, dynamic, shows its subject returning from an error of no great extent, which would not proceed to anything requiring repentance. There will be great good fortune.

Wilhelm/Baynes: Return from a short distance. No need for remorse. Great good fortune.

Blofeld: Returning from nearby -- nothing much to regret and sublime good fortune!

Liu: Return from not far away. No remorse. Great good fortune.

Ritsema/Karcher: Not distancing Returning. Without merely repenting. Spring significant.

Shaughnessy: Not returning from afar; there is no mention of regret; prime auspiciousness.

Cleary (1): Returning not far; no regret.

Cleary (2): Returning not far, no regret, very auspicious.

Wu: He does not wander far from Return. There will be no cause for regret. Great fortune.

COMMENTARY

24 -- Return -- 24

Confucius/Legge: Returning from an error of no great extent is the prelude to the cultivation of the person. **Wilhelm/Baynes:** Thus one cultivates one's character. **Blofeld:** Turning back before having gone too far is a means of self-discipline. **Ritsema/Karcher:** Using adjusting individuality indeed. **Cleary (2):** Returning that is not far is done by cultivating oneself. **Wu:** To return before wandering far is a way of cultivating oneself.

The Master said: *I may venture to say that the son of the Yen family* [Yen Hui, Confucius' favorite disciple] *had nearly attained the standard of perfection. If anything that he did was not good, he was sure to become conscious of that; and when he knew it, he did not do the same thing again. As is said in the* ***I Ching***, *"The first line shows its subject returning from an error that has not led him far away. There is no occasion for repentance. There will be great good."*

Legge: The subject of line one is the only dynamic line in the hexagram, meaning here, says Ch'eng-tzu, *"the way of the superior man."* There must have been some deviation from that, or *"returning"* could not be spoken of.

NOTES AND PARAPHRASES

Siu: At the outset, the man returns to the original course of goodness after a minor setback. There is no cause for remorse since the evil is put aside quickly.

Wing: You may be considering an idea that is by nature contrary to your principles. Exercise self-discipline and hold to what you feel is right. In this way you cultivate your character and will surely attain great things.

Editor: The line describes one who turns around immediately when he discovers his error.

> *A man should always have these two rules in readiness; the one, to do only whatever the reason of the ruling and legislating faculty may suggest for the use of men; the other, to change thy opinion, if there is any one at hand who sets thee right and moves thee from any opinion. But this change of opinion must proceed only from a certain persuasion, as of what is just or of common advantage, and the like, not because it appears pleasant or brings reputation.*
>
> Marcus Aurelius

A. Rectify a minor mistake.

B. Abandon an inferior action or attitude now before it causes serious problems later on.

24 -- Return -- 24

Line-2

Legge: The second line, magnetic, shows the admirable return of its subject. There will be good fortune.

Wilhelm/Baynes: Quiet return. Good fortune.

Blofeld: A return blessed by heaven -- good fortune!

Liu: Quiet return. Good fortune. *[It benefits one to rely on an influential person.]*

Ritsema/Karcher: Relinquishing Returning. Significant.

Shaughnessy: Beneficent return; auspicious.

Cleary (1): Good return; auspicious.

Wu: He who admires Return will find auspiciousness.

COMMENTARY

Confucius/Legge: This is due to her condescension to the virtuous subject of the line below. **Wilhelm/Baynes:** The good fortune of a quiet return depends on subordination to a good man. **Blofeld:** This good fortune results from our treating others with loving-kindness. **Ritsema/Karcher:** Using humanity below indeed. **Cleary (2):** Comes through humble benevolence. **Wu:** (This) is due to his submission to the one having the love for mankind.

Legge: Line two is in its proper place and central, but it is magnetic. This is more than compensated for by its adherence to line one -- the fifth line not being a proper correlate. Hence her return is called excellent or admirable. The virtuous subject of the first line is in line two called *zhen,* the "benevolent" or "loving." It is the only case in all the symbolism of the ***I Ching*** where we find that term used as an adjective. It is emphatic here for "Humanity" -- man in his ideal state.

NOTES AND PARAPHRASES

Siu: The man makes an admirable comeback through an act of self-mastery. This is made easier by the example of a good man.

Wing: It is much easier to do the right thing when you are in good company. Following good examples will lead you to success.

Editor: The meaning of the line is derived from its allegiance to line number one. This can be interpreted as subordination to a high ideal or principle of

integration. If we consider Legge's commentary on the concept of *zhen* as love in the highest sense of unity/union, then the line suggests a return to a principle of love, unity or even the Supreme Ultimate itself.

> *The world is moving in spirals, and our greatest modern philosophers are nearing a place in their mental orbit where they come again into conjunction with minds like Pythagoras and Plato.*
>
> F. Hartmann -- ***Paracelsus: Life and Prophecies***

A. Suggests the tranquil subordination of ego to a higher principle.

B. Renounce your claim to action and return to the Work.

Line-3

Legge: The third line, magnetic, shows one who has made repeated returns. The position is perilous, but there will be no error.

Wilhelm/Baynes: Repeated return. Danger. No blame.

Blofeld: Frequent returns -- trouble, but no error!

Liu: Frequent returns. Danger. No blame.

Ritsema/Karcher: Imminent Returning. Adversity. Without fault.

Shaughnessy: Sequenced return; danger; there is no trouble.

Cleary (1): Repeated return; danger, no fault.

Cleary (2): Repeated return is diligence. There is no fault.

Wu: He who regains Return after repeatedly losing it will be in a perilous position, but blameless. *[The person seems to be unable to stay on course, but manages to correct his error every time as soon as he knows it. A combination of vacillation and endeavor to be right earns him a passing grade.]*

COMMENTARY

Confucius/Legge: Notwithstanding her many returns there will be no error because she aims after righteousness. **Wilhelm/Baynes:** The danger of repeated return is, in its essential meaning, deliverance from blame. **Blofeld:** This means that we are in no way to blame for the trouble. **Ritsema/ Karcher:** Righteous, without fault indeed. **Cleary (2):** The diligence of repeated return is faultless if right. **Wu:** The peril of repeatedly losing Return is in principle blameless.

24 -- Return -- 24

Legge: Line three is magnetic in the dynamic place at the top of the trigram of Movement. Any evil issue may be prevented by caution and awareness of danger.

NOTES AND PARAPHRASES

Siu: The man is changeable, departing time after time from the right course because of his uncontrolled desire for apparent advantages and returning to it for seemingly better solutions. No great blame will be attached to him, but there is still some danger.

Wing: This position indicates the type of person who is constantly vacillating because of the imagined advantages of other paths. This kind of experimentation could be dangerous, but is mostly an annoyance to all concerned. It is indicated that the situation will improve nevertheless.

Editor: Implicit here is the idea that there are many lessons to be learned and reinforced when one undertakes the Work, and uncertainty and vacillation are to be expected. Often we expect more of ourselves than we are capable of performing. One doesn't learn how to be a mountain climber by immediately attempting to scale Mt. Everest. The Work is a task of many lifetimes, involving the step by step integration of countless disparate complexes within the psyche. Occasionally we may get off the path, but as long as we remain committed to the Work we must always return -- hopefully having learned something from our temporary detour. This is not a justification for a failure of willpower, but it is a recognition that such failures exist here in the World of the Senses. Blofeld's interpretation of the Confucian commentary can be misleading -- the *"no blame"* or *"no error"* proviso in the original line derives from our recognition that we have gotten off the path and are determined to return to it, not usually that we are entirely free of culpability. On the other hand, the line can sometimes represent a recurring issue in which personal blame is not an obvious factor: one just has to deal with it until it’s resolved. (For example, a problem which others have not integrated, that they keep pushing on you.) In its most negative interpretation, the line images a chronic condition.

> *Those relationships which arouse, beckon to us or repel us embody the archetypal "grand themes" which have been brought into actualization more or less adequately in our childhood by our parental encounters; now they confront us ever and again, making us renew old encounters or making us complete or compensate for that which is still incomplete.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. An unresolved situation presents itself again.

B. The image suggests a vacillation of willpower.

C. You'll have to do it over again until you get it right.

D. A repeated offender -- you haven't yet gotten a grip on an old issue.

Line-4

Legge: The fourth line, magnetic, shows its subject moving right in the center among those represented by the other divided lines, and yet returning alone to her proper path.

Wilhelm/Baynes: Walking in the midst of others, one returns alone.

Blofeld: Setting forth in company, but returning alone. *[This suggests that our companions will try (or are trying) to lead us astray and that we must let them go forward alone.]*

Liu: One walks among others but returns by oneself. *[Now is the time to better yourself.]*

Ritsema/Karcher: Centering movement, solitary Returning.

Shaughnessy: In the ranks there is solitary return.

Cleary (1): Traveling in the center, returning alone.

Wu: Being in the middle, he alone finds Return.

COMMENTARY

Confucius/Legge: Her object is to pursue the proper path. **Wilhelm/ Baynes:** One returns alone, and so follows the right way. **Blofeld:** This solitary return is necessary if the path of righteousness is to be followed. **Ritsema/ Karcher:** Using adhering-to tao indeed. **Cleary (2):** (This) is done by following the path. **Wu:** Because he follows the principle.

Legge: Line four differs from all the other magnetic lines in that she is the only one to have a proper correlate in line one. Hence her course is different accordingly.

Wilhelm: ... [Line four] is in the midst of weak lines, and is itself compliant and in a weak place. One might infer a lack of initiative. But the line is in the relationship of correspondence to the strong nine at the beginning, hence solitary return.

24 -- Return -- 24

NOTES AND PARAPHRASES

Siu: The man is superficially connected with inferior people but more deeply attached to a noble friend.

Wing: Your current milieu is inferior. You have become aware of the possibility of a change for the better and wish to move in that direction. Be aware that your friends may not follow you. Your path could be a solitary one.

Editor: In an inner sense, this can refer to conflicting emotions and the correct way to deal with them. The Confucian commentary suggests the paraphrase: *"Do what is right or proper in the situation under question."* This is indicated by the line's proper alliance with its powerful first line correlate. Wilhelm's commentary on the hexagram links to the symbolism of line four: "Thus the [line] counsels turning away from the confusion of external things, turning back to one's inner light. There, in the depths of the soul, one sees the Divine, the One. It is indeed only germinal, no more than a beginning, a potentiality, but as such clearly to be distinguished from all objects. To know this One means to know oneself in relation to the cosmic forces."

> *What is it, in the end, that induces a man to go his own way and to rise out of unconscious identity with the mass as out of a swathing mist? ... It is what is commonly called vocation: an irrational factor that destines a man to emancipate himself from the herd and from its well-worn paths. True personality is always a vocation and puts its trust in it as in God, despite its being, as the ordinary man would say, only a personal feeling. But vocation acts like a law of God from which there is no escape. The fact that many a man who goes his own way ends in ruin means nothing to one who has vocation. He must obey his own law, as if it were a daemon whispering to him of new and wonderful paths. Anyone with a vocation hears the voice of the inner man: he is called.*
>
> Jung -- ***The Development of Personality***

A. Disregard the influence of contrary forces and get back on course. (Stop comparing yourself with others.)

B. Follow your inner gnosis, not conventional opinion.

Line-5

Legge: The fifth line, magnetic, shows the noble return of its subject. There will be no ground for repentance.

Wilhelm/Baynes: Noble hearted return. No remorse.

Blofeld: Returning for some high purpose -- no regret!

24 -- Return -- 24

Liu: Benevolent return. No remorse.

Ritsema/Karcher: Magnanimous Returning. Without repenting.

Shaughnessy: Thick return; there is no regret.

Cleary (1): Attentive return; no regret.

Wu: He attains Return with assiduities. There will be no regret.

COMMENTARY

Confucius/Legge: This is due to her striving to perfect herself in accordance with her central position. **Wilhelm/Baynes:** Central, therefore he is able to test himself. **Blofeld:** This middle line (of the upper trigram) implies critical self-examination. **Ritsema/Karcher:** Centering originating-from the predecessor indeed. **Cleary (2):** Attentive return without regret is balanced reflection on oneself. **Wu:** From a central position he examines himself.

Legge: Line five is in the central place of honor, and the middle of the trigram of Docility; hence its auspice.

NOTES AND PARAPHRASES

Siu: The man makes a noble hearted recovery by squarely facing his own shortcomings rather than leaning on trivial excuses.

Wing: You are aware of the need for a new beginning and have the courage to make the change. By observing your faults with objectivity and resolution at this time you will gain the strength of character necessary to overcome them.

Editor: Wilhelm's commentary describes a test situation: "(The line) *is central; therefore it is possible for it to test itself and thus to find a way of turning back from all mistakes. The relationship with the (first line) is not suggested by any external ties, hence it represents noble hearted free decision."* Blofeld's: *"critical self- examination"* in the Confucian commentary repeats this idea, as does Cleary's *"Balanced reflection on oneself."*

> *The recovery of the original unity cannot come about without the aid of man, for which purpose he was created and sent down into the place of the shells which is our world. The restoration of the original unity is a collective venture each individual must set out to accomplish for himself, for the restoration of his exiled soul is his own responsibility.*
>
> C. Ponce -- ***Kabbalah***

A. One tests one's will by returning to the Work.

B. Self-examination reveals your deficiencies. Once they are recognized, re-center your perception.

Line-6

Legge: The sixth line, magnetic, shows its subject all astray on the subject of returning. There will be evil. There will be calamity and errors. ***If*** with her views she puts the hosts in motion, the end will be a great defeat, whose issues will extend to the ruler of the state. Even in ten years she will not be able to repair the disaster.

Wilhelm/Baynes: Missing the return. Misfortune. Misfortune from within and without. ***If*** armies are set marching in this way, one will in the end suffer a great defeat, disastrous for the ruler of the country. For ten years it will not be possible to attack again.

Blofeld: A confused return -- misfortune! Disasters and injury threaten. Armies set marching, but ultimately a great defeat takes place. Disaster is about to overtake the ruler and for at least ten years there can be no hope of putting things to right.

Liu: Confusing return. Misfortune, disaster. ***If*** there is a battle, there will be a great defeat. The ruler of the nation will meet disaster, and it *(Sic)* will be unable to attack for ten years. *[At this time quietness ensures good fortune, but action leads to misfortune.]*

Ritsema/Karcher: Deluding Returning. Pitfall. Possessing Calamity [and] Blunder. Availing-of moving legions: completing possesses great destroying. Using one's city chief: pitfall. Culminating tending-towards ten years- revolved not controlling chastisement.

Shaughnessy: Lost return; inauspicious. There being this inspection, herewith move troops; in the end there will be a great defeat, together with its state lord; inauspicious; until the tenth year you cannot make it upright.

Cleary (1): Straying from return is bad; there is trouble. A military expedition will end in a great defeat, which is disastrous even for the ruler of the nation; even in ten years there is no victory.

Wu: Losing Return in bewilderment will be foreboding. There will be calamities. ***If*** he leads his army in battles, he will be thoroughly defeated in the end. The disaster will inflict his ruler as well. Even in ten years he will not win.

24 -- Return -- 24

COMMENTARY

Confucius/Legge: Evil consequences result because the course pursued is contrary to the proper course for a ruler. **Wilhelm/Baynes:** The misfortune in missing the return lies in opposing the way of the superior man. **Blofeld:** The misfortune described here is the result of deviation from the path of the Superior Man. *[The omen presages very serious trouble affecting many people besides ourselves as a result of deviation from the path of virtue.]* **Ritsema/Karcher:** Reversing the chief: tao indeed. **Cleary (2):** Turning back on the path of a leader. **Wu:** The proper conduct of a sovereign has been violated.

Legge: Line six is magnetic at the top of the hexagram. The time for returning is over with, and any action she takes will lead to the evils mentioned. *"Ten years"* seems to be a round number signifying a long time.

NOTES AND PARAPHRASES

Siu: The man attempts to gain his objectives by force. His blind obstinacy leads to calamity. The use of armies under these conditions will result in a great defeat and a long-lasting disaster for the state.

Wing: You've missed the time to make a change for the better at the beginning of this recent cycle. This is unfortunate because you were quite capable of recognizing the need for reform. Instead, you have stubbornly locked yourself into a non-constructive attitude. You must now wait out the entire cycle before you have another chance to change.

Editor: Line six is an unambiguous image of vacillation about the proper path, and a warning about the consequences of inferior choices. Note that Legge, Wilhelm, Liu and Wu all use the conditional ***'if'*** to represent the option of military action: in other words there is still room to avoid defeat by *returning* to base rather than attacking. Hence the portent of this line is not necessarily a foregone conclusion.

> *Now if a man is engrossed in appetites and ambitions and spends all his pains on these, all his thoughts must needs be mortal and, so far as that is possible, he cannot fall short of becoming mortal altogether, since he has encouraged the growth of his mortality.*
>
> Plato -- ***The Timaeus***

A. Get your act together or suffer dire consequences.

July 5, 2001, 4/23/06, **8/7/11**

25 -- Innocence -- 25



HEXAGRAM NUMBER TWENTY-FIVE --
INNOCENCE

Other titles: The Unexpected, The Unintentional, The Symbol of Freedom from Error, Integrity, Without Embroiling, Pestilence, Fidelity, No Error, Freedom from Vainness, Instinctive Goodness, The Simple, Correctness, Subconscious, *"Whatever happens, keep calm and do what is right."* -- D.F. Hook

Judgment

Legge: ***Innocence*** indicates progress and success through firm correctness. If the action of its subject is incorrect, he will fall into error. In such a case it will not be advantageous to move in any direction.

Wilhelm/Baynes: ***Innocence***. Supreme success. Perseverance furthers. If someone is not as he should be, he has misfortune, and it does not further him to undertake anything.

Blofeld: ***Integrity.*** (***The Unexpected***). *[this hexagram has two widely different meanings, both of which occur in what follows.]* Sublime success! Righteous persistence brings reward. Those opposed to righteousness meet with injury. It is not favorable to have in view any goal (or destination). *[Usually this sentence may be taken to have a wide application; but, in this case, (the Confucian commentary) suggests that it applies only to the enemies of righteousness, though it does have a general application for those who receive a moving line for the sixth place.]*

Liu: ***The Unexpected:*** sublime success. Benefit. Perseverance. Someone acts incorrectly: misfortune. No benefit for undertakings.

Ritsema/Karcher: ***Without embroiling.*** Spring Growing Harvesting Trial. One in-no-way correcting: possessing blunder. Not Harvesting: possessing directed going. *[This hexagram describes your situation as being without confusion or fault. It emphasizes that acting while remaining free from entangling, vanity or recklessness is the adequate way to handle it. To be in accord with the time, you are told: act without becoming embroiled!]*

Shaughnessy: ***Pestilence:*** Prime receipt; beneficial to determine. If it is not upright there will be an inspection; not beneficial to have somewhere to go.

Cleary (1): ***Fidelity*** is creative and developmental. It is beneficial to be correct; if it is not correct, there will be disaster, and it will not be beneficial to go anywhere.

25 -- Innocence -- 25

Cleary (2): ***Freedom from error*** is very successful, beneficial for the upright. Denial of what is correct is mistaken, etc.

Wu: ***Freedom from Vainness*** is primordial, pervasive, prosperous and persevering. If it does not stay in the correct course, there will be calamities and there will be no advantage to have any undertaking.

The Image

Legge: Thunder rolls under heaven, and everything manifests its original nature, free from all insincerity. The ancient kings, in accordance with this, made their regulations in complete accordance with the seasons, thereby nourishing all things.

Wilhelm/Baynes: Under heaven thunder rolls: all things attain the natural state of innocence. Thus the kings of old, rich in virtue, and in harmony with the time, fostered and nourished all beings.

Blofeld: This hexagram symbolizes thunder rolling across the whole earth; from it, all things receive their integrity. *[The lower trigram is pictured as thunder, but it acts through its power to quicken growth.]* The ancient rulers gave abundant and timely nourishment to all.

Liu: Thunder rolls under heaven; everything is innocent. The ancient kings cultivated virtue and used the appropriate time to nourish all beings.

Ritsema/Karcher: Below heaven thunder moving. Beings associating ***Without embroiling.*** The Earlier Kings used luxuriance suiting the season to nurture the myriad beings.

Cleary (2): Thunder travels under the sky; things accompany with no error. Ancient kings promoted flourishing appropriate to the time and nurtured myriad beings.

Wu: Thunder moves under heaven. All things participate in the spirit of ***Freedom from Vainness.*** The ancient kings acted in time to cause all people and things to flourish.

COMMENTARY

Confucius/Legge: ***Innocence*** shows the dynamic first line descending from the upper trigram to become the lord of the hexagram in the lower trigram. We see the attributes of Motive Power and Strength. The dynamic fifth line is central and responded to by the magnetic second line. It is the will of heaven that true progress can only proceed from correctness. If the action of the subject is incorrect he will fall into error, and it will be unfortunate for him to move in any

direction. Where can one with the illusion of innocence proceed? Can anything be accomplished by someone without the assistance of heaven's will?

Legge: Of the two Chinese characters which symbolize ***Innocence***, one is the symbol of being reckless, and often of being insincere; these two characters in combination describe a state of entire freedom from such a condition. The subject of the hexagram therefore, is one who is simple and sincere. This quality is characteristic of heaven, and of the highest style of humanity. The figure is an essay on this noble attribute. But an absolute rectitude is essential to it. The nearer one comes to the ideal of the quality, the more powerful will be his influence and the greater his success. But let him see to it that he never swerve from being correct.

Anthony: ***Innocence*** means to let go of the present, thereby letting the future become what it will and being at peace with it... When we have learned to do a thing for its own sake, we know the meaning of innocence... In keeping our minds open and free, we are able to meet unexpected events with the help of the Creative, which always points out the correct and most appropriate response.

NOTES AND PARAPHRASES

Judgment: Success is possible only if you are impeccably correct. If such is not the case, take no action at all. ("Let him who is without sin cast the first stone.")

The Superior Man acts in harmony with the times.

The ancient kings in the Image are mentioned by name in seven hexagrams. (See the commentary on hexagram number 20, ***Contemplation,*** for a fuller discussion of their symbolism.) Here, the Image shows them synchronizing their laws with the "laws of nature" -- an archetypal concept which is found in many mystical traditions. Here is the alchemical version:

> *The individual terrestrial life should correspond to the laws governing the universe; man's spiritual aspirations should be directed to harmonize with the wisdom of God. If we accomplish this, the inner consciousness will awaken to an understanding of the influences of the stars, and the mysteries of Nature will be revealed to his spiritual perception.*
> Paracelsus

In terms of the hexagram of ***Innocence,*** the idea is that if you are truly synchronized with your inner cosmos, if you are truly "innocent" (i.e., perfect), you may succeed under the prevailing conditions, but if you are not in complete inner accord you would be well advised to sit tight and take no action. To paraphrase the last sentence of the Confucian commentary: "Can the ego do anything advantageously without the concurrence of the Self?"

25 -- Innocence -- 25

"Be ye therefore perfect, even as your father which is in heaven is perfect."

Matthew 5: 48

To use the Christian injunction in illustration: the upper trigram of Heaven is perfect, and the lower trigram of Movement is asked to reflect on how far he conforms to this ideal. In psychological terms, how do the goals of the ego compare with those of the Self, the entity to whom the Work is dedicated?

Wilhelm has some interesting commentary on this hexagram, stating that it can indicate unexpected misfortune. In his book, ***Lectures on the I Ching,*** he comments:

> *Wu Wang is very peculiar, and its name is not easy to translate. I have used "Innocence," or the "Unintentional." Having meanwhile thought about the matter more, I would today render Wu Wang with the term "Subconscious," even though this expression seems somewhat too modern ... That which as [Divorcement] severs life enters here into unconscious realms ... Because the shock is within and is unconscious, it cannot take its course, and therefore causes the unexpected to happen. An unexpected disaster is afoot; something may be robbed or stolen.*

See line three and its commentaries for further insights into Wilhelm's ideas here.

To receive this hexagram without changing lines is tantamount to being asked if you are perfect enough to take action without harm. Sometimes, depending on circumstances, it can also suggest that your position is correct and blameless. As always, the context of your query will leave no doubt when this latter interpretation is intended. If there is doubt, rephrase the question and ask until you understand. The oracle uses ambiguity to develop your intuition -- especially so on those occasions when all you want is a quick answer.

SUGGESTIONS FOR MEDITATION

Compare what is said here about the Ancient Kings with what is said about them in hexagrams 8, 16, 20, 21, 24, and 59. What common theme unites them, and how does it relate to the concept of the Work?

Line-1

Legge: The first line, dynamic, shows its subject free from all insincerity. His advance will be accompanied with good fortune.

Wilhelm/Baynes: Innocent behavior brings good fortune.

25 -- Innocence -- 25

Blofeld: Moving onward with integrity brings good fortune.

Liu: Innocent actions bring good fortune.

Ritsema/Karcher: Without Embroiling. Going significant.

Shaughnessy: The pestilence goes; auspicious.

Cleary (1): Fidelity, without error; it is auspicious to go.

Cleary (2): Going without error leads to good results.

Wu: Without vainness, he will proceed with auspiciousness.

COMMENTARY

Confucius/Legge: When he who is free from insincerity makes any movement, he will get what he desires. **Wilhelm/Baynes:** Innocent behavior attains its will. **Blofeld:** What is willed comes to pass. **Ritsema/Karcher:** Acquiring purpose indeed. **Cleary (2):** One attains one's aspiration. **Wu:** He will have his aspirations fulfilled.

Legge: The first line is dynamic at the bottom of the trigram of Movement. His action will characterize all the action set forth, and will itself be fortunate. This is another way of saying that true goodness may expect good fortune, *"by the appointment of Heaven."*

NOTES AND PARAPHRASES

Siu: At the outset, the man follows the original pure impulses of his heart. His aims will be achieved.

Wing: Acting with integrity and spontaneity will bring you success. You may trust your instincts, because there is goodness in your heart. Good fortune is willed.

Editor: This is a very favorable line, showing one who is worthy and able to advance under the conditions described in the Judgment.

> *Innocence has nothing to dread.*
> Racine

A. Maintain an open mind and follow the intuition of the heart.

25 -- Innocence -- 25

Line-2

Legge: The second line, magnetic, shows one who reaps without having ploughed, and gathers the produce of her third year's fields without having cultivated them for that end. To such a one there will be advantage in whatever direction she may move.

Wilhelm/Baynes: If one does not count on the harvest while plowing, nor on the use of the ground while clearing it, it furthers one to undertake something.

Blofeld: Do not calculate the size of the harvest while the ploughing is still in progress, nor gloat over the third year's crop while still planting the virgin ground. It is favorable to seek some object (or destination).

Liu: Do not count the harvest while planting, nor plow the field that lies in fallow. There is advantage in undertaking something.

Ritsema/Karcher: Not tilling the crop. Not clearing the plow-land. By-consequence, Harvesting: possessing directed going.

Shaughnessy: Not sowing or reaping, not breaking new fields nor working old fields; beneficial to have someplace to go.

Cleary (1): Not plowing or harvesting, not making new fields, then it is beneficial to go somewhere.

Cleary (2): Not plowing for the harvest, it is beneficial to go somewhere.

Wu: If he does not expect to reap as he plows the field, or if he does not expect to harvest in a "ripe" field when he cultivates a raw land, he will have the advantage of moving ahead.

COMMENTARY

Confucius/Legge: She reaps without having ploughed -- the thought of riches to be gotten had not risen in her mind. **Wilhelm/Baynes:** One does not seek wealth. **Blofeld:** It is not meet to calculate profits as such an early stage, nor can we expect to become rich soon. **Ritsema/Karcher:** Not-yet affluence indeed. **Cleary (2):** One is not enriched. *[This means aspiring only to attain enlightenment, not thinking of riches or rank. Then it is beneficial to go somewhere.]* **Wu:** For he is not after material rewards.

Legge: Line two is magnetic, central, and in her correct place. She is entirely free from selfish or mercenary motives. She is good for the sake of goodness, and things are such that her action will be successful. She does what she does because it is right, not because of any gain it might bring to her.

25 -- Innocence -- 25

NOTES AND PARAPHRASES

Siu: The man succeeds in everything he undertakes. He does not proceed with mercenary or selfish interests in mind but does good things for their own sake. Unsought wealth will come his way.

Wing: Do not dream about the results of your work or the attainment of your goal. Instead, take action for its own sake and devote your full attention to what you are now doing. Only in this way can you achieve your aim.

Anthony: Innocence means to answer the duty required by the moment, regardless of consequences, looking neither forward nor backward. If we have hopes and expectations, we are disappointed when things do not work out on our imagined schedule.

Editor: The idea here is that the times are favorable to undertake something only if you are free of ulterior motives. Because Wilhelm's translation of this line is conditional, there is a suggestion that there may be some temptation toward selfishness within the situation. Keep an open mind and remain receptive to your experience.

> *Think of the flowers; they never have to spin or weave; yet, I assure you, not even Solomon in all his regalia was robed like one of these... You must not set your hearts on things to eat and things to drink; nor must you worry... Your Father well knows you need them. No; set your hearts on his kingdom, and these other things will be given to you as well.*
>
> ***Luke*** 12: 27-32

> A. You aren't out to make a point, but to do something for its own sake.
>
> B. "Don't count your chickens before they're hatched."

Line-3

Legge: The third line, magnetic, shows calamity happening to one who is free from insincerity -- as in the case of an ox that has been tied up. A passer-by finds it and carries it off, while <u>the people in the neighborhood have the calamity of being accused and apprehended</u>.

Wilhelm/Baynes: Undeserved misfortune. The cow that was tethered by someone is the wanderer's gain, the citizen's loss.

Blofeld: Unexpected calamity. Someone ropes an ox and leads it off -- a gain to the passer-by but a loss to the farmer who owns it!

25 -- Innocence -- 25

Liu: An unexpected misfortune: the cow is tied up, and a passerby takes it. The passerby gains, the villagers are in trouble.

Ritsema/Karcher: Without Embroiling's calamity. Maybe attaching's cattle. Moving people's acquiring: Capital people's calamity.

Shaughnessy: The pestilence's disaster: someone ties it to an ox. The traveling man's gain, is this of the city man.

Cleary (1): The misfortune of fidelity; a tethered ox is a gain for a traveler, misfortune for the townspeople.

Cleary (2): The misfortune of no error, etc.

Wu: There are hazards despite freedom from vainness. For instance, a villager ties an ox here, but a passerby leads it away. The villager ends up with a loss.

COMMENTARY

Confucius/Legge: The passer-by gets the ox -- this proves a calamity to the people of the neighborhood. **Wilhelm/Baynes:** If the wanderer gets the cow, it is the citizen's loss. **Blofeld:** The former gains an ox at the cost of the owner's suffering. *[The calamity may be threatening us. Otherwise, the implication is that we cannot avoid gaining something at severe cost to others.]* **Ritsema/Karcher:** Capital people, calamity indeed. **Cleary (2):** When a traveler finds the cow, it is a misfortune for the local people. **Wu:** The passerby gets the ox and the villager faces a loss.

Legge: Sometimes calamity may befall the best of us, even when there is freedom from insincerity. Line three, being magnetic in a dynamic place, is vulnerable to this misfortune. The people of the neighborhood are of course entirely innocent. On line three it is said: *"The superior man seeks simply to be free from insincerity, and leaves the question of happiness and calamity to Heaven."*

NOTES AND PARAPHRASES

Siu: Undeserved calamity comes to the sincere person. Unexpected misfortunes of this kind, however, do not throw the superior man off stride.

Wing: Undeserved and unexpected misfortune may come your way. It will pass. An attitude of ***Innocence*** does not preclude bad luck, as such shifts of fortune are unavoidable. However, an innocent posture should not be abandoned for it can reveal new ways of dealing with problems.

Anthony: Situations occur which are negative, and it is not our fault. Nevertheless, we must adjust to them with acceptance. To fail to do so will only

bring on further misfortune. We should not let negative events destroy our innocence of mind.

Editor: The symbolism usually implies that you have just been wronged through no fault of your own. Cleary's Buddhist commentary introduces a different interpretation: *"This represents the unbalanced and aberrant who cling to a principle that is without error and make it into a misfortune. When a traveler finds the cow, why then cling to principle and seek a reward from the local people? Is this not misfortune extending to the innocent?"* Note that the references to the innocent villagers' culpability in Legge, Liu and Cleary-2 suggest there may be hidden nuances to this line.

> *Yes, injustice committed by another is an injustice for the one who has committed it and he is not released from his responsibility. But, considered within the universal order, it is not an injustice in the cosmos, not even for the one who has suffered it. It is a necessary occurrence. If the one who undergoes it is a good man, it will have for him a happy issue. One must not believe this cosmic order to be "not of the gods" or unjust. It distributes exactly to each what is fitting to each. But we are ignorant of the causes and that accords our ignorance the occasion for blaming it.*
>
> Plotinus -- ***The Enneads***

A. "Into each life some rain must fall."

B. It's probably just karma at work: don't make it worse.

Line-4

Legge: The fourth line, dynamic, shows a case in which, <u>if</u> its subject can remain firm and correct, there will be no error.

Wilhelm/Baynes: <u>He who can</u> be persevering remains without blame.

Blofeld: Something <u>can be</u> accomplished by righteous persistence and no error is involved.

Liu: <u>If</u> one carries on, no blame.

Ritsema/Karcher: Permitting Trial. Without fault.

Shaughnessy: Able to be determined; there is no trouble.

Cleary (1): One <u>should be</u> correct; then there is no error.

Wu: <u>If he can</u> remain firm and correct, he will be blameless.

COMMENTARY

Confucius/Legge: He firmly holds fast his correctness. **Wilhelm/Baynes:** For he possesses firmly. **Blofeld:** That is to say firmness will enable us to fulfill our aim. **Ritsema/Karcher:** Firmly possessing it indeed. **Cleary (1):** This is inherent. **Wu:** Because he holds fast to what he has gotten.

Legge: Line four is the lowest in the trigram of strength, and line one is not a proper correlate. Also, the fourth line is dynamic in a magnetic place, so caution is necessary.

Anthony: Dread of losing is as faulty as anticipation of winning.

NOTES AND PARAPHRASES

Siu: What really belongs to the man cannot be lost to him. As long as he remains steadfast to his own nature, he will commit no error.

Wing: Do not be influenced by the designs of those around you. It is very important, at this time, that you trust your inner vision. Obey your instincts.

Editor: There is a definite qualification in most translations of this line: "IF you can maintain correctness, you will succeed -- or at least not be incorrect.” The wording can imply doubt, and hints at a possible test of your discrimination. The wisest reading is that if you aren't impeccable, the injunction from the Judgment is appropriate here: *"If someone is not as he should be, he has misfortune, and it does not further him to undertake anything.”*

> *If you live right, the coincidences will build up for you in unexpected and surprising and beneficial ways. If you do not live right, the anti-coincidences will build up in unexpected and direful, sometimes disastrous ways. The criterion of whether or not you are living right is empirical observation of the coincidences. If the coincidences build up, you are living right. If they do not build up, you are not living right and had best examine your way of life.*
>
> John Lilly -- ***Simulations of God***

A. If you have the courage to maintain your will and do what is correct, success will follow.

Line-5

Legge: The fifth line, dynamic, shows one who is free from insincerity, and yet has fallen ill. Let him not use medicine, and he will have occasion for joy in his recovery.

25 -- Innocence -- 25

Wilhelm/Baynes: Use no medicine in an illness incurred through no fault of your own. It will pass of itself.

Blofeld: Unexpected illness, but it will be best not to treat it.

Liu: For an unexpected illness, use no medicine. Good fortune will follow.

Ritsema/Karcher: Without Embroiling's affliction. No medicinal herbs, possessing rejoicing.

Shaughnessy: The pestilence's illness: there is no medicine but there is happiness.

Cleary (1): For sickness without error don't use medicine; there will be joy.

Wu: He feels sick being free from vainness. He will be happy for having taken no medicine.

COMMENTARY

Confucius/Legge: Medicine in the case of one who is free from insincerity should not be tried at all. **Wilhelm/Baynes:** One should not try an unknown medicine. **Blofeld:** What this really means is that we should avoid applying untried remedies. **Ritsema/Karcher:** Not permitting testing indeed. **Cleary (2):** Medicine should not be tried when nothing is wrong. **Wu:** No medicine should be taken for being free from vainness.

Legge: Line five is dynamic in the central place of honor, and has a proper correlate in line two. Hence he must possess the qualities of the hexagram in perfection. Nevertheless, he is sick or in distress. He need not be anxious -- without his efforts a way of escape will be opened for him. The idea is that sickness shouldn't happen to one who is perfectly sincere, and if it does happen it must refer to some inexplicable will of Heaven. If such is the cause, then so shall it cure.

NOTES AND PARAPHRASES

Siu: Unexpected evil comes to the man through no fault of his own. He should not anxiously resort to hasty remedies. Nature will overcome the evil in her own way and at her own pace.

Wing: What may appear as an unfortunate turn of events has internal causes. External remedies will not solve the problem. What is occurring is an inner process. Let nature take its course. The solution will come of itself.

Editor: Wilhelm observes: *"That he appears ill comes from his way of taking the illnesses of others upon himself."* This can refer to both other people in the outer world, or to "others" in the inner world of the psyche -- our autonomous drives, appetites, emotions, etc. The psychological concept of "co- dependence" often applies to this line.

> *I have reflected a great deal upon the magical powers of the soul of man, and I have discovered a great many secrets in Nature, and I will tell you that he only can be a true physician who has acquired this power. If our physicians did possess it, their books might be burnt and their medicines be thrown into the ocean, and the world would be all the more benefited by it.*
>
> Paracelsus

A. Do nothing and things will improve by themselves.

B. You bear the illusions of others as if they were your own. Co-dependence helps nobody.

C. "If it ain't broke, don't fix it."

Line-6

Legge: The sixth line, dynamic, shows its subject free from insincerity, yet sure to fall into error if he takes action. His action will not be advantageous in any way.

Wilhelm/Baynes: Innocent action brings misfortune. Nothing furthers.

Blofeld: If it is unexpected, a journey now would be injurious. This is a time favorable for those with no destination in view.

Liu: Innocent action brings disaster. No advantage.

Ritsema/Karcher: Without Embroiling. Moving possessing blunder. <u>Without direction: Harvesting</u>. *[**Without direction: Harvesting,** WU YU Li: no plan or direction is advantageous; in order to take advantage of the situation, do not impose a direction on events.]*

Shaughnessy: The pestilence's motion; there is an inspection; there is no place to benefit.

Cleary (1): If fidelity in action has faults, there is no benefit. *[This is fidelity not knowing when enough is enough.]*

Cleary (2): Even if there is no error, action involves misfortune, so no benefit is gained. *[This refers to clinging to a constant and not knowing how to change adaptively.]*

Wu: Even without vainness, he will face calamities if he chooses to act. There is nothing to gain. *[The sixth is not a position for doing anything aggressively. There is nothing sensible for the sixth to undertake. Doing what is not supposed to be done is an overextension.]*

COMMENTARY

Confucius/Legge: Action is inappropriate now because the time for it has passed. **Wilhelm/Baynes:** Action without reflection brings about the evil of bewilderment. **Blofeld:** An unexpected journey now would plunge us into a state of dangerous exhaustion. **Ritsema/Karcher:** Exhaustion's calamity indeed. **Cleary (2):** Action without error involves misfortune when it comes to an impasse. **Wu:** the action taken without vainness will result in calamities from overextension.

Legge: Line six is at the top of the hexagram, and comes into the field when the action has run its course. He should be still, and not initiate any fresh movement. When a thing is over and done, submission and acquiescence are what are required -- not renewed attempts at action.

Anthony: When innocent action begins to meet with resistance, it is best to disconnect and fall back on acceptance. We should work with a situation only when it works with us, going only so far as openness in the other person allows. Waiting quietly without ulterior designs means to truly disconnect, inwardly, and go on our way.

NOTES AND PARAPHRASES

Siu: The time is not ripe for further progress. The man keeps still. Activities in opposition to fate will not help him in any way.

Wing: Progress is impossible. Even innocent actions will create chaos. Do not attempt anything new, nor try to improve upon your surroundings. Do not do anything at all.

Editor: Wilhelm compares the import of this line to line six of ***The Dynamic:*** *"Arrogant dragon will have cause to repent."* Ritsema/Karcher's *"In order to take advantage of the situation, do not impose a direction on events"* puts a slightly different spin on the meaning, suggesting that circumstances will improve if you can keep from meddling.

Today's achievement is only tomorrow's confusion. -- W. D. Howells

25 -- Innocence -- 25

A. Ignorant choices create confused consequences.

B. Sit tight -- allow the situation to unfold without taking action.

July 5, 2001, 4/23/06, **9/5/10**

26 -- Controlled Power -- 26



HEXAGRAM NUMBER TWENTY-SIX – CONTROLLED POWER

Other titles: The Taming Power of the Great, The Great Nourisher, Taming the Great Powers, Great Accumulating, Great Accumulation, Great Storage, Nurturance of the Great, Great Buildup, Restraint of the Great, Restraint by the Strong, Potential Energy, The Great Taming Force, Energy Under Control, Power Restrained, Sublimation, Latent Power

Judgment

Legge: ***Controlled Power*** means being firm and correct. If its subject doesn't enjoy his family revenues at the expense of public service, there will be good fortune. It will be advantageous to cross the great stream.

Wilhelm/Baynes: ***The Taming Power of the Great.*** Perseverance furthers. Not eating at home brings good fortune. It furthers one to cross the great water.

Blofeld: ***The Great Nourisher*** favors righteous persistence. Good fortune results from not eating at home. It is a favorable time for crossing the great river (sea). *[I.e. going on a long journey, perhaps abroad.]*

Liu: ***Taming the Great Powers.*** Persistence benefits. Not to eat at home is good fortune. It is of benefit to cross the great water.

Ritsema/Karcher: ***Great Accumulating.*** Harvesting Trial. Not dwelling, taking-in. Significant. Harvesting: wading the Great River. *[This hexagram describes your situation in terms of an overriding concern that defines what is valuable. It emphasizes that bringing the variety of things under the control of this central idea is the adequate way to handle it...]*

Shaughnessy: ***Great Storage:*** Beneficial to determine; not eating at home is auspicious; beneficial to ford the great river.

Cleary (1): In ***Nurturance of the Great*** it is beneficial to be chaste. It is good not to eat at home; it is beneficial to cross great rivers. *[This hexagram represents incubation nurturing the spiritual embryo. On this path, it is beneficial to still strength, not to use strength. Therefore it says: "it is beneficial to be chaste." Chastity here means quietude. Stilling strength is nurturing strength. It is good to be still, not active – if one is still, this preserves strength; if one is active, this damages strength. This is the work referred to as "nine years facing a wall."]*

26 -- Controlled Power -- 26

Cleary (2): Great Buildup is beneficial if correct, etc.

Wu: Restraint of the Great indicates prosperity and perseverance. It will be auspicious not to have meals at home. It will be advantageous to cross the big river. *[The character* chu *in the present context has two meanings: one is to accumulate and the other to restrain.]*

The Image

Legge: Heaven in the midst of the mountain -- the image of ***Controlled Power.*** Thus, the superior man studies the words and deeds of ancient men in order to build his virtue.

Wilhelm/Baynes: Heaven within the mountain: the image of the ***Taming Power of the Great.*** Thus the superior man acquaints himself with many sayings of antiquity and many deeds of the past, in order to strengthen his character thereby.

Blofeld: This hexagram symbolizes the sky visible amidst the mountain peaks. The Superior Man, acting from his profound knowledge of the words and conduct of the wise men of old, nourishes his virtue. *[The arrangement of the component trigrams suggests glimpses of the sky among the peaks of the mountains. This points to something very far off and thereby indicates the advisability of setting out for some distant place. This is a time for going from home and giving concrete expression to our appreciation of what others have done for us or for the public good.]*

Liu: Heaven within the mountain symbolizes ***Taming the Great Powers.*** The wise man studies ancient knowledge to improve his character.

Ritsema/Karcher: Heaven located-in mountain center. ***Great Accumulating.*** A *chun tzu* uses the numerous recorded preceding words going to move. [A *chun tzu*] uses accumulating one's <u>actualizing-tao</u>. *[**Actualize-tao:** ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): Heaven is in the mountains, ***great accumulation.*** Thus do superior people become acquainted with many precedents of speech and action, in order to accumulate virtue.

Cleary (2): ... Leaders build up their virtues by abundant knowledge of past words and deeds.

Wu: Heaven is within the mountain; this is ***Restraint of the Great.*** Thus the *jun zi* accumulates his virtue by remembering past words and deeds.

26 -- Controlled Power -- 26

COMMENTARY

Confucius/Legge: The trigrams that compose ***Controlled Power*** show the intelligence of Strength and Mass renewing their virtue every day. A dynamic line is in the highest place, displaying the worth of talent and virtue -- his is the power that keeps Strength in restraint and displays the will necessary to the hexagram. Talents and virtue are nourished because he refuses to confine his power within his immediate family. Heaven in the second line responds to the ruler in the fifth, thus it is favorable to cross the great stream.

Legge: ***Controlled Power*** symbolizes both restraint and the accumulation of virtue. What is restrained accumulates its strength and increases its volume to become a great reservoir of force. The Judgment teaches that if one is firm and correct in this endeavor he may then engage in public service and enjoy the king's grace.

The dynamic line in the highest place is line six who is above the ruler and has all of heaven in which to move. This, plus the power to suppress the strongest opposition, shows how he is supported by all that is correct.

Concerning the Image, Chu Hsi says: *"Heaven is the greatest of all things, and its being in the midst of a mountain gives us the idea of a very large accumulation. This is analogous to the labor of the superior man in learning, acquiring and remembering, to accumulate his virtue."*

NOTES AND PARAPHRASES

Judgment: ***Controlled Power*** is willpower. The ego renounces selfish indulgences to work for the good of the whole. With such a spirit, great transformations are possible.

The Superior Man studies the precepts of the Work to increase his comprehension and fortitude.

The essential image to remember in this hexagram is that of Mount Everest holding down Heaven itself: raw power is controlled by the sheer mass of Keeping Still. Thus we see that ***Controlled Power*** is Willpower -- arguably the most potentially creative force in the universe, because used correctly it can accomplish anything.

> *The will is, curiously, not recognized as the central and fundamental function of the ego. It has often been depreciated as being ineffective against the various drives and the power of the imagination, or it has been considered with suspicion as leading to self-assertion (will-to-power). But the latter is only a perverted use of the will, while the apparent futility of the will is due only to a faulty and unintelligent use.*

26 -- Controlled Power -- 26

> *The will is ineffective only when it attempts to act in opposition to the imagination and to the other psychological functions, while its skilful and consequently successful use consists in regulating and directing all other functions toward a deliberately chosen and affirmed aim.*
>
> Roberto Assagioli – ***Psychosynthesis***

An extreme example of this is illustrated by Cleary's commentary on the Judgment where he says: "*This is the work referred to as "nine years facing a wall.*" The reference is to Bodhidharma (the patriarch who brought Zen Buddhism to China), who meditated facing a wall for nine continuous years until he attained enlightenment.

"If its subject doesn't enjoy his family revenues at the expense of public service, there will be good fortune" is an image of the ego renouncing its illusions of free choice. Psychologically, inner complexes will drain energy from the situation unless the ego has the will to control their manifestation. Every line except the sixth depicts some kind of restraint of power -- only in the top line is the energy available for use. It is significant that the superior man is advised to study the ancient wisdom, for it is in the Mysteries, the Perennial Philosophy, that one discovers the secrets and applications of the will. In other contexts (for example, a question about business matters), this can refer to making connection with sound and established practices.

In the larger philosophical sense, we see that the evolving illusions of every age insure that the masses will remain attached to the wheel of birth and death -- continuously repeating endless variations of the same basic lessons. When each individual is finally ready to escape from these cycles, it is only within the ancient and eternal template of the Work that transcendence can be found.

> *The analogies between religious ideas in Jewish mysticism that are hundreds of years old and the scientific findings of modern psychology can be explained only by the archetypal structure of the psyche. Man's images and ideas concerning the mysteries of being fall into the timeless patterns arranged by the archetypes of the unconscious; his meditations are determined by them. Within the setting of his culture and his time, he creates new forms for the expression of age-old truths.*
>
> A. Jaffe -- ***The Myth of Meaning***

Through contact with the Self, negative cycles can be broken and positive cycles begun, but it always requires a mountain's worth of ***Controlled Power*** to make it happen.

Line-1

Legge: The first line, dynamic, shows its subject in a position of peril. It will be advantageous for him to stop his advance.

26 -- Controlled Power -- 26

Wilhelm/Baynes: Danger is at hand. It furthers one to desist.

Blofeld: Trouble threatens -- it would be wise to bring activities to a halt.

Liu: When one meets danger, it is better to stop.

Ritsema/Karcher: Possessing adversity. Harvesting: climaxing.

Shaughnessy: There is danger; beneficial to stop.

Cleary (1): There is danger; it is beneficial to stop.

Cleary (2): There is danger; help yourself.

Wu: There is danger ahead. It will be advantageous to stop here.

COMMENTARY

Confucius/Legge: He should not rashly expose himself to calamity. **Wilhelm/Baynes:** Thus one does not expose oneself to danger. **Blofeld:** That is, no attempt should be made to avert the trouble. **Ritsema/Karcher:** Not opposing calamity indeed. **Cleary (2):** Help yourself – do not get into trouble. **Wu:** To avoid calamities.

Legge: Line one is subject to opposition or repression from line four. This calamity will be increased if he tries to advance, so it is better for him to halt.

NOTES AND PARAPHRASES

Siu: At the outset, the man is confronted with dangerous obstacles. He should not attempt to advance rashly but remain composed.

Wing: Compose yourself. You may feel that you are restrained from advancing. In fact, there are obstacles on the path ahead. It would be wise to halt.

Editor: The line itself is unambiguous, though the contradictory Confucian commentaries are subject to interpretation: depending on context, one should either actively avoid danger, or passively allow it to run its course. It is generally safest to accept Wilhelm's translation when doubt prevails.

> *Those that live their life in Tao achieve realization of their nature in inaction.*
>
> Chuangtse, quoting Confucius

A. Stop now -- don't expose yourself to danger.

26 -- Controlled Power -- 26

Line-2

Legge: The second line, dynamic, shows a carriage with the strap under it removed.

Wilhelm/Baynes: The axletrees are taken from the wagon.

Blofeld: A broken axle.

Liu: The axletree separates from the wagon.

Ritsema/Karcher: Carting, stimulating the axle-strap.

Shaughnessy: The cart throws off an axle-strut.

Cleary (1): A cart is divested of its axles.

Cleary (2): A cart has its axles removed.

Wu: The wooden pieces holding the axle firmly underneath a carriage come off.

COMMENTARY

Confucius/Legge: He is like a carriage from which the strap under it has been removed -- being in the central place, he will incur no blame. **Wilhelm/Baynes:** In the middle there is no blame. **Blofeld:** We are not to blame. *[A relatively serious hindrance threatens, but we are not to blame for it.]* **Ritsema/Karcher:** Centering without surpassing indeed. **Cleary (2):** But there is no resentment in the heart. **Wu:** The pieces come off, but the center is faultless.

Legge: Line two is subject to the repression of the fifth line, so he stops his advance voluntarily -- he has the wisdom to do so because of his central place. The strap below, when attached to the axle, made the carriage stop; he himself acts that part.

NOTES AND PARAPHRASES

Siu: The opposition is decisively stronger. The man should wait while storing energy for his next move.

Wing: There is no opportunity for advancement. You are held back by forces that are beyond your reach. Stay where you are and continue to build the resources of your ***potential energy***. Be content with the present situation. There should be no conflict.

Editor: A modern image might be an automobile up on blocks – a vehicle is immobilized. In a strange mixture of metaphors, from the ruler's perspective (see Legge's commentary on line five), this second line correlate is seen as a castrated boar -- a potentially dangerous force which has been transformed into a safe one. Usually the line simply means that no action is possible at this time.

> *Here I am speaking not of a power complex, or of an identification with the will to power, but rather of the feeling of ability to control oneself and one's actions, and of the power to choose a goal and to do what is necessary to achieve it. This is a positive factor leading to self-discipline and culture, and on its development civilization largely depends.*
>
> M.E. Harding -- ***Psychic Energy***

A. Stop striving -- nothing can be done now.

Line-3

Legge: The third line, dynamic, shows its subject urging his way with good horses. It will be advantageous for him to realize the difficulty of his course, and to be firm and correct, exercising himself daily in his charioteering and methods of defense. Then there will be advantage in whatever direction he may advance.

Wilhelm/Baynes: A good horse that follows others. Awareness of danger, with perseverance, furthers. Practice chariot driving and armed defense daily. It furthers one to have somewhere to go.

Blofeld: A fine steed galloping. Persistence under difficulties will win advantage. It is best to be occupied all day long with defensive measures. It is favorable to have a goal (or destination) in view.

Liu: Good horses compete with each other. It is of benefit to continue working hard and to keep the chariot safe. It is of benefit to go somewhere.

Ritsema/Karcher: A fine horse, pursuing. Harvesting: drudgery, Trial. Spoken-thus: an enclosed cart, escorting. Harvesting: possessing directed going.

Shaughnessy: A fine horse follows; beneficial for determination about difficulty. It is called a barrier-cart [defense]. Beneficial to have someplace to go.

Cleary (1): A good horse gives chase. It is beneficial to struggle for right. Daily practicing charioteering and defense, it is beneficial to go somewhere.

Cleary (2): ... To have somewhere to go.

26 -- Controlled Power -- 26

Wu: Fine horses are chasing one another. It will be advantageous to remain persevering. Daily practice in charioteering and self-defense will benefit wherever he wants to go.

COMMENTARY

Confucius/Legge: The subject of the topmost line is of the same mind with him. **Wilhelm/Baynes:** The will of the one above is in agreement. **Blofeld:** For this line, which tops the lower hexagram *(Sic)* presages the fulfillment of our will. **Ritsema/Karcher:** Uniting purposes above indeed. **Cleary (2):** Joining in the aims of those above. **Wu:** His wish is in consonance with the one above.

Legge: Line three is the last of the trigram of Creative Power and it responds to the top line of the upper trigram of Keeping Still. As they are both dynamic the latter does not exert his repressive force. They advance rapidly together, but the position of the third line is perilous. By firmness and caution, however, its subject will escape the peril, and the issue will be good. When the action of the hexagram has reached line six, its work is done. Line six will no longer exercise repression, but join with line three, assisting his advance.

NOTES AND PARAPHRASES

Siu: The man is joined by strong allies who are going in the same direction. The obstacles begin to give way. But the dangers are not over. He must remain alert, well prepared, and farsighted.

Wing: The path will begin to open for you, and your progress will be unhindered. Others may join forces with you. Nevertheless, you must constantly keep your personal goals in mind. Remain cautious.

Editor: Think of the lower trigram as a kind of throttle, and the upper trigram as the brakes and you have an image of driving, or *"charioteering."* A good driver uses both throttle and brakes as required to advance the vehicle toward its destination. To switch metaphors, a master samurai warrior is so in tune with the Zen of the battle that his advance and retreat (throttle and brakes) attain a kind of poetic transcendence. *"Daily exercise"* means that the requirements of the Work are dynamic and constantly changing -- what was an appropriate response yesterday may be totally incorrect today, yet essential again tomorrow. One must constantly stay on top of the changes taking place. Take nothing for granted. The line tells us explicitly how hard this is to do: *"It will be advantageous for him to realize the difficulty of his course."* Ritsema/Karcher translate *"horse"* as: *"...Symbol of spirited strength in the natural world, counterpart of dragon..."* In the context imaged here, this energy is under the control of the will and capable of full performance. The Confucian commentary tells us that Self and ego are in accord on this one. The overall image suggests forces seeking equilibrium -- with will and intent the outcome can be positive.

26 -- Controlled Power -- 26

> *In all forms of strategy, it is necessary to maintain the combat stance in everyday life and to make your everyday stance your combat stance.*
> Musashi -- ***A Book of Five Rings***

A. Exercise your willpower by staying on top of a constantly changing situation. The warrior spirit advances the Work.

Line-4

Legge: The fourth line, magnetic, shows the young bull, and yet having pieces of wood over his horns. There will be great good fortune.

Wilhelm/Baynes: The headboard of a young bull. Great good fortune.

Blofeld: The headboard of a young ox -- sublime good fortune! *[The symbol is a piece of wood, not unlike a cangue, used for the same purpose as a rope and nose-ring. The suggestion is that one who has not yet attained his full strength benefits from being restrained.]*

Liu: The headboard restrains the young bull. Great good fortune.

Ritsema/Karcher: Youthful cattle's stable. Spring significant.

Shaughnessy: The young ox's restraint; prime auspiciousness.

Cleary (1): The horns of a young ox are very auspicious.

Cleary (2): The horn-guard of a young ox is very auspicious.

Wu: It is like putting a wooden crossbar over the horns of a young bull. There will be great fortune.

COMMENTARY

Confucius/Legge: There will be occasion for joy. **Wilhelm/Baynes:** It has joy. **Blofeld:** Good fortune in the form of happiness. **Ritsema/Karcher:** Possessing rejoicing indeed. **Cleary (2):** There is joy. **Wu:** It is a sign of joy.

Legge: The young bull doesn't have horns yet. Attaching a piece of wood to shape their growth and prevent goring is an instance of extraordinary precaution, and precaution is always good.

NOTES AND PARAPHRASES

Siu: The man retrains the wild force by timely preventive acts and extraordinary precautions, like fastening a headboard on the growing horns

of a young bull.

Wing: That which has held you back has, in fact, aided in your growth. Instead of squandering your resources on premature advancements, you have built up a strong reserve of ***potential energy***. Good fortune.

Editor: Blofeld, Shaughnessy and Cleary render *"ox"* instead of *"bull"* -- an unfortunate word choice. (Since an ox is a castrated bull, the meaning of the line is muddled.) The image is one of energy which grows -- i.e., matures and accumulates. To shape this accumulation within the structure of a higher ideal or intent (the *"headboard"*) is to maintain control over it and prevent its autonomous release. Psychologically, the metaphor suggests a forming template, such as the precepts of the Work (*"the words and deeds of ancient men"* in the Image), which shapes consciousness in accordance with an archetypal ideal. This raises the issue of the difference between disciplined sublimation and repression:

> *In the face of a seemingly insoluble conflict, awareness and discipline are called for. Repression is something else; it is the act of shutting our eyes in order to avoid the suffering of discipline.*
> E.C. Whitmont -- ***The Symbolic Quest***

A. Channel your power, shape your impulses, structure your will, focus your intent. Impose restrictions now to prevent later lack of control.

B. "As the twig is bent..."

Line-5

Legge: The fifth line, magnetic, shows the teeth of a castrated hog. There will be good fortune.

Wilhelm/Baynes: The tusk of a gelded boar. Good fortune.

Blofeld: A gelded boar's tusk -- good fortune! *[This is an emblem of opportunity.]*

Liu: The boar has a tusk but is gelded. Good fortune.

Ritsema/Karcher: A gelded pig's tusks. Significant.

Shaughnessy: The crying pig's teeth; auspicious.

Cleary (1): The tusks of a gelded boar are auspicious.

Wu: It is like the teeth of a castrated pig. There will be fortune.

26 -- Controlled Power -- 26

COMMENTARY

Confucius/Legge: There is occasion for congratulation. **Wilhelm/Baynes:** It has blessing. **Blofeld:** Good fortune in the form of blessings. *[i.e. good fortune apparently unconnected with our efforts or deserts.]* **Ritsema/Karcher:** Possessing reward indeed. **Cleary (2):** There is celebration. **Wu:** There is something to celebrate.

Legge: A boar is a powerful and dangerous animal. Let him be castrated, and though his tusks remain, he cares little to use them. Line five is the ruler of the hexagram whose duty it is to repress the advance of evil. An encounter with the strong second line would be dangerous, but the ruler has taken the early precaution of reducing line two to the condition of a castrated boar. Not only is there no evil, there is good fortune.

NOTES AND PARAPHRASES

Siu: The man dissipates the wild force by controlling its basic source.

Wing: By cutting off the roots of an uncontrolled great force, it can be restrained and redirected. This indirect approach is much better than direct combat or confrontation. Good fortune.

Editor: The idea here is one of sublimation. To sublimate is to "make sublime" -- that is, to transform a lower impulse into a higher one: to refashion that which is coarse into that which is fine. The difference between this line and the previous one is that line four shows the energy externally modified, whereas here it is internally transformed to a higher category. The image can sometimes suggest the idea of foresight -- "A stitch in time saves nine."

> *The animal elements, instincts, and desires existed before the Divine Spirit illuminated them and made them into man. The animal soul of man is derived from the cosmic animal elements, and the animal kingdom is therefore the father of the animal man. If man is like his animal father, he resembles an animal; if he is like the Divine Spirit that may illuminate his animal elements, he is like a god. If his reason is absorbed by his animal instincts, it becomes animal reason; if it rises above his animal desires, it becomes angelic.*
>
> Paracelsus

A. Sublimate your impulses so that they won't overpower you in an unguarded moment.

B. "Nip it in the bud." A force is altered before it can cause harm.

C. Image of a transformation of energy from crude to sublime.

26 -- Controlled Power -- 26

Line-6

Legge: The sixth line, dynamic, shows its subject as in command of the firmament of heaven. There will be progress.

Wilhelm/Baynes: One attains the way of heaven. Success.

Blofeld: Carrying (i.e. according with) heaven's way.

Liu: One follows the way of heaven. Success.

Ritsema/Karcher: Wherefore heaven's highway? Growing.

Shaughnessy: How wary is heaven; receipt.

Cleary (1): Carrying the crossroads of heaven; development. *[At the end of nurturance of the great, the achievement complete, the practice fulfilled, with a peal of thunder the real person emerges, startling the ignorant, amazing the mundane ... When practitioners of the Tao reach liberation and attain reality, there is a body outside the body, beyond heaven and earth.]*

Cleary (2): Carrying the crossroads of heaven is successful.

Wu: It is at the crossroads of heaven. There will be pervasiveness.

COMMENTARY

Confucius/Legge: The way is grandly open for movement. **Wilhelm/Baynes:** Truth works in the great. **Blofeld:** This implies great progress along the way of virtue. **Ritsema/Karcher:** Tao: the great moving indeed. **Cleary (2):** The way is carried out on a grand scale. **Wu:** The way of heaven prevails.

Legge: The work of repression is over, and the dynamic subject of line six now has ample scope to carry out the idea of the hexagram in the accumulation of virtue.

NOTES AND PARAPHRASES

Siu: The man eventually removes all obstacles and attains progress and honor.

Wing: All obstacles give way. ***potential energy*** can be used to accomplish great deeds in the world. Align yourself with the tao and you will meet with unparalleled success.

Editor: This is the only line of the hexagram that does not depict some form of restraint of power, implying that when the ego has learned to control its inner

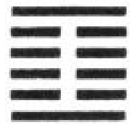
forces they are available for transformation by the Self. Cleary's commentary describes what this experience may be like: "*When practitioners of the Tao reach liberation and attain reality, there is a body outside the body, beyond heaven and earth.*" If this is the only changing line, the new hexagram created is number eleven, ***Harmony***, in which Heaven and Earth unite: ego and Self are as portrayed in this line.

> *The great majority of humanity are ruled by their external circumstances, but the superior man is he who works out his own direction and then changes his environment, or his reaction to it, accordingly. He is a master of his destiny.*
>
> Gareth Knight -- ***Qabalistic Symbolism***

A. Use your power to further the Work.

6/28/02, **4/23/06**

27 -- Nourishment -- 27



HEXAGRAM NUMBER TWENTY-SEVEN -- NOURISHMENT

Other titles: The Corners of the Mouth, Providing Nourishment, The Symbol of the Cheek and of Nourishment, Jaws, Lower Jaw, Nurturing, Swallowing, Sagacious Counsel, Nourishing, To Feed, *"Can mean money, usually as the result of effort."* -- D.F. Hook

Judgment

Legge: ***Nourishment*** indicates good fortune through firm correctness. Make sure you know what you are feeding, and determine your proper diet.

Wilhelm/Baynes: ***The Corners of the Mouth***. Perseverance brings good fortune. Pay heed to the providing of nourishment and to what a man seeks to fill his own mouth with.

Blofeld: ***Nourishing.*** (Nourishment -- literally Jaws) *[The form of this hexagram readily brings to mind the concept of wide open jaws, but the word nourishment must not be taken only in a literal sense; for we are concerned here with all those things which men seek both for their own advantage and for giving succor or assistance to others.]* Righteous persistence brings good fortune. Watch people nourishing others and observe with what manner of things they seek to nourish themselves. *[For this will teach us a lot about their characters.]*

Liu: ***Nourishment.*** Continuing leads to good fortune. Observe the providing of nourishment and the food someone seeks for himself.

Ritsema/Karcher: ***Jaws,*** Trial: significant. Viewing Jaws. Originating-from seeking mouth substance. *[This hexagram describes your situation in terms of nourishing and being nourished. It emphasizes that opening in order to take things in as well as providing to others is the adequate way to handle it...]*

Shaughnessy: ***Jaws:*** Determination is auspicious. View the jaw; oneself seeking the mouth's fullness.

Cleary (1): In ***nourishment,*** it is good to be correct. Observe nourishment, and seek fulfillment for the mouth by yourself.

Cleary (2): ***Nourishment*** is good if correct. Observe nourishment, and seek food by yourself.

27 -- Nourishment -- 27

Wu: ***Nurturing*** indicates that with perseverance there will be auspiciousness. People should observe the principle of nurturing and find proper foods for nourishment.

Hua-Ching Ni: In nourishment, one should seek the right nutrition and not be tempted by what others enjoy.

The Image

Legge: The image of thunder under a mountain forms ***Nourishment.*** The superior man, in accordance with this, controls his speech and regulates his eating and drinking.

Wilhelm/Baynes: At the foot of the mountain, thunder: the image of ***The Corners of the Mouth***. Thus the superior man is careful in his words and temperate in eating and drinking.

Blofeld: This hexagram symbolizes thunder rumbling at the foot of a mountain. The Superior Man is thoughtful in speech and frugal in his eating and drinking. *[The lower trigram, thunder, also represents the power of quickening growth; hence its place in a hexagram concerned with nourishment.]*

Liu: Thunder rolling around the foot of the mountain is the symbol of ***Nourishment.*** The superior man is cautious in his speech; he restrains and regulates his eating and drinking.

Ritsema/Karcher: Below mountain possessing thunder. ***Jaws.*** A *chun tzu* uses considering words to inform. [A *chun tzu* uses] articulating to drink and take-in.

Cleary (1): There is thunder beneath the mountain. Superior people are careful about what they say, and moderate in eating and drinking.

Cleary (2): ... Leaders are prudent in speech, moderate in consumption.

Wu: There is thunder below the mountain; this is ***Nurturing.*** Thus the *jun zi* speaks with caution and drinks and eats with moderation.

COMMENTARY

Confucius/Legge: When the nourishing is correct, there will be good fortune. We must examine those whom we wish to nourish, and we must also examine our own nourishing of ourselves. Heaven and earth nourish all things. The sages nourish men of talent and virtue in order to reach the masses. Great is the work intended in the time of nourishing.

27 -- Nourishment -- 27

Legge: The character of ***Nourishment*** is the symbol of the upper jaw, but the image of the hexagram suggests a whole mouth with undivided lines at top and bottom, and divided lines between them. The bottom line is in the trigram of Movement, and the top line is in the trigram of Keeping Still -- giving the image of a mobile lower jaw and a fixed upper jaw. The divided lines represent the mouth cavity. The hexagram denotes nourishing of body or mind, of one's self or others, and the proper nourishment in each case must necessarily vary according to circumstances. Thus, judgment must be exercised to determine which nourishment is in harmony with correctness and virtue.

NOTES AND PARAPHRASES

Judgment: Nourishment asks you to examine your motives in the allocation of your energy. Willpower creates a well- balanced apportionment.

The Superior Man controls his expression and monitors his appetites.

The lines in the lower trigram of Movement are all rendered unfavorably to one degree or another, while the lines of the upper trigram of Keeping Still are all generally correct. The implication is that non-action is almost always preferable to movement. This idea is fundamental to the philosophy of the ***I Ching,*** and in the hexagram of ***Nourishment*** the lesson is that non-action feeds and strengthens the psyche.

All actions are the expression of psychic energy through a physical body to create an effect in spacetime. Each effect creates consequences which usually demand further action. It is easy to see that action which is not initiated by the Self can only result in unexpected consequences, and that action which conforms to the will of the Self is motivated by and directed toward a transcendent goal. Although correct non-action generally creates no negative consequences in spacetime, it does have nourishing consequences in the psyche as autonomous forces are gathered, digested, assimilated and renewed in ascending configurations of growth.

> *As this Path represents the structure of the [ego], the attribution of the Mouth reminds us that the purpose of incarnation is the seeking of the food of experience in Form for the benefit of the [Self] and the Spirit.*
>
> Gareth Knight -- ***Qabalistic Symbolism***

SUGGESTIONS FOR MEDITATION

Compare the Image of ***Nourishment*** in this hexagram with those in hexagram number five, **Waiting;** number forty-eight, ***The Well;*** and number fifty, ***The Sacrificial Vessel.***

27 -- Nourishment -- 27

Line-1

Legge: The first line, dynamic, seems to be thus addressed: "You leave your efficacious tortoise, and look at me till your lower jaw hangs down." There will be evil.

Wilhelm/Baynes: You let your magic tortoise go, and look at me with the corners of your mouth drooping. Misfortune.

Blofeld: You released your sacred tortoise and stared at me with mouth agape -- misfortune! *[The shells of tortoises were used for divination. Here, the implication seems to be that someone abandons his sacred duty in his greed (symbolized by 'mouth agape') to obtain what he wants from the person to whom "me" refers. It may be that contemporaries of the authors of the **I Ching** were familiar with a story to which this sentence pertains.]*

Liu: If you leave your divine tortoise and look at me with mouth drooling, there will be misfortune.

Ritsema/Karcher: Stowing-away simply the psyche tortoise. Viewing my pendant jaws. Pitfall.

Shaughnessy: Dispensing with your numinous turtle, and viewing our shortened jaw; inauspicious.

Cleary (1): Abandoning your spiritual tortoise, you watch my moving jaw – this is unfortunate.

Cleary(2): To give up your sacred tortoise and watch me greedily leads to misfortune.

Wu: "Abandon your spiritual tortoise and watch me with your mouth watering." Foreboding.

COMMENTARY

Confucius/Legge: He thus shows himself unfit to be thought noble. **Wilhelm/ Baynes:** This is really not to be respected. **Blofeld:** Looking at me like that is hardly to be regarded as admirable behavior. **Ritsema/Karcher:** Truly not the stand to value indeed. **Cleary(2):** To watch me greedily is not worthy of respect. **Wu:** He who watches with his mouth watering is also unworthy of respect.

Legge: The first line is dynamic and in his proper place. He might suffice for the nourishing of himself like a tortoise, which is said to live on air. But he is drawn out of himself by desire for the magnetic line four, his proper correlate, at whom he looks till his jaw hangs down, or, as we say, his mouth waters. Hence the

auspice is bad. The symbolism takes the form of a reprimand addressed by the fourth line to the first. As Mencius said, *"He who attends his smaller self becomes an inferior man, and he who attends to his greater self becomes a superior man."*

NOTES AND PARAPHRASES

Siu: At the outset, the man is envious of the prosperity of others.

Wing: You are so actively aware of the prosperity of others that you lose control of your own destiny. This is deplorable behavior and will result in misfortune.

Editor: This line is a reprimand for an unworthy attitude. Since in China the tortoise was associated with divination, it refers to a higher realm of perception. The other translations render Legge's *"efficacious"* as *"magic," "sacred," "divine," "psyche,"* and *"numinous."* The line tells you that you are out of touch with what is best in you and suggests a "victim," a self-made loser, who has repudiated his source of power or nourishment and then begs for sympathy because he "has nothing." Often the line can suggest that you have misread a previous oracle: i.e., "I already told you, but you paid no attention."

> *So it will be seen that spiritual growth is best attained by getting fully to grips with life in the world. It is a common pathology with esoterically inclined students that they want to find the easiest way out of it. This accounts for many of the "muzzy mystical" societies which give such a bad name to occultism. In a genuine occult school the student should be rammed good and hard into the maelstrom of life; and until he can cope efficiently with the physical plane the higher planes of experience should be barred to him -- for his own sake as well as others.*
> Gareth Knight -- ***Qabalistic Symbolism***

A. You've lost touch with your spiritual Self.

B. Image of a "needy" victim. Grow up!

Line-2

Legge: The second line, magnetic, shows one looking downwards for nourishment, which is contrary to what is proper; or seeking it from the height above, advance towards which will lead to evil.

Wilhelm/Baynes: Turning to the summit for nourishment, deviating from the path to seek nourishment from the hill. Continuing to do this brings misfortune.

Blofeld: Nourishment on the mountain peak; he abandons normal ways to seek nourishment in the hills -- misfortune! *[From ancient times, there has been a*

large body of opinion in China that Taoists and other mystics leading the life of a recluse are odd people who have abandoned their duties to family, state and mankind. However, the ***Book of Change,*** *revered by both Taoists and Confucians, is not likely to be guilty of bias; indeed, in the fourth place, "nourishment on the mountain" brings good fortune. Perhaps the implication is that those who withdraw from ordinary life more on account of their oddity than because of any genuine desire for spiritual guidance waste their talents and their time.]*

Liu: Seeking nourishment from the top, one strays from the path to the hill. To set forth leads to misfortune.

Ritsema/Karcher: Toppling jaws. Rejecting the canons, tending-toward the hill-top. Jaws chastising: pitfall.

Shaughnessy: Say upside-down jaw; threshing the warp at the northern jaw; to be upright is inauspicious.

Cleary (1): Perverting nourishment goes against the constant. Feeding on high ground – to go brings misfortune.

Cleary(2): Perverting nourishment brushes aside the constant. Feeding on high ground, an expedition bodes ill. *[For those above to nourish those below is the rational constant. Here one in a higher position is recessive and weak, and relies on strength from below for nourishment; so this "brushes aside the constant.]*

Wu: There is reversed nurturing. It violates the normal order of offering nurture to the one above. The action is foreboding. *[The second (line) has the responsibility of offering nurture to its correlate, the fifth (line). On the contrary, it nurtures the one below, i.e., the first (line). Hence the judgment calls the action a misplaced reversed nurturing.]*

Hua-Ching Ni: One neglects the constancy and stability which can benefit life and seeks nourishment from the wrong source. Misfortune.

COMMENTARY

Confucius/Legge: The evil of her advance is because her movements abandon her proper associates. **Wilhelm/Baynes:** In going it loses its place among its kind. **Blofeld:** The misfortune is due to his having separated himself from his own kind. **Ritsema/Karcher:** Movement letting-go sorting indeed. **Cleary(2):** The action loses companionship. **Wu:** It is out of order.

Legge: The magnetic second line, insufficient for herself, seeks nourishment first from the dynamic first line below, which is improper, and then from the dynamic sixth line above, which is too far removed and also not her proper correlate. In

either case the thing is evil because neither of the dynamic lines is her proper associate.

NOTES AND PARAPHRASES

Siu: The man does not provide for his own support. He improperly takes what he needs from below and also cravenly begs for it from above. Such unworthiness leads to misfortune.

Wing: Although you are able to properly nourish yourself in this situation, you rely upon inappropriate methods or persons to fulfill your needs. If this continues, it will rob you of your independence and create an unhealthy state of mind. Difficulties will follow.

Editor: There seems to be disagreement among the translators about which "order of nourishment" (above or below), is appropriate. Legge's commentary and Siu's paraphrase offer the most coherent interpretations. The line usually symbolizes one who doesn't know her proper place, who tries to exceed her authority or go beyond herself. Issues pertaining to self-righteousness, spiritual materialism and "wannabe gurus" are sometimes addressed here. The line can also refer to shirking one's responsibility. For example, begging the oracle for information one can easily decide for oneself.

> *If a man sleeps in a damp place, his back aches and he ends up half paralyzed, but is this true of a loach? If he lives in a tree, he is terrified and shakes with fright, but is this true of a monkey? Of these three creatures, then, which one knows the proper place to live?*
> Chuang Tzu

A. You are seeking nourishment from inappropriate sources -- get back where you belong.

B. Seeking that which is beneath you is base; seeking that which is beyond your grasp is futile. Don't strive above your proper station.

C. Take responsibility for yourself.

Line-3

Legge: The third line, magnetic, shows one acting contrary to the method of nourishing. However firm she may be, there will be evil. For ten years let her not take any action, for it will not be advantageous in any way.

Wilhelm/Baynes: Turning away from nourishment. Perseverance brings misfortune. Do not act thus for ten years. Nothing serves to further.

27 -- Nourishment -- 27

Blofeld: He is determined to relinquish nourishment -- misfortune! For ten years he performs no useful function and there is nowhere favorable for him to go. *[Such extreme eccentricity can only end in barrenness. Those familiar with Buddhism will recollect that the Lord Buddha abandoned nourishment on the advice of his teachers and then came to regret this fruitless method of self-discipline.]*

Liu: One turns away from nourishment. Continuing in this way brings misfortune: no action for ten years, no benefit or advantage. *[Owing to misconduct there is a danger of encountering disaster, misfortune, or poor health.]*

Ritsema/Karcher: Rejecting Jaws. Trial: pitfall. Ten years-revolved, no availing-of. Without direction: Harvesting.

Shaughnessy: Threshing the jaw; determination is inauspicious; for ten years do not use it; there is no place beneficial.

Cleary (1): Going against nourishment, even with rectitude this is inauspicious. Don't act on this for ten years; there is no benefit.

Cleary (2): Going against nourishment is inauspicious even if there is rectitude. Do not act on this for ten years; there is nothing to be gained. *[The weak cannot nourish themselves; if they are also not balanced correctly and dwell on the climax of action in this state, this is going against nourishment. Even though there is a correct correspondence with the top yang, this cannot save them, and they wind up useless . In Buddhism, it is like the senses deranging people so that they lose their standards.]*

Wu: It violates the principle of nurturing. Even if correct it is foreboding. It loses its usefulness for ten years. There is nothing to be gained.

Hua-Ching Ni: The wrong kind of nourishment. This kind of nourishment may look good for ten years, but in the end has no real benefit. Misfortune.

COMMENTARY

Confucius/Legge: Her course is greatly opposed to what is right. **Wilhelm/ Baynes:** It is all too contrary to the right way. **Blofeld:** Ten years because his ways are utterly perverse. **Ritsema/Karcher:** Ten years-revolved, no availing-of. Tao, the great rebelling indeed. **Cleary(2):** For the way is greatly confused. **Wu:** Because it has violated the principle.

Legge: Line three is magnetic in a dynamic place, and because she is the last line in the trigram of Movement, that quality culminates in her. She considers herself self-sufficient, needing no help. The issue is bad.

Anthony: Only by firmly mastering our inferiors *[i.e. our attitudes, complexes, limiting beliefs]* do we nourish ourself correctly.

NOTES AND PARAPHRASES

Siu: Instead of solid accomplishments, the man pursues pleasures and self-gratification. He will never achieve anything so long as he is surrounded by dissipating temptations.

Wing: You cannot be fully nourished because you are too busy looking for nourishment in the wrong places. In doing this, you turn away from others who might help you, and therefore you achieve nothing. This is eccentric and dangerous behavior.

Editor: The idea here is one of ignoring or repudiating what is necessary for growth. Compare this line with the sixth line of hexagram 24: ***Return***, which Wilhelm translates as: *"Missing the return. Misfortune. Misfortune from within and without. If armies are set marching in this way, one will in the end suffer a great defeat, disastrous for the ruler of the country. For ten years it will not be possible to attack again."* Carefully examine the situation at hand to determine where the source of error lies. This line can sometimes refer to "attitude" problems – depression or pessimism that you cannot throw off despite knowing that the Work transcends such illusions.

> *The difficulty in realizing this permanence of the essential self is, of course, due to the fact that a person becomes so attached to the physical vehicle and so connected with its activities, that the divine self is seldom contacted.*
>
> G. Barborka -- ***The Pearl of the Orient***

A. You have just made an egregious blunder.

B. Consider yourself reprimanded for getting off the path.

C. Your assumptions in the matter at hand are totally incorrect.

D. You have an attitude problem.

Line-4

Legge: The fourth line, magnetic, shows one looking downwards for the power to nourish. (Sic.) There will be good fortune. Looking with the downward unwavering glare of a tiger, and with her desire that impels her to spring after spring, she will fall into no error.

27 -- Nourishment -- 27

Wilhelm/Baynes: Turning to the summit for provision of nourishment brings good fortune. Spying about with sharp eyes like a tiger with insatiable craving. No blame.

Blofeld: Nourishment on the mountain peak -- good fortune! He glares like a tiger stalking its prey so ardent is his look -- no error! *[This line, like the second line, suggests a recluse; but in this case he is well qualified for the spiritual life and obviously gains the fruit of his endeavor. His tigerish glance calls to mind a Master of Zen or, rather, a Taoist sage who has reached a similar stage of enlightenment.]*

Liu: Seeking nourishment from the top of the mountain brings good fortune. One stares like a starving tiger stalking its prey. No blame.

Ritsema/Karcher: Toppling jaws. Significant. Tiger observing: glaring, glaring. His appetites: pursuing, pursuing. Without fault.

Shaughnessy: Upside-down jaw; auspicious. The tiger looks with eyes downcast, his appearance is so sad; there is no trouble.

Cleary (1): Reverse nourishment is auspicious. The tiger watches intently, about to give chase. No fault.

Wu: There is reversed nurture. Auspicious. Like the attentive gazing of a tiger, he chases after his desires. There will be no error.

COMMENTARY

Confucius/Legge: This shows how brilliant will be the diffusion of the power from her superior position. **Wilhelm/Baynes:** The one above spreads light. **Blofeld:** The good fortune is due to light shed from above. **Ritsema/Karcher:** Spreading-out shining above indeed. **Cleary (2):** Giving out light from above. **Wu:** The favors from above are illustrious.

Legge: With line four we pass into the upper trigram. She is next to the ruler's place in line five, and bent on nourishing and training all below. Her proper correlate is the dynamic first line, and although she is weak in herself, she looks with intense desire to the first line for help *(Sic.)*, and there is no error.

NOTES AND PARAPHRASES

Siu: The man in a high position recognizes the need for able helpers to pursue his lofty aims for the good of the people. He looks for the required talent with the searching glare of a hungry tiger.

Wing: Any desire to energetically nourish others will meet with success. You are in a position to be supportive and influential, although you may need to enlist help. Look for clever people to aid you. There is no mistake in this.

Editor: Wilhelm, Blofeld and Liu all show this line turning upward to a summit or mountain peak for her source of nourishment, and the Confucian commentaries are rendered in terms of light shining down from above. Legge's translation and commentary are not in accordance with this, and hence misleading. The image is one of turning upward for the inspiration to nourish those below. It suggests an ego gaining its power from the Self in order to correctly nourish subordinate complexes within the psyche. The fourth line represents the minister: symbolically, the ego as facilitator of the Work in spacetime. The image of the tiger suggests the fervor of dedication to a higher idea.

> *Blessed are they who hunger and thirst after righteousness: for they shall be filled.*
>
> ***Matthew*** 5: 6

A. A higher alliance creates the strength to manage inferior forces.

B. Turn toward your inner light, then reflect it into the world.

C. The ego follows higher principles to effect changes in subordinate entities.

Line-5

Legge: The fifth line, magnetic, shows one acting contrary to what is regular and proper; but if she abides in firmness, there will be good fortune. She should not, however, try to cross the great stream.

Wilhelm/Baynes: Turning away from the path. To remain persevering brings good fortune. One should not cross the great water.

Blofeld: Normal ways are abandoned. Righteous persistence will bring good fortune to those who stay where they are. The great river (or sea) must not be crossed. *[In such abnormal times, it is best to stay at home.]*

Liu: One strays from the path. Remaining in the correct way brings good fortune. Don't cross the great water. *[With another's help, one will...achieve his goals.]*

Ritsema/Karcher: Rejecting the canons. Residing-in Trial significant. Not permitting wading the Great River.

27 -- Nourishment -- 27

Shaughnessy: Threshing the warp; determination about dwelling is auspicious; one may not ford the great river.

Cleary (1): Going against the constant. It is good to abide in rectitude. It will not do to cross great rivers.

Cleary (2): Brushing aside the constant, it is good to remain upright, but it will not do to cross a great river.

Wu: It violates normal way of doing things. Should he stay firm, there will be good fortune. He may not cross the big river.

COMMENTARY

Confucius/Legge: The good fortune from abiding in firmness is due to her docility in following the line above. **Wilhelm/Baynes:** The good fortune comes from following the one above devotedly. **Blofeld:** The good fortune attainable by such people consists in being able to obey their superiors most willingly. **Ritsema/Karcher:** Residing in Trial's significance. Yielding uses adhering-to the above indeed. **Cleary (2):** What is good about remaining upright is following those above docilely. **Wu:** The docility of following the one above.

Legge: Line five is not equal to the requirements of her position, but with a firm reliance on the dynamic sixth line there will be good fortune. However, she shouldn't engage in the most difficult undertakings.

Anthony: The Sage cannot make us strong. Although we are dependent on his guidance, we must do the work of disciplining our inferiors.

NOTES AND PARAPHRASES

Siu: The man realizes his personal deficiencies in strength and knowledge to discharge his assigned responsibilities. He seeks and follows the advice of a spiritual superior, who is unknown to the public. Persevering under such guidance will bring success. But he must recognize his dependency and not assume great undertakings alone.

Wing: Although you are aware of the need to nourish and affect others, you lack sufficient strength to do so unaided. You must take an indirect approach and depend upon a strong superior to accomplish the deed. Don't try it on your own.

Editor: This line can suggest that an unconventional ("improper") action is justifiable under the prevailing conditions. Blofeld interprets the line in terms of correctly abandoning normal procedures; Wilhelm and Liu render images of getting off of a *"proper"* path, but still retaining appropriateness. Because this fifth line ruler seeks help from the sixth line above, the image suggests an ego obeying the higher laws of the Self. The implication is that some form of

unconventional action may be valid under the prevailing circumstances as long as one doesn't attempt too much. In other words, the expected, conventional (or your usual) response may be inappropriate in the current situation. Meditate to obtain intuitive guidance.

> *The greatness of historical personalities has never lain in their abject submission to convention, but, on the contrary, in their deliverance from convention. They towered up like mountain peaks above the mass that still clung to its collective fears, its beliefs, laws, and systems, and boldly chose their own way. To the man in the street it has always seemed miraculous that anyone should turn aside from the beaten track with its known destinations, and strike out on the steep and narrow path leading into the unknown.*
>
> Jung -- ***The Development of Personality***

A. The ego looks to the Self for guidance and takes no action which is not so inspired, even if this means that one appears unconventional.

Line-6

Legge: The sixth line, dynamic, shows him from whom comes the nourishing. His position is perilous, but there will be good fortune. It will be advantageous to cross the great stream.

Wilhelm/Baynes: The source of nourishment. Awareness of danger brings good fortune. It furthers one to cross the great water.

Blofeld: Nourishment gives rise both to trouble and good fortune. It is favorable to cross the great river (or sea). *[Our quest for the necessities of mind and body brings mixed results.]*

Liu: Seeking the source of nourishment. Danger, good fortune. It is of benefit to cross the great water.

Ritsema/Karcher: Antecedent Jaws. Adversity significant. Harvesting: wading the Great River.

Shaughnessy: From the jaw; danger; auspicious; beneficial to ford the great river.

Cleary (1): The source of nourishment; dangerous, but auspicious. It is beneficial to cross great rivers.

Cleary (2): At the source of nourishment, it is good to be diligent, etc.

Wu: He nurtures all below him. With fortitude comes auspiciousness, etc.

27 -- Nourishment -- 27

COMMENTARY

Confucius/Legge: His good fortune, notwithstanding the peril of his position, affords great cause for congratulation. **Wilhelm/Baynes:** It has great blessing. **Blofeld:** We shall enjoy great blessings. *[`Blessings' means good fortune apparently unconnected with our merits or endeavors.]* **Ritsema/Karcher:** The great possessing reward indeed. **Cleary (2):** There will be great celebration. **Wu:** There will be great joy.

Legge: The topmost line is dynamic, and line five relies on him. Being penetrated with the idea of the hexagram, he feels himself in the position of master or tutor to all under heaven. The task is hard and the responsibility great, but realizing these things, he will prove equal to them.

Anthony: The source of nourishment comes from the Sage to ourself and from ourself to others. Only by nourishing ourself correctly can we fulfill our responsibility to nourish others. We *"cross the great water"* when we tend to this inner nourishment, sorting out and resolutely discarding all the thoughts fantasies, false comforts and self-deceptions that are unworthy of our inner dignity. In this way we get past the dangers they create.

NOTES AND PARAPHRASES

Siu: The sage educates others. Heavy responsibilities accompany such a position. Awareness of the situation enables the man to accept great challenges with success to the benefit of the people.

Wing: The person in this position has a highly developed awareness of what is required in order to properly educate, influence, and nourish others. Should he undertake this task, conscious of all the implications of his responsibilities, he will bring happiness to many.

Editor: The internal, eternal Self is the evolving entity of the psyche. The rewards of its cosmic adventure are worth all the perils involved. When action originates from the Self, one flows toward one's destiny.

> *The desire for this kind of inner experience and self- development arises from a psychic urge, a spiritual hunger -- akin to the need of satisfying the hunger of the body -- that is present in very different degrees in different persons. It is an expression of the instinctive drive to self-preservation on a psychic, not a biological level. Those in whom it has been aroused are compelled to strive for the satisfaction of its demands or endure the pangs of spiritual hunger and eventual starvation.*
>
> M.E. Harding -- ***Psychic Energy***

27 -- Nourishment -- 27

A. The Self is the source of all sustenance within the psyche. Action in accordance with such a connection is always appropriate, regardless of difficulties.

B. Follow your best intuition in the matter at hand.

June 28, 2002, Rev. 4/23/06, **4/08/08**

28 -- Critical Mass -- 28



HEXAGRAM NUMBER TWENTY-EIGHT – CRITICAL MASS

Other titles: Preponderance of the Great, The Symbol of Great Passing, Excess, Great Excess, The Passing of Greatness, Great Surpassing, Great Gains, Experience, Greater than Great, Greatness in Excess, Dominance by the Mighty, The Passing of Greatness, Excess of the Great, Law of Karma

Judgment

Legge: ***Critical Mass*** depicts a weak beam. Under such conditions it is advantageous to move in any direction whatever. Success is indicated.

Wilhelm/Baynes: ***Preponderance of the Great***. The ridgepole sags to the breaking point. It furthers one to have somewhere to go. Success.

Blofeld: ***Excess!*** The ridgepole sags. It is favorable to have some goal (or destination) in view. Success! *[A glance at the hexagram will show that it is too heavy in the middle and too weak at the ends. A number of firm lines is generally auspicious, but there can be too much of a good thing!]*

Liu: ***Great Excess.*** The ridgepole is crooked. It benefits to go anywhere. Success.

Ritsema/Karcher: ***Great Exceeding,*** the ridgepole sagging. Harvesting; possessing directed going. Growing. *[This hexagram describes your situation in terms of your connection to a ruling principle. It emphasizes that pushing the guiding idea beyond ordinary limits and accepting the results is the adequate way to handle it...]*

Shaughnessy: ***Great Surpassing:*** The ridgepole bows upward; beneficial to have someplace to go; receipt.

Cleary (1): When ***the great is excessiv***e, the ridgepole bends. It is good to go somewhere; that is developmental. *[When the ridgepole snaps, the whole house falls down. In the same way, practitioners of the Tao who promote yang too much, who do not know when enough is enough, who can be great but cannot be small, suffer damage to their spiritual house.]*

Cleary (2): When ***greatness passes***, the ridgepole bends. It is beneficial to have somewhere to go, for you will succeed.

28 -- Critical Mass -- 28

Wu: ***Excess of the Great*** indicates a beam that warps. It will be advantageous to have undertakings. It will be pervasive.

The Image

Legge: The image of trees beneath a marsh forms ***Critical Mass.*** The superior man, in accordance with this, fearlessly stands alone, and stays retired from the world without regret.

Wilhelm/Baynes: The lake rises above the trees: the image of ***Preponderance of the Great***. Thus the superior man, when he stands alone, is unconcerned, and if he has to renounce the world, he is undaunted.

Blofeld: This hexagram symbolizes a forest submerged in a great body of water. The Superior Man, though standing alone, is free from fear; he feels no discontent in withdrawing from the world. *[This is suggested by the component trigrams. Water is necessary for the nourishment of the trees, but too much of it can cause serious damage.]*

Liu: The lake rising over the trees symbolizes ***Great Excess.*** The superior man, when isolated, is undisturbed. If he has to retreat from society, he feels no regret.

Ritsema/Karcher: Marsh submerging wood. ***Great Exceeding***. A *chun tzu* uses solitary establishing not to fear. (A *chun tzu* uses) retiring-from the age without melancholy.

Cleary (1): Moisture destroys wood in ***excess***. Thus superior people stand alone without fear, and leave society without distress.

Cleary (2): Moisture destroys wood. Developed people, etc. *[Only when sustained by the power to stand alone without fear and avoid society without distress can learning be firmly rooted and development have a proper basis; then it is possible to refine and support the mediocre.]*

Wu: Marsh covers over wood; This is ***Excess of the Great***. Thus the *jun zi* stands alone without fear and withdraws from the world without melancholy.

CONFUCIAN COMMENTARY

Confucius/Legge: Excess is weakly supported at either end, with weakness in both the lowest and topmost lines. The dynamic lines are in excess, but two of them are in the central positions. The trigrams of Flexibility and Satisfaction indicate that there will be advantage in moving in any direction whatever -- there will be success. Great indeed is the work to be done during this extraordinary time.

28 -- Critical Mass -- 28

Legge: Extraordinary times require extraordinary skill in their management. The figure shows two magnetic lines at top and bottom, with four dynamic lines between them -- giving the image of a great beam unable to sustain its own weight. Lines two and five are both dynamic and central however, and from this and the attributes of the component trigrams a good auspice is obtained.

NOTES AND PARAPHRASES

Judgment: A stressful situation is best managed with a comprehensive strategy. (Or: in the chess game of life, one succeeds by planning several moves in advance.)

The Superior Man serves The Work by going his own way, regardless of public opinion.

Wilhelm titles this hexagram ***Preponderance of the Great***. I prefer R.L. Wing's paraphrase of ***Critical Mass*** as more evocative of the figure's meaning in modern terminology.

In ***Critical Mass*** four dynamic lines lurk inside of the hexagram, weakly contained at top and bottom by two magnetic lines. This energetic concentration could explode in an unpredictable release of force, and hence the Judgment tells us to move now (remember: non-action is also action) to avoid unwanted consequences. (Often the outcome is predictable – be prepared to just walk away if and when that is your best move.)

Legge’s translation of the Judgment is:

"...It is advantageous to move in any direction whatever."

This is a different message than Wilhelm's:

"...It furthers one to have somewhere to go."

Legge’s version implies an almost hysterical flight from danger while Wilhelm's rendition suggests prior intention and planning. The latter interpretation is definitely what is meant here, as confirmed by Cleary’s Buddhist commentary:

> *When the transformative path is flourishing, contaminations easily arise; it is best to set up guidelines and regulations. When meditation work is advanced, ignorance is about to dissolve; it is best to exercise the mind skillfully.*

Coupled with Cleary’s translation of the Image as: *“Developed people stand alone without fear, avoid society without distress,”* the idea is that one should follow one's best intuition and ignore popular illusions, political

correctness or inner fears. (Psychologically: conventional thinking, socially conditioned reflexes, knee-jerk responses, etc.). During a time of ***Critical Mass***, pay close attention to direction from the Self to preserve the Work. This is not the time to follow the crowd. Sometimes this can mean that you are obliged to go it alone – one of the Work's frequent tests (Cf. line 6):

> *The Gulf is something that has to be leaped, and leaped alone, stripped of all hindering burdens, in faith ... It is thus one of the crisis points of spiritual progress because of the great temptation to turn back from the unknown to the apparent safety of known things, and to succumb to this temptation is to lose all the fruits of past endeavor.*
>
> G. Knight -- ***A Practical Guide to Kabbalistic Symbolism***

SUGGESTIONS FOR MEDITATION

Compare the Judgment and Image of this hexagram with those of hexagram number 32, ***Consistency***.

Anthony: We must regain modesty through the effort to rid ourself of strong elements that cause us to press forward. The strong elements may exist in someone else, causing them to assault us with their fear, mistrust or doubt. Strong refers to impetuous movement to resolve what is ambiguous ... We can meet the challenge by remaining detached and letting things go through their changes ... To be truly rich is to remain modest; to be truly powerful is to remain reticent.

Line-1

Legge: The first line, magnetic, shows one placing mats of the white mao grass under things set on the ground. There will be no error.

Wilhelm/Baynes: To spread white rushes underneath. No blame.

Blofeld: For mats, use white rushes -- no error! *[White rushes are less common than ordinary ones and probably make more beautiful mats. The implication may be that, if we decide to do things rather nicely, we might as well go a little further and do them as charmingly as possible.]*

Liu: To spread white rushes below leads to no blame.

Ritsema/Karcher: A sacrifice availing-of white thatch grass. Without fault.

Shaughnessy: For the mat use white cogon-grass; there is no trouble.

Cleary (1): Spreading white reeds; no fault.

28 -- Critical Mass -- 28

Cleary (2): Spreading a mat of white reeds, there is no blame.

Wu: Use of white mats in making offerings is blameless.

CONFUCIAN COMMENTARY

Confucius/Legge: She feels the weakness of being in the lowest place, and uses extraordinary care. **Wilhelm/Baynes:** The yielding is underneath. **Blofeld:** The reference is derived from the position of this yielding line below so many firm ones. *[A further commentary explains that they symbolize treating things with gentleness.]* **Ritsema/Karcher:** Supple located below indeed. **Cleary (2):** Flexibility in a low position. **Wu:** Because the meek is in the low position.

The Master said: *To place the things on the ground might be considered sufficient; but when one places mats of the white grass beneath them, what occasion for blame can there be? Such a course shows the height of carefulness. The white grass is a trivial thing, but through the use made of it, it may become important. One who goes forward using such careful art will not fall into any error.*

Legge: The first line is magnetic, at the bottom of both the hexagram and the lower trigram of Humility or Flexibility. Therefore she is distinguished by carefulness, as in the matter mentioned, and there is a good auspice.

NOTES AND PARAPHRASES

Siu: At the outset, the man displays considerable care in embarking upon an important enterprise.

Wing: When embarking on an important endeavor, it is necessary to pay particular attention to details at the beginning. The times are indeed extraordinary, and you must be particularly careful to proceed in the right way. Being overcautious is not a mistake.

Editor: The idea is to lay a careful foundation for any enterprise to prevent later instability. Make careful choices now to prevent evil consequences later on.

> *Don't you know that the beginning is the most important part of every work and that this is especially so with anything young and tender? For at that stage it's most plastic, and each thing assimilates itself to the model whose stamp anyone wishes to give it.*
>
> Plato -- ***The Republic***

A. Begin carefully.

B. Extreme caution is indicated.

28 -- Critical Mass -- 28

Line-2

Legge: The second line, dynamic, shows a decayed willow producing shoots, or an old husband in possession of his young wife; there will be advantage in every way.

Wilhelm/Baynes: A dry poplar sprouts at the root. An older man takes a young wife. Everything furthers.

Blofeld: The withered willow tree puts forth new shoots -- an old man takes to wife a young girl. Everything is favorable.

Liu: The withered poplar tree sprouts new shoots. The old man marries a young wife. Everything is favorable.

Ritsema/Karcher: A withered willow giving birth-to a sprig. A venerable husband acquiring his woman consort. Without not Harvesting.

Shaughnessy: The bitter poplar gives life to sprouts: The old fellow gets his maiden consort; there is nothing not beneficial.

Cleary (1): A withered willow produces sprouts; an old man gets a girl for a wife. Altogether beneficial.

Cleary (2): ... None do not benefit.

Wu: A withered willow tree grows a young shoot. An old man takes a young wife. Everything is advantageous. *[Ancient society gave approval to this kind of matrimony for the desire of having children in the family. Willow trees like water and do well on the bank of marshes. It is not uncommon for a withered old tree to have new shoots.]*

CONFUCIAN COMMENTARY

Confucius/Legge: Such association is extraordinary. **Wilhelm/Baynes:** The extraordinary thing is their coming together. **Blofeld:** He weds her because they have been overmuch together. *[From his point of view, it is in any case a matter for satisfaction, so it is taken here to symbolize favorable circumstances. Some commentaries suggest another implication, namely that the old man is able to take on tasks normally difficult for the elderly.]* **Ritsema/Karcher:** Exceeding uses mutual associating indeed. **Cleary (2):** (He) has her for a companion in spite of being older. **Wu:** (They) will make a harmonious couple.

Legge: Line two has no proper correlate above, hence he inclines to the magnetic first line below him. This suggests an old husband with a young wife who will yet have children. The action will turn out favorably.

28 -- Critical Mass -- 28

NOTES AND PARAPHRASES

Siu: An extraordinary reinvigoration occurs. During unusual occasions it may be desirable to join the lowly in order to permit a new outlook and growth.

Wing: Look to those who are modest in attitude, or are beginners themselves, to help you in your endeavors. This way you are in the company of persons who can understand and share the enthusiasm of your goals. Things will move smoothly and the situation will become revitalized.

Editor: The trigram for Wood beneath the trigram for a Lake or Marsh suggests the idea of a tree that grows near water, hence: a willow tree. Whether dry, withered, decayed or bitter, this old tree experiences an unexpected renewal of life. The elderly husband and young wife are a different metaphor for the same idea, and the symbolism can sometimes refer to a union of thought and feeling. Psychologically implicit is the idea of intellect as mentor and guide to emotional responses: an archetypal relationship.

> *In such dream wanderings one frequently encounters an old man who is accompanied by a young girl, and examples of such couples are to be found in many mythic tales.*
>
> Jung -- ***Memories, Dreams, Reflections***

A. A fruitful renewal.

B. Old ideas are reinvigorated by fresh insights.

C. A creative balance of knowledge and ability.

Line-3

Legge: The third line, dynamic, shows a beam that is weak. There will be evil.

Wilhelm/Baynes: The ridgepole sags to the breaking point. Misfortune.

Blofeld: The ridgepole sags -- misfortune!

Liu: The ridgepole bends under pressure; misfortune.

Ritsema/Karcher: The ridgepole buckling. Pitfall.

Shaughnessy: The ridgepole sags; inauspicious.

Cleary (1): The ridgepole bends; misfortune.

Cleary (2): The ridgepole bending is foreboding.

Wu: The beam warps. Foreboding.

CONFUCIAN COMMENTARY

Confucius/Legge: No help can be given to the condition thus represented. **Wilhelm/Baynes:** The misfortune of the sagging and breaking of the ridgepole is due to its finding no support. **Blofeld:** The misfortune of being without adequate support. **Ritsema/Karcher:** Not permitted to use possessing bracing indeed. **Cleary (2):** There is no way to help. **Wu:** Because no support will help.

Legge: The third line is dynamic in a dynamic place and confident in his own strength. But his correlate line six is magnetic. Alone, he is unequal to the extraordinary strain. Any attempt to sustain the broken beam will have no effect in supporting the roof.

NOTES AND PARAPHRASES

Siu: The man becomes overconfident in his limited strength. He rushes ahead in opposition to advice from those in a position to help. This leads to the loss of voluntary support. His burdens increase, and he proves unequal to the task.

Wing: You are inclined to force your way forward when, in fact, there are obstacles that cannot be overcome in this way. Even worse, you cannot accept advice from others because it is not what you wish to hear. Misfortune will inevitably follow.

Editor: This is the weak beam referred to in the Judgment. In the metaphor of Wing's title of ***Critical Mass,*** the situation is about to detonate

> *Owing to neglect the rooftree gives way;*
> *for want of care the house lets in the rain.*
> ***Ecclesiastes*** 10: 18

A. The situation is unstable.

B. You have no support in the matter at hand.

C. Your assumptions have no foundation.

Line-4

Legge: The fourth line, dynamic, shows a beam curving upwards. There will be good fortune. If the subject of the line looks for other help but that of line one, there will be cause for regret.

28 -- Critical Mass -- 28

Wilhelm/Baynes: The ridgepole is braced. Good fortune. If there are ulterior motives, it is humiliating.

Blofeld: The ridgepole is upheld -- good fortune! Were it otherwise, there would be cause for blame.

Liu: The ridgepole is strengthened; good fortune. But something else may cause humiliation.

Ritsema/Karcher: The ridgepole crowning. Significant. Possessing more: abashment.

Shaughnessy: The ridgepole bows upward; auspicious; there is harm; distress.

Cleary (1): The ridgepole is raised; good fortune. There is another shame.

Cleary (2): ... This is auspicious, but there is another shame.

Wu: The beam is held upright, and there will be good fortune. There may be humiliation in unexpected situations.

CONFUCIAN COMMENTARY

Confucius/Legge: The good fortune arises because it does not bend toward what is below. **Wilhelm/Baynes:** It does not sag downward and break. **Blofeld:** Good fortune in the sense that it does not fall. *[This would seem to be good fortune of a negative kind; not so much good fortune as the failure of expected bad fortune to materialize.]* **Ritsema/Karcher:** Not sagging, reaching-to the below indeed. **Cleary (2):** It does not bend down. **Wu:** The beam (is) held upright, not warping downward.

Legge: Line four is just below the fifth line ruler. His duty is to meet the extraordinary exigency of the time. Although dynamic, he is in a magnetic place and his strength is tempered -- he will be equal to his task. Should he seek help from line one, that would affect him with another element of weakness, and his action would give cause for regret.

NOTES AND PARAPHRASES

Siu: The man becomes the master of the difficult situation by refusing the assistance of weak men. He relies on his own strength of character.

Wing: You can now find within yourself the strength and vision to achieve a successful outcome in your endeavors. Do not rely upon people or things outside of your Self for guidance. Dependence now on external things leads to humiliation.

Editor: This is one of those maddening lines of which every translator renders a subtly different version. Some aren't even internally consistent: Legge's translation says that there will be cause for regret if the subject *"looks for other help but that of line one,"* which I take to mean: "Only line one is the proper source of assistance." Inexplicably, his exposition then cautions against such assistance, as does his Confucian commentary. Blofeld's version is a tautology effectively removing serious warning from the line. The Wilhelm and Liu translations are least confusing and imply that we are protected as long as we suppress our lower impulses and maintain allegiance to a higher principle. In my experience, this interpretation has been most accurate.

> *The patient must be alone if he is to find out what it is that supports him when he can no longer support himself. Only this experience can give him an indestructible foundation.*
>
> Jung -- ***Psychology and Alchemy***

A. The Work is protected if you keep the faith.

Line-5

Legge: The fifth line, dynamic, shows a decayed willow producing flowers, or an old wife in possession of her young husband. There will be occasion neither for blame nor for praise.

Wilhelm/Baynes: A withered poplar puts forth flowers. An older woman takes a husband. No blame. No praise.

Blofeld: The withered willow tree puts forth blossom -- an old woman takes a vigorous young husband; no blame, no praise! *[No blame, in that there is no prohibition against such marriages; no praise, in that they are generally considered far more unsuitable than when the husband is much older than the wife.]*

Liu: A withered poplar blossoms. An old woman gains a young husband: No blame, no praise.

Ritsema/Karcher: A withered willow giving-birth-to flowers. A venerable wife acquiring her notable husband. Without fault, without praise.

Shaughnessy: The bitter poplar gives life to flowers: the old wife gets her siring husband; there is no trouble, there is no praise.

Cleary (1): A withered willow produces flowers, and old woman gets a young man for a husband: no blame, no praise.

28 -- Critical Mass -- 28

Wu: A withered willow tree grows a flower. An old woman takes a young husband. There will be neither blame nor praise.

CONFUCIAN COMMENTARY

Confucius/Legge: A decayed willow produces flowers, but how can this secure its long continuance? An old wife and a young husband is also a thing to be ashamed of. **Wilhelm/Baynes:** How could this last long? It is nevertheless a disgrace. **Blofeld:** How can such blossom endure for long? From another point of view, both of them should feel ashamed. *[The question of blaming or praising such a marriage is in any case of little importance, since it can scarcely be destined to endure for long. The second sentence of the commentary perhaps reveals that, for once, Confucius was inclined to disagree with his beloved mentor, the* ***Book of Change****, and to be taken aback by the words "no blame." From the point of view of divination, lines of this sort do not always indicate marriage; this line could mean that we shall do or have done something rather unusual of which the results will be more or less negative.]* **Ritsema/Karcher:** Wherefore permitting lasting indeed? Truly permitting the demoniac indeed. **Cleary (2):** How can they last? (It) can also be embarrassing. **Wu:** How long can it last? (They) make an awkward couple.

Legge: Line five is dynamic and central and should be able to achieve extraordinary merit. But he has no proper correlate below, and as line two is inclined to line one, so is line five inclined to line six. But here the willow only produces flowers, not shoots -- its decay will soon reappear. An old wife will have no children. If the line is not to be condemned like line three, neither does his action deserve praise. The shoots produced in line two will grow into a new and vigorous tree, but here the flowers will soon decay, and the withered trunk continue the same. For what will a young man marry an old woman? There will be no children; it can only be from some mercenary motive.

NOTES AND PARAPHRASES

Siu: Notwithstanding promising potentialities the man gives up his alliances with the people below him and seeks the company only of those of higher rank. An unstable arrangement results. Instead of greater security, there will be less. No renewal occurs after the flower saps the tree's remaining energy.

Wing: In critical or significant times it is exhausting to cling to your ideals and ignore the realities of your environment. These realities are the superstructure that supports your life. If you ignore your foundations in your reach upward, you will become unstable and accomplish nothing at all.

Editor: Notice that the original line says that there will be neither praise nor blame. It is the Confucian commentary, written many hundreds of years later, that attaches the idea of *"shame"* to this position. Following Confucius, Blofeld's footnote also interprets the results as negative: but this is not really warranted

from the line itself. The image is a reasonable portrayal of an inconclusive, fruitless or trivial situation. The condition emblemed is one of marking time: marching in place. Psychologically interpreted, the wife can symbolize an emotional component of the psyche: a desire or feeling; the husband would be a mental component: perhaps discrimination. If this is the only changing line, the new hexagram becomes number thirty-two: ***Consistency,*** with a corresponding line that confirms the ineffectual condition.

> *While man is a soul in essence he may, while incarnate in flesh, forget his real origins and indeed live out his whole existence in an animal* [like] *or vegetable* [like] *consciousness.*
> Z.B.S. Halevi -- ***Adam and the Kabbalistic Tree***

A. Marking time, treading water -- a harmless but fruitless diversion.

B. A flare-up of an old condition. Something returns, flowers, and dies to no particular purpose.

Line-6

Legge: The sixth line, magnetic, shows its subject with extraordinary boldness wading through a stream, till the water hides the crown of her head. There will be evil, but no ground for blame.

Wilhelm/Baynes: One must go through the water. It goes over one's head. Misfortune. No blame.

Blofeld: While he was fording the river, the water rose above his head -- misfortune, but he was not at fault.

Liu: One walks through the water and it goes over his head. Misfortune, no blame.

Ritsema/Karcher: Exceeding wading submerges the peak. Pitfall. Without fault.

Shaughnessy: Surpassing and fording causes the top of the head to vanish; inauspicious; there is no trouble.

Cleary (1): Excess reaching the peak of destruction is unfortunate; there is no blame on other people. *[At the end of* ***Excess of the Great,*** *being ignorant and acting arbitrarily, not knowing the medical substances or the firing process, doing whatever comes to mind, going astray and not returning, the damage is worse the higher one goes; excess reaches the peak of destruction. One calls misfortune upon oneself – it is no fault of others. This is* ***Excess of the Great*** *in the sense of being weak and entertaining illusions.]*

28 -- Critical Mass -- 28

Cleary (2): Going too far, passing away at the peak, there is misfortune, but no blame. *[Here are only the virtues of flexibility and uprightness, without the ability to solve difficulties, so misfortune cannot be avoided; but one is really not to blame. In Buddhist terms, this is when correct concentration has no insight, winding up as a fall at the peak.]*

Wu: He is drowned while crossing the river. This is foreboding, but blameless.

CONFUCIAN COMMENTARY

Confucius/Legge: Evil follows wading with extraordinary boldness through the stream, but the act affords no ground for blame. **Wilhelm/Baynes:** One should not join blame to the misfortune of going through the water. **Blofeld:** This presages a misfortune for which we cannot possibly be blamed. **Ritsema/Karcher:** Not permitting fault indeed. **Cleary (2):** The misfortune of going too far cannot be blamed. **Wu:** The ill fortune of getting drowned should not be a cause for blame.

Legge: The sixth line pursues her daring course with an intent to rectify the extraordinary exigency of the time and benefit all under the sky. She is unequal to the task and sinks beneath it, but her motive justifies the judgment on her conduct.

NOTES AND PARAPHRASES

Siu: The man pursues his objectives for the public good, regardless of the consequences and danger. Misfortune results. But no blame is attached to his conduct, because there are certain things more important than life itself.

Wing: The goal is worth accomplishing, although the sacrifice to attain it may be confounding in its enormity. No blame is attached to such action, although you should realize the extraordinary reality of what is happening.

Anthony: It is careless to wish to accomplish our task, no matter what happens. Plunging ahead on our own is always dangerous and willful. It is best to retain carefulness, allowing ourself to be guided. Meanwhile, having followed our principles is without blame, even though the result may be dangerous.

Editor: Like any line in the ***I Ching,*** this one is open to more than one interpretation. It can suggest suffering while undertaking a necessary but difficult task, or it can portray one ignorantly “pushing the river” in pursuit of goals one doesn’t really understand. Legge's commentary about being “*unequal to the task*” is not explicit in the original line -- i.e.: failure is not necessarily a foregone conclusion. Life's lessons are often painful -- that's just the way it is, and you are not to blame for it. Cleary (1)’s mention of “*medical substances, etc.,*” refers to Taoist alchemical procedures.

28 -- Critical Mass -- 28

> *If anyone wants to be a follower of mine, let him renounce himself and take up his cross every day and follow me. For anyone who wants to save his life will lose it; but anyone who loses his life for my sake will save it.*
>
> ***Luke*** 9: 23-25

A. Plunge in and accept the consequences of your choices: Bite the bullet and do your duty.

B. A painful lesson in the school of hard knocks.

C. “The road to hell is paved with good intentions.”

June 28, 2002, **4/23/06**

29 -- Danger --29



HEXAGRAM NUMBER TWENTY-NINE –
DANGER

Other titles: The Abysmal, The Symbol of Sinking, Water, The Abyss, Gorge, Repeating Gorge, Repeated Entrapment, Double Pitfall, Multiple Danger, Double Water, The Deep, Dark Forces, The Perilous Pit, *"May not be as bad as it sounds, but whatever happens, remain true to yourself."* -- D.F. Hook

Judgment

Legge: The trigram of ***Danger***, here repeated, shows the possession of sincerity, through which the mind is penetrating. Action in accordance with this will be of high value.

Wilhelm/Baynes: ***The Abysmal*** repeated. If you are sincere, you have success in your heart, and whatever you do succeeds.

Blofeld: Abyss upon abyss -- ***grave danger!*** All will be well if confidence is maintained and a sharp hold kept upon the mind; activities so conducted will win esteem.

Liu: Water doubled. ***Danger***. Sincerity leads to success (peacefulness) in your heart and mind. You will succeed in your actions. *[This hexagram means danger, misfortune, or entanglement in a difficult situation... You should be both careful and patient; do not struggle with all of the difficulties around you.]*

Ritsema/Karcher: ***Repeating Gorge.*** Possessing conformity. Holding-fast the heart Growing. Movement possesses honor. *[This hexagram describes your situation in terms of a dangerous situation you cannot avoid. It emphasizes that taking the risk without reserve, the action of Gorge, is the adequate way to handle it. To be in accord with the time, you are told to: venture and fall!]*

Shaughnessy: ***Repeated Entrapment:*** There is a return; the appended heart; receipt; in motion there will be elevation.

Cleary (1): In mastering ***pitfalls*** there is truthfulness; thus the mind develops. There is excellence in practice.

Cleary (2): In ***multiple danger***, if there is sincerity, the mind gets through and action has value.

29 -- Danger --29

Wu: ***Entrapment*** indicates there is confidence. The heart of the matter is that it is pervasive. Actions taken in its accord will be commendable.

The Image

Legge: The image of water flowing on continuously forms the repeated trigram of ***Danger***. The superior man, in accordance with this, maintains constantly the virtue of his heart and the sincerity of his conduct, and practices the business of instruction.

Wilhelm/Baynes: Water flows on uninterruptedly and reaches its goal. The image of the ***Abysmal*** repeated. Thus the superior man walks in lasting virtue and carries on the business of teaching.

Blofeld: This hexagram symbolizes water flowing on and on and abyss upon abyss. *[The trigram K'an is usually inauspicious; here it occurs in duplicate as the upper and the lower trigram; thus the implication is that we are beset by grave dangers from which, if we can escape them at all, the utmost skill and confidence will be required to extricate ourselves.]* The Superior Man acts in accordance with the immutable virtues and spends much of his time instructing others in the conduct of affairs.

Liu: Water flows unceasingly into the depths symbolizing ***Water doubled.*** The superior man constantly preserves his virtue and practices his task of education.

Ritsema/Karcher: Streams reiterating culminating. ***Repeating Gorge.*** A *chun tzu* uses rules actualizing-tao to move. [A *chun tzu* uses] repeating to teach affairs. *[**Actualize-tao,** TE: realize tao in action; power, virtue; ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): Water travels, ***double water.*** Thus do superior people consistently practice virtue and learn how to teach.

Cleary (2): Water comes repeatedly – ***multiple danger.*** Developed people practice teaching by constant virtuous action. *[This is in perfect accord with the Tiantai Buddhist teaching of knowing how to get through an impasse, the method of making an impasse itself into a way through; this is also the method of skillfully using natural ills.]*

Wu: Water comes time and again; this is Entrapment. Thus the *jun zi* practices virtuous conduct and reviews didactics.

29 -- Danger --29

COMMENTARY

Confucius/Legge: ***Danger*** repeated shows us one defile succeeding another. This is the nature of water -- it flows on, without accumulating its volume so as to overflow; it pursues its way through a dangerous defile, without losing its true nature. That the mind is penetrating is indicated by the dynamic line in the center. Advance in accordance with this will be followed by achievement. The dangerous height of heaven cannot be ascended; the difficult places of the earth are mountains, rivers, hills and mounds. Kings and princes arrange, by means of such strengths, to maintain their territories. Great indeed is the use of what is here taught about seasons of peril.

Legge: The trigram of ***Danger*** which is doubled to form this hexagram is the symbol of water, and means a pit, a perilous cavity or defile with water flowing through it. The trigrams consist of a dynamic central line between two magnetic lines. Together they symbolize danger -- how it should be encountered, its effects on the mind, and how to escape from it.

Liang Yin says: "*Water stops at the proper time, and moves at the proper time. Is not this an emblem of the course of the superior man in dealing with danger?*"

The K'ang-hsi editors say that to exercise one's self in meeting difficulty and peril is the way to establish and strengthen the character, and the use of such experience is seen in all measures for self-defense.

NOTES AND PARAPHRASES

Judgment: Commitment to the Work engenders a keen discernment of threatening situations and the factors which create them. With the ability to recognize the dangerous elements in a situation, success is assured.

The Superior Man maintains his connection with the Self and learns from the trials thus provided.

This is one of the first hexagrams that one learns to recognize by name and number, and it is usually received with trepidation. Like the Death card in Tarot, it is often interpreted as an evil omen, although a deeper understanding reveals opportunity rather than defeat in such images.

There is danger and suffering in the Work, but probably far less of it (in the long run) than in an ordinary unexamined life. Anguish in the service of purpose is ultimately tolerable -- it is the incredible suffering of ignorance that is truly tragic: all that pain and sorrow expended on worldly illusions!

The Confucian commentary provides some valuable insights concerning the defensive use of danger by kings and princes to protect their realms. To

master a dangerous challenge before one can progress to a higher level of awareness is a classical theme of initiation: without it, the candidate would be destroyed by forces he wasn't ready to confront. (This is the purpose and meaning behind of the "Guardian of the Threshold" archetype.) Danger is evil or unfortunate only if one is intimidated by it -- correct behavior in accordance with the principles of the Work will always take you to your destination. The Self will seldom, if ever, give you a test that you cannot pass if you fully apply yourself. When it seems otherwise, bear in mind that failure often renders better lessons than success, or the illusion thereof.

> *A neurosis is by no means merely a negative thing, it is also something positive. Only a soulless rationalism reinforced by a narrow materialistic outlook could possibly have overlooked this fact. In reality the neurosis contains the patient's psyche, or at least an essential part of it; and if, as the rationalist pretends, the neurosis could be plucked from him like a bad tooth, he would have gained nothing but would have lost something very essential to him. That is to say, he would have lost as much as the thinker deprived of his doubt, or the moralist deprived of his temptation, or the brave man deprived of his fear. To lose a neurosis is to find oneself without an object; life loses its point and hence its meaning. This would not be a cure, it would be a regular amputation.*
>
> Jung -- ***Civilization in Transition***

Line-1

Legge: The first line, magnetic, shows its subject in the double defile, and yet entering a cavern within it. There will be evil.

Wilhelm/Baynes: Repetition of the Abysmal. In the abyss one falls into a pit. Misfortune.

Blofeld: Abyss upon abyss! In one of them, he tumbles into a cranny -- misfortune!

Liu: Water flows repeatedly. One falls into the pit of water. Misfortune.

Ritsema/Karcher: Repeating Gorge. Entering tending-towards the Gorge, the recess. Pitfall.

Shaughnessy: Repeated entrapment; entering the trap pit; inauspicious.

Cleary (1): Repeating pitfalls, one goes into a hole in a pit: bad results.

Cleary (2): Multiple danger, going into a hole in a pit, leads to misfortune.

Wu: Entrapment enters into the depths of a pit. There will be foreboding.

29 -- Danger --29

COMMENTARY

Confucius/Legge: She has missed her proper way, and there will be evil. **Wilhelm/Baynes:** One falls into the abyss because one has lost the way; this brings misfortune. **Blofeld:** Namely the misfortune of getting lost upon the way. **Ritsema/Karcher:** Letting-go tao: pitfall indeed. **Cleary (2):** The misfortune of losing the way. **Wu:** The misfortune of losing the way.

Legge: Line one is magnetic at the bottom of the figure, and has no correlate to help her. This renders her situation as hopeless. By her own efforts she will only make matters worse.

NOTES AND PARAPHRASES

Siu: At the outset, the man is hopelessly in danger. As a consequence of allowing himself to grow accustomed to evil, he has lost the right way. His efforts will only embroil him more deeply.

Wing: You have become accustomed to evil influences and no longer fight them. This could be the result of a weakness in your character. In any event, you've lost your way. The more action you take, the farther afield you'll stray. Begin again at another time.

Editor: There is no ambiguity here: To enter a cavern within a labyrinth, or "double defile" is to make things hopelessly worse.

> *Having once strayed into the labyrinth of evils, the wretched Soul finds no way out.*
>
> Naassene Psalm

A. You have lost your way and are surrounded by negative forces.

B. An image of confusion compounded -- you are making a bad situation worse.

Line-2

Legge: The second line, dynamic, shows its subject in all the peril of the defile. He will, however, get a little of the deliverance that he seeks.

Wilhelm/Baynes: The abyss is dangerous. One should strive to attain small things only.

Blofeld: Danger lurks within the abyss; only in small matters can he obtain what he desires.

29 -- Danger --29

Liu: There is danger in the abyss. One should work for small gains only.

Ritsema/Karcher: Gorge possessing venturing. Seeking, the small acquiring.

Shaughnessy: The trap has depth; in seeking there is a little gain.

Cleary (1): There is danger in a pitfall. One finds a small gain. *[Dwelling in the middle of two yins, daily in the company of petty people and not knowing to approach people imbued with Tao, one will ultimately fall and become a fool, just as there is danger in a pitfall.]*

Cleary (2): ... One seeks a small gain.

Wu: There is danger in Entrapment. It is all right to seek small gains.

COMMENTARY

Confucius/Legge: He will not yet escape from his environed position. **Wilhelm/Baynes:** "One should strive to attain small things only." For the middle has not yet been passed. **Blofeld:** Though he obtain these trifles, he remains within the abyss. *[Whatever small successes we may win will not have any effect in lessening the danger that threatens.]* **Ritsema/ Karcher:** Not-yet issuing-forth-from the center indeed. **Cleary (2):** Not yet gotten out of the middle. **Wu:** He has not stepped out of the center of danger.

Legge: Line two is dynamic and in the center. Although unable to escape the danger completely, at least he doesn't involve himself more deeply in it like the first line does, and therefore he obtains a measure of relief.

NOTES AND PARAPHRASES

Siu: A person in danger should not try to escape at one stroke. He should first calmly hold his own, then be satisfied with small gains, which will come by creative adaptations.

Wing: The ***danger*** is great and cannot be surmounted with one single action. Small, consistent efforts to stay afloat in a sea of difficulties are all that are possible at this time.

Editor: The image portrays a tight spot -- calm awareness of the realities of the situation enables one to prevail without panic. Go with the flow until an exit presents itself. In psychological terms, it is possible that inner forces are being stressed for integration -- the ego can only destroy the Work by giving them an outlet.

29 -- Danger --29

Knowledge of good is sharpened by experience of evil in those incapable of any sure knowledge of evil unless they have experienced it.
Plotinus -- ***The Enneads***

A. Don't fight dark forces -- adapt to your situation until you can escape.

B. A dangerous though stable position -- remain calm and don't rock the boat.

Line-3

Legge: The third line, magnetic, shows its subject, whether she comes or goes, descends or ascends, confronted by a defile. All is peril to her and unrest. Her endeavors will lead her into the cavern of the pit. There should be no action in such a case.

Wilhelm/Baynes: Forward and backward, abyss on abyss. In danger like this, pause at first and wait, otherwise you will fall into a pit in the abyss. Do not act in this way.

Blofeld: Abyss upon abyss rears up and the danger is acute. He falls into a cranny and there is nothing he can do to help himself.

Liu: Water flows on and on. One is in the pit of the abyss. Danger. Do not act.

Ritsema/Karcher: Coming's Gorge, the Gorge. Venturing moreover reclining. Entering tending-towards the Gorge, the recess. No availing-of.

Shaughnessy: Bringing it so entrappedly, both steep and deep; entering the trap pit; do not use it.

Cleary (1): Coming and going, pitfall upon pitfall, dangerous and obstructed, going into a hole: Don’t act this way.

Wu: There is danger in coming and there is danger in going. The subject is in danger and is stopped from exiting. He enters into the depths of a pit and nothing useful will come out of it.

COMMENTARY

Confucius/Legge: She will never in such circumstances achieve any success. **Wilhelm/Baynes:** Here any effort ends up as impossible. **Blofeld:** This presages our ultimate failure to accomplish anything at all. **Ritsema/ Karcher:** Completing without achieving indeed. **Cleary (2):** In the end there is no accomplishment. **Wu:** In the end nothing will be accomplished.

Legge: Line three is magnetic and occupies the place of a dynamic line. She is in an evil case. She goes and comes, moves up and down, backwards and forwards, making no advance. This can be of no use in extracting her from the danger.

Anthony: Every step leads to danger. Our attitude has brought out elements in others which further expose us to difficulty. We should take refuge in neutrality and disengagement until a way out shows itself.

NOTES AND PARAPHRASES

Siu: The man becomes entangled in danger at every turn. He should refrain from action, which only worsens the situation, and wait until the solution reveals itself.

Wing: You are surrounded by ***danger*** and you do not understand it. Any action will only make matters worse. Maintain your principles and wait for the solution to reveal itself.

Editor: Here is an image of raw panic -- the fear of a trapped animal: a bird in a house mindlessly battering itself against a plate-glass window. Hysteria is a grossly futile and incompetent response to stress: a demeaning lack of self-control. Get a grip on yourself!

> *Disquietude is always vanity, because it serves no good. Yes, even if the whole world were thrown into confusion and all things in it, disquietude on that account would be vanity.*
> Saint John of the Cross

> A. Stop right now! Calm down and wait it out.

Line-4

Legge: The fourth line, magnetic, shows its subject at a feast, with simply a bottle of spirits, and a subsidiary basket of rice, while the cups and bowls are only of earthenware. She introduces her important lessons as her ruler's intelligence admits. There will in the end be no error.

Wilhelm/Baynes: A jug of wine, a bowl of rice with it; earthen vessels simply handed in through the window. There is certainly no blame in this.

Blofeld: A flagon of wine and a bamboo food-basket -- both. These objects were handed to him through a hole in the rock. To the very end he remains free from blame. *[The terrible trouble in which we find ourselves occurs through no fault of ours; others are able to help us to some extent -- but it looks as though their help may serve only to prolong our agony.]*

29 -- Danger --29

Liu: A jug of wine. Two bowls of food should be put into an earthen container and passed through the window. There is no blame in the end.

Ritsema/Karcher: A cup, liquor, a platter added. Availing-of a jar. Letting-in bonds originating-from the window. Completing, without fault.

Shaughnessy: Offering wine and tureens in pairs; use earthenware. Take in the angelica from the window; in the end there is no trouble.

Cleary (1): One jug of wine, two vessels. Use simplicity, sincerity, and openness, and in the end there will be no fault.

Cleary (2): A jug of wine with a ceremonial vessel of grain alongside. Use a plain cup; take in a pledge through the window. In the end there is no fault.

Wu: Using a jar of wine and a bamboo basket of food with ordinary table earthenware, he presents himself at the window. In the end, he will be blameless. *[The judgment describes a person in a precarious position (the fourth) presenting himself in a simple way to his ruler (the fifth). The scene may also be viewed as a loyal minister offering his counsel to his king in time of crisis.]*

COMMENTARY

Confucius/Legge: This describes the meeting of the dynamic and magnetic lines. **Wilhelm/Baynes:** It is the boundary between firm and yielding. **Blofeld:** This passage is suggested by the nature of the line, which forms a border between yielding and firm. **Ritsema/Karcher:** Solid and Supple, the border indeed. **Cleary (2):** The border of hard and soft. **Wu:** The meeting of the strong and weak.

Legge: Line four is the magnetic minister who will get no help from her first line correlate. She can't avert the danger herself, but she is close to the fifth line ruler whom she cautiously enlightens with the sincerity of her simple nourishment. Consequently, there will be no error.

Anthony: The Sage, knowing that we are in danger, voluntarily comes to our aid. Consequently, we are enlightened by a breakthrough in our understanding.

NOTES AND PARAPHRASES

Siu: The man is without a sponsor because of the lack of impressive gifts. Ceremonial forms and expensive gifts are unnecessary, however, during periods of great urgency. Spurred on by unostentatious sincerity, he presents his thoughts directly to the chief. No error will result from this honest request for mutual help during times of peril.

29 -- Danger --29

Wing: Take the simple and direct approach to solving your problems and overcoming difficulties. Strive for clarity of mind. Do not clutter your actions with useless pretense, since it will only confuse the situation.

Editor: This image implies that the dangerous elements in the situation are caused by some kind of complexity -- vanity, bureaucracy, or Byzantine intellectualism perhaps. Whatever it is, a return to basics is indicated. While surrounded by a feast (of choices) one partakes only of simple nourishment (options).

> *In order to effect a constructive and lasting change in our lives we must strive toward a transformation of the potentially disrupting or disruptive complexes by reaching their archetypal cores. Such a transformation can occur only when we have gone beyond the personal dimension to the universal. This process is sustained by guidance from the objective psyche through dreams and fantasies.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Reduce the situation to its lowest common denominator and proceed from there.

B. Complexity demands patience. Nourish yourself on simplicity.

C. An educational process. The image suggests patience and gradual change.

Line-5

Legge: The fifth line, dynamic, shows the water of the defile not yet full, so that it might flow away; but order will soon be brought about. There will be no error.

Wilhelm/Baynes: The abyss is not filled to overflowing. It is filled only to the rim. No blame.

Blofeld: The abyss is not filled to the brim; the flowing water maintains its level -- no error!

Liu: The water does not overflow its bounds. The waves are calm. No blame. *[People will achieve their goals smoothly and without endangering themselves.]*

Ritsema/Karcher: Gorge not overfilled. Merely already evened. Without fault.

Shaughnessy: The trap is not filled, but the sandbar has been flattened; there is no trouble.

Cleary (1): The pit is not full, it has only reached level; there is no blame.

Cleary (2): The pit is not filled, only leveled. No blame.

Wu: Entrapment is not full. It is level and uneventful. There will be no blame.

COMMENTARY

Confucius/Legge: The virtue indicated by the central situation is not yet sufficiently great. **Wilhelm/Baynes:** The central line is not yet great. **Blofeld:** This is because the line, being central to the upper trigram, indicates a level that is not too high. *[The danger threatening whoever receives a moving line for the fifth place is relatively less serious than for many of the others whose enquiries are answered by this unfortunate hexagram.]* **Ritsema/Karcher:** Centering, not-yet great indeed. **Cleary (2):** The center is not yet great. **Wu:** The center has not manifested its greatness.

Legge: Line five is dynamic in its proper place as ruler, and on the verge of deliverance from danger. The waters of the abyss will soon disappear and the ground be made level and smooth.

NOTES AND PARAPHRASES

Siu: The man is almost extricated, but remains in danger because of excessive ambition. He does not learn from the water's example of rising only to the lowest point of the rim to flow out of a ravine. He should not attempt great and apparently unattainable things but should only try to escape danger by following the path of least resistance.

Wing: Only struggle as much as necessary to extricate yourself from your problems. Overly ambitious persons who attempt more than they should may create further difficulties. It is indicated here that the ***danger*** will pass of its own accord.

Editor: This depicts the crest of the flood, or just before the crest. Psychologically, the water is contained, and the unconscious forces do not overwhelm the psyche. Legge's Confucian commentary (*"The virtue indicated by the central situation is not yet sufficiently great"*) is not convincing in the context of what is imaged. Blofeld's rendition suggests a more credible interpretation: the rising waters are not great enough to overflow their banks. This gives an image of the strong fifth line ruler as centered and able to cope with the danger surrounding him. In other words, the cup is full, but not over-full. The situation is dangerous, but not overwhelming. The dark forces have reached their maximum power -- now they can only wane.

> *Who pent up the sea behind closed doors when it leaped tumultuous out of the womb... when I marked the bounds it was not to cross and made it*

fast with a bolted gate? Come thus far, I said, and no farther: here your proud waves shall break.
Job 38: 8-11

A. Danger peaks and stabilizes. Though perilous, the situation is contained.

Line-6

Legge: The sixth line, magnetic, shows its subject bound with cords of three strands or two strands, and placed in the thicket of thorns. But in three years she does not learn the course for her to pursue. There will be evil.

Wilhelm/Baynes: Bound with cords and ropes, shut in between thorn-hedged prison walls: for three years one does not find the way. Misfortune.

Blofeld: Bound with black ropes and imprisoned amidst thorns, for three years he fails to obtain what he seeks. *[This situation is far from cheerful, but not as hopeless as the situation of those who receive moving lines in the second and third places.]*

Liu: Tied with thick ropes, one is put in prison among thorn bushes. One cannot find the way for three years. Misfortune. *[If you receive this line, avoid all entanglements, both physical and mental. Be cautious, or you will be detained.]*

Ritsema/Karcher: Tying availing-of stranded ropes. Dismissing tending-towards dense jujube-trees. Three year's-time, not acquiring. Pitfall.

Shaughnessy: The attachment uses braids and cords: place him in the clumped thorn bushes, for three years not getting him; inauspicious.

Cleary (1): Bound with rope, put in a briar patch, for three years one cannot find the way out; misfortune.

Cleary (2): ... Helpless for three years – misfortune.

Wu: He is tied with black ropes and surrounded by thorny vines. He cannot set himself free for three years. Foreboding.

COMMENTARY

Confucius/Legge: She misses her proper course -- there will be evil for three years. **Wilhelm/Baynes:** This misfortune continues for three years. **Blofeld:** The line indicates that we lose our way and suffer misfortune for three years. **Ritsema/Karcher:** Pitfall: three year's-time indeed. **Cleary (2):** The top yin

loses the way, unfortunate for three years. **Wu:** The sixth yin violates the proper way of doing things and the violation results in the misfortune for three years.

Legge: The case of line six is hopeless. When danger has reached its peak, there she is -- yielding, without a proper correlate. The thicket of thorns is a metaphor for a prison.

Anthony: Misfortune comes because we press on, taking matters into our hands. This line warns of the failure we may expect in maintaining this attitude and notes the obstinacy that has brought us to this impasse. The remedy is to return to the path of perseverance.

NOTES AND PARAPHRASES

Siu: The man is hopelessly enmeshed in his own faults after missing the proper course. No chances of escape are apparent.

Wing: None of your solutions or efforts have been appropriate. The way out of ***danger*** is blocked. There will come a long time of disorder. All you may do is wait.

Editor: On the face of it, there is little ambiguity in this line -- it depicts one who is severely confined because of not knowing the proper course to pursue. If we closely examine the psychological symbols of this restriction however, we see deeper into the possible reasons for it. Chetwynd, in his ***Dictionary of Symbols*** identifies cords or ropes with links to the inner psyche -- the umbilical cord being the connection to the Mother, or source of our physical-emotional being. He also points out that thorns are a common symbol of the dark side of the Mother principle. To be bound with cords and imprisoned by thorns then, is to be trapped in a "womb" of primitive emotional darkness, or suffocated by some entity which does not want to evolve into conscious awareness.

> *The rest of the souls are also longing after the upper world and they all follow, but not being strong enough they are carried round below the surface, plunging, treading on one another, each striving to be first; and there is confusion and perspiration and the extremity of effort; and many of them are lamed or have their wings broken through the ill-driving of the charioteers; and all of them after a fruitless toil, not having attained to the mysteries of true being, go away, and feed upon opinion.*
>
> Plato -- ***Phaedrus***

A. You have lost your way and are imprisoned by illusions.

B. Your limiting beliefs prevent you from furthering the Work.

June 28, 2002, 4/23/06, **2/25/11**

30 -- Clarity -- 30



HEXAGRAM NUMBER 30 -- CLARITY

Other titles: The Clinging, The Symbol of Brightness and of Separateness, Flaming Beauty, Radiance, Fire, The Net, Allegiance, The Cosmic Mean, Synergy, Sunlight, Perception, Pertaining to Comprehension, The Light, Consciousness, Lucidity

Judgment

Legge: The free course and success of ***Clarity*** comes from firm correctness. The nourishment of bovine docility creates good fortune.

Wilhelm/Baynes: ***The Clinging.*** Perseverance furthers. It brings success. Care of the cow brings good fortune.

Blofeld: ***Flaming beauty.*** Righteous persistence brings reward. Success! Rearing cows -- good fortune! *[Cows are gentle creatures which require looking after; hence this sentence means that good fortune can be gained by looking after those in need of help.]*

Liu: ***Fire.*** It is of benefit to continue. Success. To take care of the cow leads to good fortune.

Ritsema/Karcher: ***Radiance,*** Harvesting Trial. Growing. Accumulating female cattle. Significant. *[This hexagram describes your situation in terms of expanding light, warmth and awareness. It emphasizes that joining with and depending on what spreads this light, the action of Radiance, is the adequate way to handle it...]*

Shaughnessy: ***The Net:*** Beneficial to determine; receipt; raising a cow is auspicious.

Cleary(1): ***Fire*** is beneficial for correctness and development. Raising a cow brings good fortune.

Cleary (2): ***Fire*** is beneficial if correct; then there is success, etc. *[In Buddhism, when demons cause disturbance, it is necessary to cleave to true teaching to get rid of aberrations.]*

Wu: ***Allegiance*** indicates that it will be advantageous to be persevering and pervasion will follow. It will be auspicious to raise the cow.

30 -- Clarity -- 30

The Image

Legge: The image of brightness repeated forms ***Clarity***. The great man, in accordance with this, cultivates more and more his brilliant virtue, and diffuses its brightness over the four quarters of the land.

Wilhelm/Baynes: That which is bright rises twice: the image of ***Fire.*** Thus the great man, by perpetuating this brightness, illuminates the four quarters of the world.

Blofeld: This hexagram symbolizes ***fire*** rising in two tongues of brilliant flame. The Superior Man, by perpetuating the brilliance of the ancients, illuminates every quarter of the earth. *[In other words, we should make ourselves as completely dependent on the principle of righteousness as natural objects are dependent upon nature; in this way, we are sure to be successful.]*

Liu: Doubled brightness symbolizes ***Fire.*** A great man perpetuates the light and illuminates the four corners of the universe.

Ritsema/Karcher: Brightness doubled arousing ***Radiance.*** Great People use consecutive brightening to illuminate tending- towards the four sides.

Cleary (1): ***Light*** has dual function. Thus do great people illumine the four quarters with continuing light. *[The sun goes in at night and comes out in the daytime; this pattern represents inner illumination and outer illumination, one light having dual function...Outer illumination has to be based on inner illumination... Illumination must reach inside and outside, so that both are illumined and both are correct.]*

Cleary (2): Illumination doubled makes ***fire.*** Great people illumine the four quarters with continuing illumination.

Wu: Brightness doubled makes ***Allegiance.*** Thus the great man carries on the brightness to shine the four corners of the earth.

COMMENTARY

Confucius/Legge: ***Clarity*** means clinging attachment. The sun and moon have their roots in heaven, and all the growing things have their roots in the earth. The double brightness of the two trigrams is rooted in correctness, and all under heaven are thereby transformed. The magnetic second line is central and correct, indicating a free and successful course. Nourishing a passive docility will lead to good fortune.

Legge: ***Clarity*** is the trigram of fire and light, and the sun is the source of both of these. Its attribute is brightness, and by a natural metaphor: intelligence. But

this trigram also means inhering or in adhering to -- being attached to. In the hexagram we have a double brightness -- a phrase which denotes the ruler. If we take the two central lines as emblematic of the situation, we have the magnetic dwelling with the dynamic above and below -- a condition requiring a docile humility and strict adherence to what is correct. Ch'eng-tzu says: *"The nature of the ox is docile, and that of the cow is much more so. The subject of the hexagram adhering closely to what is correct must be able to act in obedience to it, as docile as a cow, and then there will be good fortune."*

NOTES AND PARAPHRASES

Judgment: Willed persistence gets results. Be receptive to your inner light, and reflect it in your life.

The Superior Man cultivates his capacity to manifest his comprehension of the Work in his everyday choices.

Light is a symbol of both normal consciousness and super- consciousness. Probably every religion in the world uses it in the latter sense -- from the "Let there be light" in the first chapter of ***Genesis,*** to The Lord of Light (Ahura Mazda), the supreme being of Zoroastrianism. ***The Tibetan Book of the Dead*** speaks of the "clear white light" which is the first thing encountered after bodily death -- a phenomenon reported as the experiential perception of those who have had near-death experiences. Light means Truth, it means Reality, and the "double brightness" of this hexagram tells us that ***Clarity*** is manifested both above and below.

> *Meditation on light is one of the most important exercises in the various schools of Tibetan Yoga. The more these psychic and spiritual powers can be achieved during life, the stronger is the ability to penetrate and overcome the bardo.*
>
> D. I. Lauf, ***Secret Doctrines Of The Tibetan Book Of The Dead***

The Confucian commentary gives the examples of the sun and moon in the heavens, and of growing things on the earth as emblems of ***Clarity.*** Sun and moon are certainly luminous, but growing things are not, and when we meditate on the reason for this strange juxtaposition we are led to the idea of the Self and the ego. The Self is the sun, the source of illumination which causes the ego to grow. Sun is to growing things as Self is to ego. This idea is repeated in the relationship between the sun and the moon -- the moon is not self-luminous, it can only reflect the light of the sun. Therefore, sun is to moon as Self is to ego.

The idea is that despite our illusions to the contrary, all of our power originates somewhere else. When we allow the power to work through us without interference, we become "docile" like the cow in the judgment. ***Clarity***, therefore, is attained through docility -- the ability to subdue and restrain the

autonomous components of the psyche, which left to their own devices would prefer to go around pontificating their brilliant illusions rather than quietly reflecting the truth. It is not easy to reflect the truth, and the superior man is counseled to constantly perfect his capacity to do so. It is only when Self and ego come together in a fusion reaction that the energy released attains the true *"double brightness"* imaged in the hexagram. The identical idea is found in the Kabbalah:

> *Said Rabbi Simeon: "When the Holy One arrays himself, it is in the ornaments from both the celestial and terrestrial worlds; from the former with that heavenly light on high that no human being can approach unto; from the latter with the souls of the righteous who the more they approximate themselves to this divine light the more receptive and filled with it do they become, so that through them it expands in all directions and the world like a cistern or ocean is filled with it."*
> ***The Zohar***

Wilhelm mentions that the hexagram "divided within and closed without, is an image of the meshes of a net in which animals remain snared." This gives us the image of ***Clarity*** as Comprehension -- a net which captures and encloses insights. To receive the figure without changing lines is often a confirmation of an idea or action -- it is saying: "You have comprehended," or "Your proposed action is lucid, intelligent, etc."

Line-1

Legge: The first line, dynamic, shows one ready to move with confused steps. But he treads at the same time reverently, and there will be no mistake.

Wilhelm/Baynes: The footprints run crisscross. If one is seriously intent, no blame. *[It is precisely at the beginning that serious concentration is important, because the beginning holds the seed of all that is to follow.]*

Blofeld: Approaching with reverent steps, he pays them his respects -- no error! *[This suggests a rather delicate situation in which we should avoid any appearance of lacking respect for others.]*

Liu: The footsteps are confused. If one is cautious, no blame. *[Everyone should watch his steps so that he doesn't injure his feet.]*

Ritsema/Karcher: Treading, polishing therefore. Respecting it. Without fault.

Shaughnessy: Treading counter-wise; respect it; there is no trouble.

Cleary (1): The steps are awry. If you are heedful of this, there will be no fault.

30 -- Clarity -- 30

Wu: The subject is treading cautiously. With due respect, he will be blameless.

COMMENTARY

Confucius/Legge: The reverent attention directed to his confused steps is the way by which error is avoided. **Wilhelm/Baynes:** Seriousness when footprints run crisscross serves in avoiding blame. **Blofeld:** He walks reverently expressly to avoid blame. **Ritsema/Karcher:** Using casting-out fault indeed. **Cleary (2):** Be heedful when the steps are awry, to avoid fault. **Wu:** Having due respect in cautious treading is to avoid being blamed.

Legge: Line one is dynamic at the bottom of the trigram of fire, the nature of which is to ascend. He therefore will move upwards, but is in danger of doing so coarsely and vehemently. However, since the lowest line has hardly entered into the action of the hexagram, this makes him reverently careful of his movements and there is no error.

NOTES AND PARAPHRASES

Siu: At the outset, the man is initially confused amid the bustle of life. He will avoid error by careful attention to the central issue at stake.

Wing: When you first begin on your new path, you are bombarded by impressions. Keep your goal in mind constantly and you can avoid confusion. Furthermore, do not forget your position as a beginner, somewhat outside the situation.

Editor: Wilhelm's commentary says that line one is analogous to the dawn, line two to noon, and line three to sunset. Here at the beginning of the day, full clarity has yet to manifest, but serious intent will compensate for your relative ignorance of the facts at hand.

> *When one follows the path of individuation, when one lives one's own life, one must take mistakes into the bargain; life would not be complete without them. There is no guarantee -- not for a single moment -- that we will not fall into error or stumble into deadly peril.*
>
> Jung -- ***Memories, Dreams, Reflections***

A. When in the dark, keep the faith: trust the Work and pick your way very carefully.

Line-2

Legge: The second line, magnetic, shows its subject in her place in yellow. There will be great good fortune.

30 -- Clarity -- 30

Wilhelm/Baynes: Yellow light. Supreme good fortune.

Blofeld: Yellow sunlight -- sublime good fortune.

Liu: The yellow light of the sun indicates great good fortune.

Ritsema/Karcher: Yellow radiance. Spring significant.

Shaughnessy: Yellow net; prime auspiciousness.

Cleary(1): Yellow fire is very auspicious.

Wu: The yellow fire will bring great fortune.

COMMENTARY

Confucius/Legge: Good fortune because she holds the course of the due mean. **Wilhelm/Baynes:** One has found the middle way. **Blofeld:** The good fortune of being able to keep to a middle path. *[This is suggested by the position of the line, which is central to the lower trigram. The middle path, the golden mean, is praised by Taoists, Confucians and Buddhists alike. It has always been regarded by traditionally minded Chinese as the principle upon which conduct should be based. Extremes of any kind have no place in Chinese philosophy, which is thus more humanistic than many of the philosophies of India and the Middle East.]* **Ritsema/Karcher:** Acquiring centering tao indeed. **Cleary (2):** Attaining the middle way. **Wu:** Because it is centrally situated.

Legge: Line two is magnetic and occupies the center. Yellow is one of the five correct colors, and here symbolizes the correct course to which she adheres.

NOTES AND PARAPHRASES

Siu: The man occupies the central position of reasonableness, which results in enduring good fortune.

Wing: A reasonable and moderate attitude will bring you the best possible luck. Remember, indulge in no excess, no extremes of thought or action.

Editor: Yellow is a nearly universal symbol of light and clarity. Both the sun and gold are yellow, and because it is in the middle of the trigram this line images the concept of the golden mean. Wilhelm's commentary places this line at midday when the sun is directly overhead, hence: full illumination. If this is the only changing line, the new hexagram becomes number fourteen, ***Wealth*** (Possession in Great Measure), suggesting the richness of clear insight.

I, wisdom, am mistress of discretion, the inventor of lucidity of thought.

30 -- Clarity -- 30

Good advice and sound judgment belong to me, Perception to me, strength to me.
Proverbs 8: 12

A. The image suggests a position of balance and lucidity. Full comprehension is implied.

Line-3

Legge: The third line, dynamic, shows its subject in a position like that of the declining sun. ***Instead*** of playing on his instrument of earthenware, and singing to it, he utters the groans of an old man of eighty. There will be evil.

Wilhelm/Baynes: In the light of the setting sun, men ***either*** beat the pot and sing or loudly bewail the approach of old age. Misfortune.

Blofeld: In the light of the setting sun, young ***men do not beat*** upon their cooking pots or sing; the old sigh piteously -- misfortune!

Liu: Under the light of the setting sun, ***one sings without beating the pot,*** bemoaning one's old age. Misfortune.

Ritsema/Karcher: Sun going-down's radiance. ***Not drumbeating a jar*** and-also singing. By-consequence great old-age's lamenting. Pitfall.

Shaughnessy: The net of the sun's decline; not drumming the earthenware jar and yet singing, then the sighing of the great mourning kerchief; inauspicious.

Cleary (1): The afternoon light; ***unless*** you drum on a jug and sing, there will be the lament of old age, which is unfortunate.

Cleary (2): In the fire of the afternoon sun, you ***either*** drum on a jug and sing, or lament as in old age. This bodes ill. *[When you use insight too much without concentration to balance it, sometimes you will be extremely joyful, drumming and singing, and sometimes you will be extremely anxious, lamenting as in old age. Sadness and joy disturb the song of your heart; intellectual insight cannot sustain itself – backsliding and loss are inevitable.]*

Wu: The sun is passing the meridian. ***If he does not play*** his earthen instrument and sing, but sighs like an old man of eighty years, there will be foreboding. *[The passing of the meridian is like the passing of the prime time in life. If one does not make the best of his life now, it will be gone forever.]*

30 -- Clarity -- 30

COMMENTARY

Confucius/Legge: A position like that of the setting sun -- how can it continue long? **Wilhelm/Baynes:** How can one wish to hold for long the light of the setting sun? **Blofeld:** Sunset beauty -- how can it endure for long? *[This passage suggests that our present happiness or success is not destined to endure; we must prepare for a setback.]* **Ritsema/Karcher:** Wherefore permitting lasting indeed? **Cleary (2):** Afternoon sun cannot last long. **Wu:** How long will the day last?

Legge: Line three is at the top of the lower trigram, whose light is now exhausted, suggesting a sunset. He should accept his position and resign himself to the ordinary amusements mentioned, but he groans and mourns instead. His restless activity interferes with the lowly contentment he should cherish. The K'ang-hsi editors say that the declining sun is an emblem of *"obscuration coming over the virtue of the mind."*

Anthony: Fear and worry over the length of time required to attain recognizable progress puts us in the wrong balance. If we can nobleheartedly accept that things will be fulfilled when they will, we secure our fate by making possible that it can be fulfilled. As long as the ego stands by expectantly, measuring and weighing our progress, the dark force of doubt operates and the power of good cannot manifest itself. Obtaining this line reminds us that adversity lasts only for a time; through it we mould our character.

NOTES AND PARAPHRASES

Siu: The man reaches his declining years and recalls the transitoriness of life. Instead of enjoying the ordinary pleasures while they last, he groans in melancholy.

Wing: The best attitude to cultivate at this time in your life is a general acceptance of fate. To totally lose yourself in the happiness of the moment is as bad as to bemoan the passing of time. Such folly of the mind and the emotions leads to a loss of inner freedom. Misfortune.

Editor: There is apparently more than one way to translate this line, best seen in the contrast between Cleary's Taoist and Buddhist versions. One implies that frivolity is an antidote to depression, the other that both positions are extreme. Emphasized in all translations is the contrast between joy and sorrow, singing and groaning, youth and old age. The setting sun symbolizes the decline of awareness, the "darkening of the light," the advance of illusion. That is: to either mindlessly sing or to bewail one's fate is to be deluded -- one has forgotten one's Source. Frivolity and despair are polarized attitudes, and the line tells us that clarity wanes whenever one takes an extreme position. In another context, the setting sun suggests the inevitability of death. Those who believe that death is final usually respond in either of the two ways shown, and thus miss the mark.

There is also a suggestion of the futility of trying to hold onto something that is by nature transitory. Note the similarity between this line and line three of Hexagram #61, ***Inner Truth:* "**He finds a comrade. Now he beats the drum, now he stops. Now he sobs, now he sings." Wing's paraphrase is probably the best.

> *No soul, not even our own, enters into the body completely. Soul always remains united by its higher part to the intelligible realm. But if the part that is in the realm of sense dominates, or rather becomes dominated and disturbed, it keeps us unaware of what the higher part of the soul contemplates.*
>
> Plotinus -- ***The Enneads***

A. An image of gross illusion. Clarity is lost when perception is polarized.

B. Nothing lasts here below, but that's only half the story -- the least interesting half.

C. "Gather your rosebuds while ye may."

Line-4

Legge: The fourth line, dynamic, shows the manner of its subject's coming. How abrupt it is, as with fire, with death, to be rejected by all!

Wilhelm/Baynes: Its coming is sudden; it flames up, dies down, is thrown away.

Blofeld: How sudden its coming! Then with flamelike swiftness it is dead and cast away. *[Apparently we may expect some unlooked for good fortune, but of a kind that will have passed away before we have had time to enjoy it.]*

Liu: It comes abruptly; it burns up, dies, and is cast aside.

Ritsema/Karcher: Assailing thus, its coming thus. Burning thus. Dying thus. Thrown-out thus.

Shaughnessy: As if going out, as if coming, as if confused, as if dying, as if dismissing.

Cleary (1): The coming forth is abrupt, burning, dying, abandoned.

Wu: So abruptly it comes, like burning, like dying, like being abandoned. *[The symbolic associations paint a scene of hell. Some scholars consider this judgment to be the most vicious of the 384 judgments of the lines in the **Yi Jing**.]*

30 -- Clarity -- 30

COMMENTARY

Confucius/Legge: None can bear with him. **Wilhelm/Baynes:** Yet in itself it has nothing that would cause it to be accepted. **Blofeld:** Its coming was sudden and there was no place for it. **Ritsema/Karcher:** Without a place to tolerate indeed. **Cleary (2):** There is no accommodation. *[Why wait until burning out that this is not the way to a good end?]* **Wu:** Because it is not accommodated.

Legge: Line four's dynamic activity in a magnetic place makes him appear in this unseemly manner -- a disaster to himself.

Anthony: We know that perseverance over a period of time is necessary to accomplish our goals; nevertheless, or inferiors complain of how long it takes. This causes us to doubt ourself, the great-man potential in others and the Creative. We need to rid ourselves of our complaining inferiors, thereby disconnect our inner gaze. In this way we overcome the ego and hold to clarity.

NOTES AND PARAPHRASES

Siu: The man forges upward too abruptly in his restlessness. Others cannot bear his unseemly manner, and he consumes himself like the fire.

Wing: Your display of overly enthusiastic energies and endeavors will exhaust you. Nothing will come of it all.

Editor: This is often an image of myopic enthusiasm -- perhaps a "brilliant idea" that will come to nothing because it does not harmonize with a larger reality. Although sometimes a warning about intemperate responses, at its most neutral the line can refer to a temporary situation which will end as soon as it begins. Despite Wu's commentary about this being the most "vicious" line in the ***Book of Changes***, it is more often an image of an inconsequential manifestation of some sort. [Added note 5/24/08: I concur with Wu. See paraphrase C.]

> *The second stage, that of emotional excitement or elation – when the individual is carried away by an excessive enthusiasm and cherishes the illusion of having arrived at a permanent attainment – calls for a gentle warning that his blessed state is, of necessity, but temporary and he should be given a description of the vicissitudes of the way ahead of him.*
>
> R. Assagioli – ***Psychosynthesis***

A. A flash in the pan -- a sudden but temporary burst of energy.

B. "So much for that idea!"

C. "Hell also is a place to live."

Line-5

Legge: The fifth line, magnetic, shows its subject as one with tears flowing in torrents, and groaning in sorrow. There will be good fortune.

Wilhelm/Baynes: Tears in floods, sighing and lamenting. Good fortune.

Blofeld: His tears streamed forth as though to extinguish his piteous sighs -- good fortune! *[Bitter regret serves us in good stead.]*

Liu: A flood of tears, sighing, and sadness. Good fortune. *[There may be suffering and mourning, but good fortune hides in misfortune.]*

Ritsema/Karcher: Issuing-forth tears like gushing. Sadness like lamenting. Significant.

Shaughnessy: Going out with tears as if streaming and grief as if sighing; auspicious.

Cleary (1): Weeping and lamenting. Good fortune. *[This is clearly knowing one is not illumined.]*

Wu: With tears flowing profusely, he sighs with sorrow. Auspicious.

COMMENTARY

Confucius/Legge: This is due to her occupying the place of the ruler. **Wilhelm/Baynes:** [She] clings to king and prince. **Blofeld:** This good fortune stems from the rulers. *[For purposes of divination, we may take it that "rulers" means anyone with authority over us.]* **Ritsema/ Karcher:** Radiance: the kingly prince indeed. **Cleary (2):** The good fortune of the fifth yin is cleaving to rulers. *[This represents concentration in balance, which can bring forth genuine insight; therefore progress is certain. "Weeping and lamenting" refers to abstention from complacency and presumption; this is always characteristic of the study of sages.]* **Wu:** The auspiciousness is due to his adherence to the king. *[When he is humble enough to pledge allegiance to the higher authority, he will be rewarded with good fortune.]*

Legge: Line five is central in the place of honor, but she is magnetic, as is her correlate in line two. Her position between the dynamic four and six fills her with anxiety and apprehension -- shown by her weeping and groaning. But such demonstrations are proof of her inward adherence to humility and correctness, so there will be good fortune.

Anthony: We attain a clear view when, in going through difficulties, we acknowledge that adversity is necessary for growth. This change of heart

displaces vain considerations that accompany change, such as dread at growing older, being unattractive, or having to go through embarrassing decreases of ego. We overcome vanity when we realize that the ego, despite its bravado, has nothing to do with our success, and is an obstruction to progress.

NOTES AND PARAPHRASES

Siu: The man reaches the zenith of life. After experiencing certain disappointments, he recognizes the vanity of human behavior. If he modifies his value system and mood, good fortune will eventually be realized.

Wing: A true change of heart is occurring. Such dramatic change is sometimes accompanied by a deep grief. Yet with this grief comes good fortune because the change will bring better times for all concerned.

Editor: If this is the only moving line, the hexagram is changed to number thirteen, ***Union of Forces,*** the corresponding line of which reads: *"The representative of the Union of Forces first wails and cries out, and then laughs..."* The present position thus describes the struggles and pains involved in growth, and the *"union of forces"* is the product of this growth. Since this hexagram refers to clarity and comprehension, the increase could be the creation of new concepts or ideas. Because this is a magnetic line located between two dynamic lines there is conveyed the idea of mediating between two extremes. This mediation is necessarily a balancing act, as the stress of the position indicates.

> *Suffering that is not understood is hard to bear, while on the other hand it is often astounding to see how much a person can endure when he understands the why and the wherefore. A philosophical or religious view of the world enables him to do this, and such views prove to be, at the very least, psychic methods of healing if not of salvation.*
> Jung -- **The Symbolic Life**

A. Growing pains are harbingers of integration.

B. The shattering of illusions is never pleasant, yet the pain is a prelude to something better.

C. Growing pains, but still growing!

Line-6

Legge: The sixth line, dynamic, shows the king employing his subject in his punitive expeditions. Achieving admirable merit, he breaks only the chiefs of the rebels. Where his prisoners were not their associates, he does not punish. There will be no error.

30 -- Clarity -- 30

Wilhelm/Baynes: The king uses him to march forth and chastise. Then it is best to kill the leaders and take captive the followers. No blame.

Blofeld: The King went forth to set things to rights and, blessed by heaven with victory, he destroyed the leader of the rebels; but he did not chastise the rebel followers -- no error!

Liu: The king goes to fight. Victory. He kills the leader and captures the followers. No blame.

Ritsema/Karcher: Kinghood availing-of issuing-forth chastising. Possessing excellence. Severing the head. Catching in-no-way its demons. Without fault.

Shaughnessy: The king goes out on campaign; there is the joy of cutting off heads and bagging the non-masses; there is no trouble.

Cleary (1): The king hereby goes on an expedition; there is good luck, and he crushes the leader. As the captive is not the common followers, there is no blame.

Cleary (2): The king goes on an expedition, has good luck, and overcomes the leader, taking captives, but not because they are repugnant. No fault.

Wu: The king leads his expedition, commends those who kill the defiant chieftains, and captures those who are against his people. There will be no blame.

COMMENTARY

Confucius/Legge: The object is to bring the regions to a correct state. **Wilhelm/Baynes:** In order to bring the country under discipline. **Blofeld:** To rectify the affairs of the various states comprising his realm. *[This passage implies that we may be compelled to resort to forceful measures but that we should avoid chastising those who have been led to do harm by others.]* **Ritsema/Karcher:** Using correcting the fiefdoms indeed. **Cleary (2):** To bring correct order to the country. **Wu:** He does what is good for the country.

Legge: Line six. dynamic and at the top of the figure, has the intelligence denoted by its trigrams in the highest degree, as well as his own proper vigor. Because of this his achievements are great, and since his generous consideration is equally conspicuous he falls into no error.

NOTES AND PARAPHRASES

Siu: The man is employed by the ruler to conduct punitive expeditions. He kills the ringleaders of the enemy but spares the followers. He roots out the bad but tolerates the relatively harmless. He avoids excessive punishments.

30 -- Clarity -- 30

Wing: It is up to you to penetrate to the source of trouble in the situation and eradicate it. Act with moderation however, in dealing with others who may have been duped into wrong thinking. Once the major problem is out of the way, order will reign. (Note: This line may refer to a bad habit or character weakness.)

Editor: The image here is one of analysis -- ***Clarity*** as a function of logic. The idea is to sort out all the elements of the situation, remove the source of error but retain the good elements. The peak of ***Clarity*** is reached when one takes action based upon lucid differentiation between the defective (or dangerous) and the useful.

> *If, as administrators of His kingdom, you have not governed justly nor observed the law, nor behaved as God would have you behave, He will fall on you swiftly and terribly. Ruthless judgment is reserved for the high and mighty; the lowly will be compassionately pardoned.*
> ***Wisdom*** 6: 4-7

A. One differentiates between harmful and benign elements within the situation.

B. “Don't throw out the baby with the bath water."

C. “Accent the positive, eliminate the negative.”

May 9, 2001, Rev. **4/25/06**

31 -- Initiative (Influence) -- 31



HEXAGRAM NUMBER THIRTY-ONE -- INITIATIVE (INFLUENCE)

Other titles: Influence, Wooing, Attraction, Sensation, Stimulation, Conjoining, Feelings, Sensitivity, Sensing, Affection, Influencing to Action, Tension, Seeking Union, Persuasion, Courting Response, Importuning

Judgment

Legge: Upon fulfillment of the conditions implied in ***Initiative***, there will be free course and success. Advantage depends upon firm correctness, as in marrying a young lady. Good fortune.

Wilhelm/Baynes: *Influence.* Success. Perseverance furthers. To take a maiden to wife brings good fortune.

Blofeld: *Attraction.* Success! Righteous persistence brings reward. Taking a wife will result in good fortune.

Liu: *Attraction.* Success. To continue is of benefit. To marry a girl is good fortune.

Ritsema/Karcher: *Conjoining,* Growing. Harvesting Trial. Grasping womanhood significant. *[This hexagram describes your situation in terms of the influence that separated parts of an intrinsic whole have on each other. It emphasizes that bringing these parts into contact is the adequate way to handle the situation...]*

Shaughnessy: *Feelings*: Receipt; beneficial to determine; to take to wife a woman is auspicious.

Cleary (1): *Sensitivity* is developmental. It is beneficial to be correct. Marriage brings good fortune.

Cleary (2): *Sensing* gets through, beneficial if correct. Marriage is auspicious.

Wu: *Affection* indicates pervasion and advantage to be persevering. There will be good fortune to marry a young woman.

31 -- Initiative (Influence) -- 31

The Image

Legge: The image of a marsh over a mountain forms ***Initiative***. The superior man frees his mind of preoccupation so that he is open to the influence of others. *[Lit: "Thus the superior man receives people by virtue of emptiness."]*

Wilhelm/Baynes: A lake on the mountain: the image of ***Influence.*** Thus the superior man encourages people to approach him by his willingness to receive them.

Blofeld: This hexagram symbolizes a lake situated upon a mountain. In dealing with men, the Superior Man shows himself to be entirely void of selfishness.

Liu: The lake on top of the mountain symbolizes ***Attraction***. With a humble manner the superior man receives people.

Ritsema/Karcher: Above mountain possessing marsh. ***Conjoining.*** A *chun tzu* uses emptiness to acquiesce people.

Cleary (1): There is a lake on a mountain. Thus does the superior person accept people with openness.

Cleary (2): There is a lake atop a mountain – ***Sensing.*** Developed people accept others with openness.

Wu: There is a marsh in the mountain; this is ***Affection.*** Thus the *jun zi* receives people with humility.

COMMENTARY

Confucius/Legge: ***Initiative*** is here used in the sense of mutually influencing. The magnetic trigram is above and the dynamic trigram is below -- their two influences move, respond and unite with each other. The male is placed below the female -- his repression is her satisfaction and brings fulfillment. Advantage depends upon firm correctness, as in the marrying of a young lady. Heaven and earth stimulate each other and all things attain birth. The sages stimulate the minds of men and harmony is born. If we examine the pattern of these influences, the nature of heaven and earth is revealed.

Legge: The lines of the hexagram all deal with moving or influencing to movement, and the figure is an essay on the different ways of creating an influence, and the results engendered thereby. The lower trigram of the youngest son supports the upper trigram of the youngest daughter in happy union. This is correct because the lower trigram (here yang) should always take the initiative. No influence is so powerful and constant as that between husband and wife, and where they are both young, it is especially active. Therefore, mutual influence, correct in itself, and for correct ends is sure to be effective.

31 -- Initiative (Influence) -- 31

NOTES AND PARAPHRASES

Judgment: ***Initiative*** succeeds only when it originates from the Self.

The Superior Man clears his mind and remains receptive to the will of the Self.

Wilhelm's translation of the name of this hexagram is ***Influence***, but I have chosen ***Initiative*** to emphasize the idea of the proper source of the influence implied in the symbolism. Webster's Third New International Dictionary defines initiative as follows:

> **Initiative 1**: *an introductory step or movement: an act designed to originate or set on foot, as a process or train of events. Often used in the phrase: on one's own initiative, as in: "Don't blame me, he acted on his own initiative."*

The Judgment states that the situation can be furthered only by the firm correctness associated with the proper contracting of a marriage. We already know that the symbolism of marriage refers to a union of opposites within the psyche. To understand what is meant by the proper contracting of a marriage, we need only look at hexagram number fifty-four, ***Propriety*** (***The Marrying Maiden***), to see the *improper* way to do it -- that is, when the woman takes the *initiative*.

Far from being a sexist idea, the symbolism reveals a profound archetypal truth. The polarity of forces in the psyche shows the ego as magnetic to the dynamic Self. That is, the conscious ego-complex in any psyche, male or female, is feminine, or magnetic in relation to the Self, which is masculine, or dynamic. In the ***I Ching*** the Self is symbolized by heaven, and the ego is symbolized by earth. This primordial relationship between the two qualities is found in many symbol systems. Here's the Kabbalistic version:

> *This clearly indicates the function of polarity that prevails between the planes of form and the planes of force; the planes of form being the female aspect, polarized and made fertile by the influences of the planes of force.*
>
> D. Fortune -- ***The Mystical Qabalah***

The Hermetic tradition describes it this way:

> *There is this dual aspect in the mind of every person. The "I" [Self] represents the Masculine Principle of Mental Gender -- the "Me" [ego] represents the Female Principle.*
>
> ***The Kybalion***

31 -- Initiative (Influence) -- 31

In the contracting of a marriage between heaven and earth (uniting the polarities within the divided psyche), the ego must learn, usually through great suffering, that its correct role is a magnetic one in relation to that of the Self. The Work cannot progress until this lesson has been learned and accepted completely. As long as the ego insists on taking dynamic initiative “as usual" in the illusory world of appearances, the results can only be the kind of objective world we inhabit -- one of chaos and strife. The lesson of this hexagram then, is the realization that the only correct source of power lies with the Self, and that the ego must yield to that source as a bride to her bridegroom. (Unfortunately, the contemporary relationship between the sexes has become so confused that this metaphor is seldom effective in conveying the profound truth it represents.)

The Self (the Causal Body of Theosophy) dwells beyond the restrictions of spacetime and is pre-eminently suited for directing the Work, since it can "see ahead” so to speak, and it knows the effects of all of the available choices. The ego, on the other hand, dwells in spacetime and is able to take action: by its choices it makes or breaks the Work. The ideal reciprocity between ego and Self is a simple and logical division of labor -- the Self can see ahead but cannot take direct action, and the ego can take direct action but cannot see ahead. For the ego to act without direction from the Self is to grope blindly in the dark -- and the Work clearly cannot progress under such circumstances. The superior man therefore, *"clears his mind and remains receptive to the will of the Self.”* Obviously, it takes time to learn how to do this properly; in its initial stages, that's what the Work is all about.

> *The majority of people are more or less the slaves of heredity, environment, etc., and manifest very little freedom. They are swayed by the opinions, customs and thoughts of the outside world, and also by their emotions, feelings, moods, etc. They manifest no Mastery, worthy of the name.*
>
> ***The Kybalion***

The second and third sentences in the Confucian commentary elicit the sexual symbolism in this hexagram quite clearly: *"The [female] trigram is above and the [male] trigram is below -- their two influences move, respond and unite with each other. The male is placed below the female -- his repression is her satisfaction and brings fulfillment.”* Blofeld comments on this in a footnote:

> *I doubt if this should be regarded as shedding light upon the ancient Chinese concept of the most acceptable position for intercourse; it is more likely to mean that the girl is able to depend upon the man as a plant depends upon the earth for its nourishment.*

Symbolism works on many levels, and Blofeld's aborted insight does apply to some of them. It is an established fact that the sentences in question accurately describe tantric sexual techniques practiced in the Orient for millennia. To understand the principles of the Work we must be able to see the

"obvious" as symbolic of an abstraction -- and vice- versa. Sexual polarity is a very tricky and volatile symbol because we are predisposed to confine it to its most literal meaning. The hardest part of symbolic interpretation is to know where in the continuum a specific symbol belongs in any given situation.

Without changing lines this hexagram suggests that you examine your impulses and motivations to act and see if they are truly in accordance with the goals of the Work. The figure can sometimes take on the meaning of ***importuning:*** *"to press or urge with frequent or unreasonable requests or troublesome persistence."* In other words, you might be importuning the oracle for answers which it is of no mind to give you. It is also significant to note that every line has a more or less negative connotation. These are all very strong warnings to the ego to control its compulsive need to take the ***Initiative***, to influence the situation. Calm down -- reality is not what it appears to be. Please allow the Self to direct the Work.

SUGGESTIONS FOR MEDITATION

Compare the concepts in this hexagram with hexagram number fifty-four, ***Propriety;*** number fifty-three, ***Gradual Progress****;* and number eleven, ***Harmony.*** How do they all deal with the symbol of marriage as an aspect of the Work? Compare the first three lines with hexagram number 52, ***Keeping Still.***

Initiative is the first hexagram of Part II of the ***I Ching***. Why do you suppose the book was divided into two unequal sections? Why did the division appear between the thirtieth and thirty-first hexagrams? (An even division would be between the thirty-second and thirty-third.)

> *The (**I Ching**) was originally divided into two books. (Appendix VI) considers the first of these as dealing with the world of nature, and the second as dealing with that of man.*
>
> Fung Yu-Lan -- ***A Short History of Chinese Philosophy***

What insights does the alchemical concept of the *Unus Mundus* bring to bear on these questions?

Line-1

Legge: The first line, magnetic, shows one moving her great toes.

Wilhelm/Baynes: The influence shows itself in the big toe.

Blofeld: Sensation in the toe.

Liu: Stimulation in the big toe. *[If you get this line you will plan an undertaking, but if it is planned hastily, it will be difficult to carry out.]*

31 -- Initiative (Influence) -- 31

Ritsema/Karcher: Conjoining one's big toes.

Shaughnessy: Feeling his big toe.

Cleary (1): Sensing in the big toe is inauspicious. *[The big toe can move but not walk; to feel something one can not carry out is not right sensing. This is sensitivity that stirs the human mentality.]*

Cleary (2): Sensing in the big toe.

Wu: He moves his big toes.

COMMENTARY

Confucius/Legge: Her mind is set on what is beyond herself. **Wilhelm/ Baynes:** The will is directed outward. **Blofeld:** This implies that the will is fastened upon external matters. **Ritsema/Karcher:** Purpose located outside indeed. **Cleary (2):** The aspiration is outside. **Wu:** His affection is outward.

Legge: The first line is magnetic at the commencement of the figure. Although the fourth line is a proper correlate, his influence will be ineffective. However much she moves her toes, that won't enable her to walk. What is *"beyond herself"* is represented by the fourth line. There is the desire to influence but no strength and/or ability to do so.

NOTES AND PARAPHRASES

Siu: At the outset, something is beginning to happen which is not yet apparent to everyone.

Wing: There is something in the air. Perhaps it's the beginning of a compelling attraction or an idea just coming to light. Whatever it is, it is of little significance, since a great deal more must be done to make it a reality.

Editor: Although the image is simple, the concept behind it is not. Wilhelm's commentary suggests the idea of a hidden influence, a latent force within the situation, which has not yet become apparent. This energy is focused on what is beyond itself -- i.e., it wants to become manifest, but as yet is not powerful enough to do so. (There is a suggestion of impatience to take action.) At its most neutral, the line can image a concern with something distant in time or space -- even an abstract idea. Legge's Confucian commentary is a good paraphrase.

> *In times of stress, physical or mental, he might astonish his friends and even himself by the undisciplined and primitive reactions that suddenly usurp the attitudes of the well-drilled persona. Such reactions do not come from the conscious part of the psyche; they arise from the*

nonpersonal part and reveal not the conscious character but the stage of development that the nonpersonal psyche has reached.
M.E. Harding -- ***Psychic Energy***

A. Unseen forces work toward change. An image of a subliminal influence or latent energy.

B. An image of a restless ego -- a mind seething with "great plans," schemes or intentions.

C. "Don't cross your bridges until you come to them."

Line-2

Legge: The second line, magnetic, shows one moving the calves of her legs. There will be evil. If she abides quietly in her place, there will be good fortune.

Wilhelm/Baynes: The influence shows itself in the calves of the legs. Misfortune. Tarrying brings good fortune.

Blofeld: Sensation in the legs -- misfortune! *[I.e. Misfortune if we yield to the urge to exercise our legs by going somewhere else.]* Good fortune comes to those who do not venture forth.

Liu: Stimulation in the calves of the legs. Misfortune. Stillness invites good fortune.

Ritsema/Karcher: Conjoining one's calves. Pitfall. Residing significant.

Shaughnessy: Feeling his calf; inauspicious; to dwell is auspicious.

Cleary (1): Sensing in the calf is inauspicious. Biding is auspicious.

Cleary (2): Sensing in the calf bodes ill. To stay put bodes well.

Wu: He moves his calves. It will be foreboding. Should he stay, there will be good fortune.

COMMENTARY

Confucius/Legge: If she abides quietly in her place and complies with the circumstances of her condition there will be no injury. **Wilhelm/Baynes:** Even though misfortune threatens, tarrying brings good fortune. One does not come to harm through devotion. **Blofeld:** If we gladly accord with others, we shall come to no harm. **Ritsema/Karcher:** Yielding, not harming indeed. **Cleary (2):**

Because obedience does no harm. **Wu:** His rash move will be foreboding. Patience will turn into good fortune, as observance will keep out humiliation.

Legge: The calves cannot move of themselves -- they follow the moving of the feet. She is too anxious to move. However, she is magnetic and central, so if she abides quietly in her place until she is acted upon from above, there will be good fortune.

NOTES AND PARAPHRASES

Siu: The influence of the man increases, yet it is not obvious. He is eager to act but should wait for more favorable circumstances.

Wing: You may feel compelled to move, to take some kind of action, yet you really don't know what you're doing. It's a little like sleepwalking. Avoid action until you wake up to what's going on. Otherwise there is some danger of getting into trouble.

Editor: This image of the calves of the legs might be rendered in Western idiom as "knee-jerk responses." The meaning is analogous, if not identical.

> *During the years of our indiscretion, while we are driven hither and thither by our various likes and dislikes, we serve many Masters, who often prove veritable tyrants to us, but when we have had enough of them, we find that there is a Master of a different stamp, who lives not by our passions and desires, but rather by their suppression and subdual.*
> E. Gewurz -- ***The Hidden Treasures of the Ancient Qabalah***

A. Control your knee-jerk responses. Do not pursue this train of thought, line of speculation, hypothesis, etc. Wait for inspiration from the Self.

Line-3

Legge: The third line, dynamic, shows one moving his thighs, and keeping close hold of those whom he follows. Going forward in this way will cause regret.

Wilhelm/Baynes: The influence shows itself in the thighs. Holds to that which follows it. To continue is humiliating.

Blofeld: Sensation in the thighs. He cleaves so closely to his wife (handmaiden, etc.) that for him to continue in this manner would be shameful.

Liu: Stimulation in the thighs. If he insists on following, he will be humiliated.

Ritsema/Karcher: Conjoining one's thighs. Holding-on-to one's following. Going abashed.

31 -- Initiative (Influence) -- 31

Shaughnessy: Feeling his calf: thigh: holding to his follower; distress.

Cleary (1): Sensing in the thighs; when persistence turns to indulgence, to go on is shameful.

Cleary (2): Sensing in the thighs, when clinging is following, to go on brings shame.

Wu: He moves his thighs and stays close to those he follows. He will regret if he keeps going forward.

COMMENTARY

Confucius/Legge: *"He moves his thighs"* -- he still doesn't want to rest in his place. His will is set on following others -- what he holds in his grasp is low. **Wilhelm/Baynes:** For he cannot keep still. When the will is directed to things that one's followers hold to, this is very base. **Blofeld:** Sensation in the thighs also denotes restlessness; while being guided by the will of a wife (or subordinate) involves clinging to what is inferior. **Ritsema/Karcher:** Truly not abiding indeed. Purpose located-in following people. A place to hold-on-to the below indeed. **Cleary (2):** Is also not staying put; the aim is in following others; what is clung to is low. **Wu:** Like his predecessors, he does not want to stay put either. His desire to follow people shows whatever he holds is low.

Legge: The attempt to move the thighs is inauspicious. The dynamic third line, in a dynamic place, wants to run after line four, which is said here to be the seat of the mind. He exercises his influence with an inferior purpose. *"What he holds in his grasp is low"* is understood to refer to the magnetic first and second lines. *"Following"* leads the mind to the lines above. *"Low"* is understood in the sense of *"mean."*

NOTES AND PARAPHRASES

Siu: A person should refrain from running after those he would like to influence, yielding to the whims of his master, and acquiescing to the moods of his own heart. Personal inhibition should constitute the basis for the enjoyment of granted freedom.

Wing: You must gain control of yourself. Don't run this way and that on impulse in an attempt to influence others or indulge in your many whims. You will ultimately be humiliated by such unconsidered actions. Set up a few inhibitions for yourself and operate within these limitations while you develop some self-control.

Editor: Mr. Legge, a proper Victorian, did not bring out the earthy imagery of this line to its fullest. If we were to receive this image in a dream it might take the

blatantly sexual form of the pelvic thrusting associated with male dogs. When seen in this way the idea behind this line becomes clear.

> *Hence it is that in men the privy member is disobedient and self-willed, like a creature that will not listen to reason, and because of frenzied appetite bent upon carrying all before it. In women again, for the same reason, what is called the matrix or womb, a living creature within them with a desire for childbearing, if it be left unfruitful beyond the due season, is vexed and aggrieved, and wandering throughout the body and blocking the channels of the breath, by forbidding respiration brings the sufferer to extreme distress and causes all manner of disorders; until at last the Eros of the one and the Desire of the other bring the pair together, pluck as it were the fruit from the tree and sow the plowland of the womb with living creatures still unformed and too small to be seen.*
> Plato -- ***The Timaeus***

A. The image suggests a mindless and compulsive urge to influence the situation.

B. You allow yourself to be influenced by base emotions.

Line-4

Legge: The fourth line, dynamic, shows that firm correctness which will lead to good fortune, and prevent all occasion for repentance. If its subject be unsettled in his movements, only his friends will follow his purposes.

Wilhelm/Baynes: Perseverance brings good fortune. Remorse disappears. If a man is agitated in mind, and his thoughts go hither and thither, only those friends on whom he fixes his conscious thoughts will follow.

Blofeld: Righteous persistence brings good fortune and regret vanishes; but only friends and immediate followers will waste their thoughts on one who dithers irresolutely to and fro.

Liu: To carry on reaps good fortune; remorse disappears. If his mind is not quiet and his thoughts go back and forth, only his friends will follow his ideas.

Ritsema/Karcher: Trial significant, repenting extinguished. Wavering, wavering: going, coming. Partnering adheres-to simply pondering.

Shaughnessy: Determination is auspicious; regret is gone. So undecided going and coming, a friend follows you in thought.

Cleary (1): Rectitude brings good fortune, and regret disappears. Coming and going with an unsettled mind: companions follow your thoughts. *[Thoughts that*

"come along with companions" obscure the mind of Tao by the human mentality.]

Cleary (2): Correctness brings good fortune, and regret disappears. Coming and going ceaselessly, companions follow your thoughts.

Wu: From perseverance will come auspiciousness. Regret will fade away. His mind vacillates, but his friends will be able to follow his thoughts.

COMMENTARY

Confucius/Legge: There has not yet been any harm from a selfish wish to influence, yet his power to influence is neither brilliant nor great. **Wilhelm/ Baynes:** In this way one does not stir up anything injurious. Thoughts going hither and thither in agitation: by this one shows that one has as yet no clear light. **Blofeld:** Persistence rewarded and the vanishing of regret both result from our not having incited anyone to evildoing, but this irresolute conduct scarcely indicates clarity of mind on our part. *[This suggests the rather negative good fortune of having a clear conscience; apparently we have little reason for self- congratulation, since our rather spineless conduct alienates everyone who is not bound to us by ties of blood or friendship.]* **Ritsema/Karcher:** Not-yet influencing harming indeed. Not-yet the shining great indeed. **Cleary (2):** One has not yet sensed danger. One is not yet great. **Wu:** He has not done anything brilliant.

From the Great Treatise -- *It is said in the **I Ching:** "Full of anxious thoughts you go and come; only friends will follow you and think with you." The Master said: "In all the processes taking place under heaven, what is there of thinking? What is there of anxious scheming? They all come to the same successful issue, though by different paths. There is one result, though there might be a hundred anxious schemes. What is there of thinking? What is there of anxious scheming?"*

Legge: Line four is dynamic, but in a magnetic and receptive place. It is the seat of the mind, and its subject is therefore warned to be firm and correct in order to get a good issue. If he is wavering and uncertain, his influence won't extend beyond his circle of friends.

Wilhelm/Baynes: This is a strong line in a weak place, hence it has a twofold possibility. It can remain firm and, resisting the temptation to use special influence, quietly make itself felt as one of the rulers of the hexagram, by virtue of its character; in this case it does not stimulate anything injurious, since it is in harmony with the right. Or it can instead yield to the influence of the six at the beginning, to which it is related. Thereby it limits its influence; everything is shifted onto the conscious plane, and the inner light darkens.

NOTES AND PARAPHRASES

Siu: No harm has yet been incurred from a selfish wish to influence. But neither is the man's power of any great consequence. He is too indecisive and unsure of himself to move anyone beyond his own circle of friends.

Wing: The desire to influence a specific person or situation is now enhanced. Do not become calculating or manipulative in your efforts. Instead, take a unilateral approach by displaying the strength of your convictions in all that you do. By remaining consistent in all matters you will achieve your goal.

Editor: The Confucian commentary from the ***Great Treatise*** hints at the subtle truth behind this line. When the ego has attained true tranquility, all initiative comes directly from the Self. If the ego is *"unsettled in its movements,"* only its *"friends"* (analogous complexes within the psyche) will respond. Sometimes the message here is to have the discipline not to meddle with a natural process.

> *As long as the heart has not attained absolute tranquility, it cannot move itself ... If, when stimulated by external things, one moves, it is the impulse of the being. If, when not stimulated by external things, one moves, it is the movement of heaven ... When no idea arises, the right ideas come ... When things are quiet and one is quite firm, and the release of heaven suddenly moves, is this not a movement without purpose? Action through non-action has just this meaning.*
> ***The Secret of the Golden Flower***

A. Restlessness prevents unity -- calm down and unify your thinking or focus your intent.

B. Let it be -- allow the situation to unfold.

Line-5

Legge: The fifth line, dynamic, shows one moving the flesh along the spine above the heart. There will be no occasion for repentance.

Wilhelm/Baynes: The influence shows itself in the back of the neck. No remorse.

Blofeld: Sensation in the fleshy covering of the spinal column -- no regret.

Liu: Stimulation in the middle of the back. No remorse. *[Conflict. Perhaps one's strong opinions ... will create discord ... One can expect difficulty in carrying out his plans. Only small ventures will succeed.]*

31 -- Initiative (Influence) -- 31

Ritsema/Karcher: Conjoining one's neck. Without repenting.

Shaughnessy: Feeling his (thigh:) spine; there is no regret.

Cleary (1): Sensing in the flesh of the back, there is no regret. *[What separates the mind of Tao from the human (ego) mind is but a hairbreadth; sensing it in the flesh of the back means it is near the heart ...The mind that is not mind is called the true mind ... It is open awareness unobscured ... This is sensitivity preserving the mind of Tao without the human mentality.]*

Wu: He moves his upper back muscles. There will be no regret.

COMMENTARY

Confucius/Legge: He tries to move the flesh along the spine above the heart -- his aim is trivial. **Wilhelm/Baynes:** The will is directed to the ramifications. **Blofeld:** This betokens inability to impose our will as yet. **Ritsema/Karcher:** Purpose, the tips indeed. *[Tips:, MO: growing ends, outermost twigs; last, most distant.]* **Cleary (2):** The aim is concluded. **Wu:** His affection is at the top.

Legge: The symbolism of line five refers to a part of the body behind the heart, and is supposed to indicate an ineffective influence. The triviality of the aim explains the ineffectiveness of the movement, but since it is free from selfish motivations it is nothing to be repented of.

NOTES AND PARAPHRASES

Siu: The man's goals are trivial, although free from selfish motives.

Wing: Look within to determine the depth of your influence on external matters. People with a profound inner resolve can accomplish much. Those with shallow roots cannot exert significant external influence.

Editor: Despite the *"no remorse,"* this is can be a less than positive line. The influence here doesn't come from the heart, but from a region near the heart: it isn't that the motivations are insincere, it's that they miss the mark. *"Trivial"* (Legge, Siu) means "of little or no value" -- a fair synonym for "illusion." At a deeper level, Wilhelm comments: *"What takes place in the depths of one's being, in the unconscious, can neither be called forth nor prevented by the conscious mind. It is true that if we cannot be influenced ourselves, we cannot influence the outside world."* If this is the only changing line, the new hexagram is number 62, ***Small Powers,*** with its corresponding line portraying a lack of understanding of hidden matters. This can sometimes imply things within the situation which are beyond the ego's immediate comprehension.

31 -- Initiative (Influence) -- 31

> *To educate men to a faith they do not understand is certainly a well-meant undertaking, but one runs the risk of creating an attitude that believes everything it does not understand.*
> Jung -- ***The Symbolic Life***

A. Although your motives are sincere, they are not in accordance with reality. Sincere illusions are still illusions.

B. "The road to hell is paved with good intentions." The image suggests erroneous actions or motivations.

Alternate: Cleary's Taoist commentary describes *"the mind of Tao"* able to manifest autonomously when the ego-mind does not impede it – a very high and unfortunately rare state of consciousness. Wing's paraphrase captures the dual nature of this line quite well.

C. The mind of Tao supersedes ego-mindedness. Or: The Self can manifest when the ego doesn't take the ***Initiative.***

Line-6

Legge: The sixth line, magnetic, shows one moving her jaws and tongue.

Wilhelm/Baynes: The influence shows itself in the jaws, cheeks, and tongue.

Blofeld: Sensation in the jaws and the tongue.

Liu: Stimulation in the jaws and tongue.

Ritsema/Karcher: Conjoining one's jawbones, cheeks, tongue.

Shaughnessy: Feeling his cheeks, jowls, and tongue.

Cleary (1): Sensing in the jaws and tongue. *[When the mouth moves, the mind moves. This is sensitivity using the human mentality, utterly lacking the mind of Tao.]*

Wu: He moves his tongue and cheeks.

COMMENTARY

Confucius/Legge: She only talks with loquacious mouth. **Wilhelm/Baynes:** He opens his mouth and chatters. **Blofeld:** This is a way of saying that we open wide our mouths and talk too much. **Ritsema/Karcher:** The spouting mouth stimulating indeed. **Cleary (2):** Sensing in the jaws and tongue is speaking a lot. **Wu:** He likes chattering.

31 -- Initiative (Influence) -- 31

Legge: Line six is magnetic in a magnetic place at the top of the trigram of Frivolity. Her influence by means of speech will only be that of garrulous flattery.

NOTES AND PARAPHRASES

Siu: The man resorts to superficial ways of influencing others through nothing but talk. The results are negligible.

Wing: Words are only words. Ideas mean little unexecuted. What are you doing?

Editor: The divided line at the top of the upper trigram is said to symbolize an open mouth. To talk is to use words, and words are a product of the mental realm. The image is of empty rhetoric -- perhaps a too-intellectual approach to the situation at hand. This blather can be inner as well as outer, and the line sometimes refers to the excesses of reason and logic which can blind us to the truths of an expanded awareness. Often in the course of the Work we are severely tested by choices which demand the abandonment of common sense in favor of faith in the Self to carry us to a realm transcending reason. Such tests are excruciating, and often we fail them because we cannot let go of our faith in logic, words and "common sense." Compare with line five of Hexagram 52.

> *I gradually form the habit of listening inwardly, whenever I want to say something, to be sure I have authority to say it. Gradually I learn to keep my mouth shut except when I really have something to say. And I come to recognize two beings in my self: a personal ego which is often inclined to chatter, without control, purely for the sake of communicating and attracting attention to my person -- and in the background of my consciousness a higher self which restrains my personal ego, telling it when and what it is to speak or do, and when it is to remain silent or passive. The important thing is to pay attention and obey the orders of this higher self. Merely to hear its commands is not enough; everybody does that!*
>
> Elisabeth Haich -- ***Initiation***

A. An image of rationalization or intellectual drivel. Your idea is without merit.

May 8, 2001, **3/25/06**

32 -- Consistency -- 32



HEXAGRAM NUMBER THIRTY-TWO -- CONSISTENCY

Other titles: Duration, The Symbol of Constancy, The Long Enduring, Constant, Persevering, Standing Fast, Continuity, Constancy in the Midst of Change, Holding Firm, *"Get yourself into a fixed routine like the orbiting planets."* -- D.F. Hook

Judgment

Legge: ***Consistency*** means successful progress without error through firm correctness. Movement in any direction is advantageous.

Wilhelm/Baynes: ***Duration.*** Success. No blame. Perseverance furthers. It furthers one to have somewhere to go.

Blofeld: ***The Long Enduring.*** Success and freedom from error! Righteous persistence brings reward. It is favorable to have in view some goal or destination.

Liu: ***Duration.*** Success. No blame. It benefits to continue. Going anywhere is advantageous.

Ritsema/Karcher: ***Persevering,*** Growing. Without fault. Harvesting Trial. Harvesting: possessing directed going. *[This hexagram describes your situation in terms of continuity and endurance. It emphasizes that continuing on and renewing the way you are following is the adequate way to handle the situation. To be in accord with the time, you are told to persevere!]*

Shaughnessy: ***Constancy:*** Receipt; there is no trouble; beneficial to determine; beneficial to have someplace to go.

Cleary (1): ***Constancy*** is developmental. Impeccable. It is beneficial to be correct. It is beneficial to have a place to go.

Cleary (2): ***Constancy*** comes through without fault, beneficial insofar as it is correct. It is beneficial to have a place to go.

Wu: ***Constancy*** indicates pervasion. There will be no blame. It also indicates advantage of being persevering and having undertakings.

32 -- Consistency -- 32

The Image

Legge: Thunder over wind -- the image of ***Consistency.*** The superior man stands firm and does not change his method of operation.

Wilhelm/Baynes: Thunder and wind: the image of ***Duration.*** Thus the superior man stands firm and does not change his direction.

Blofeld: This hexagram symbolizes thunder accompanied by wind. The Superior Man stands so firmly that he cannot be uprooted.

Liu: Thunder and wind symbolize ***Duration.*** The superior man stands firm without changing direction.

Ritsema/Karcher: Thunder, wind, ***Persevering.*** A *Chun tzu* uses establishing, not versatility on-all-sides.

Cleary (1): Thunder and wind are ***perpetual.*** Thus does the superior person stand without changing places.

Cleary (2): Thunder and wind are ***constant;*** so do developed people stand without changing place.

Wu: A combination of thunder and wind forms ***Constancy.*** Thus the *jun zi* establishes himself by not changing his post.

COMMENTARY

Confucius/Legge: ***Consistency*** means long continuance. The dynamic trigram of Thunder is above, and the magnetic trigram of Wind is below. Docility and Motive Force are in sympathetic communication because their dynamic and magnetic lines all correspond. When the motive power is spent it will begin again -- hence movement in any direction is advantageous. The sun and moon are consistent in their illumination, and the four sequential seasons are consistent in their cycles of growth. The sages are consistent in their work and all under heaven are transformed. When we examine this consistent perseverance the natural tendencies of heaven and earth are revealed.

Legge: The subject of the hexagram is perseverance in what is right, or in continuously acting out the law of one's being. It is seen as a sequel to the previous hexagram, ***Initiative***. As that figure deals with the correct relations between husband and wife, so this figure treats of the continuous observance of their respective duties. ***Initiative*** consists of the trigrams symbolizing the youngest son and youngest daughter and shows how the attraction and influence between the sexes is strongest in youth. ***Consistency*** on the other hand, consists of the trigrams symbolizing the oldest son and oldest daughter. This couple is more staid. The wife occupies the lower place, and their relationship is

characterized by her submission. Given two parties, a magnetic and a dynamic in correlation, if both consistently observe what is correct and natural (i.e., the magnetic submissive and the dynamic firm), then good fortune and progress may be predicted for their course.

NOTES AND PARAPHRASES

Judgment: The will to maintain the consistency of the Work assures progress in whatever direction it may take.

The Superior Man holds fast to the principles of the Work.

Wilhelm's title for this hexagram is ***Duration.*** I feel that the word ***Consistency*** best evokes the meaning of the figure. In an existence consisting of continuous change the only things that have duration are the principles upon which change is based. To adhere to these principles is to maintain consistency. Implicit here is a consistent balance of forces. ***Consistency*** in the Work means neither consistent action nor inaction, but an appropriate combination of the two principles as required by changing circumstances. The Confucian commentary alludes to this characteristic of the Work when it mentions the sun, moon and changing seasons as examples of forces which maintain their consistency within a context of continuous change.

Just as the moon at night reflects the light of the hidden sun, so in the Work the ego is always magnetic in relation to the dynamic Self. A moon that thought that it was the source of its light would be egregiously deluded, despite superficial appearances to the contrary; so too the ego that thinks that its powers come from anywhere but the Self.

> *Motives and standards of choice are not invented by the ego but are structured by the actualization of archetypal predispositions through personally acquired value standards.*
>
> E. C. Whitmont -- ***The Symbolic Quest***

SUGGESTIONS FOR MEDITATION

Note that all of the lines in the hexagram are generally unfavorable except two and five, and that when they both change places the hexagram becomes number thirty-one, ***Initiative***. There is a profound lesson here which is best appreciated by meditating on the associations implied. The fact that each hexagram is the inverse of the other should not be forgotten.

32 -- Consistency -- 32

Line-1

Legge: The first line, magnetic, shows its subject deeply desirous of long continuance. Even with firm correctness there will be evil; there will be no advantage in any way.

Wilhelm/Baynes: Seeking duration too hastily brings misfortune persistently. Nothing that would further.

Blofeld: To ensure his continuance, he digs a hole for himself. This sort of determination brings misfortune, for he is unable to go anywhere.

Liu: One seeks duration too insistently; to continue this brings misfortune. Nothing is of benefit.

Ritsema/Karcher: Diving Persevering, Trial: pitfall. <u>Without direction: Harvesting.</u>

Shaughnessy: Distant constancy; determination is inauspicious; there is no place beneficial.

Cleary (1): Deep constancy; fidelity brings misfortune. No benefit.

Cleary (2): In deep constancy, fidelity brings misfortune; there is no gain.

Wu: He seeks a lasting relationship from afar. Even though he is earnest, it will be foreboding and there is nothing to be gained.

COMMENTARY

Confucius/Legge: The evil attached to the deep desire for long continuance arises from the deep seeking of it at the commencement of things. **Wilhelm/Baynes:** The misfortune arises from wanting too much immediately at the outset. **Blofeld:** Misfortune caused by trying to achieve enduring results at the very beginning. **Ritsema/Karcher:** Beginning seeking depth indeed. **Cleary (2):** The misfortune ... is from seeking depth to start with. **Wu:** Because he starts by seeking an intimate relationship.

Legge: Line one has a proper correlate in four, but between them are two dynamic lines, and it is itself magnetic. These conditions prevent her from receiving much help from line four. She should be quiet and not be anxious for action. The emphasis of what is said derives from her being the first line of the figure, at "the commencement of things."

32 -- Consistency -- 32

NOTES AND PARAPHRASES

Siu: At the outset the man wants to endure. Whatever endures must be gradually matured. There is no advantage in precipitous action.

Wing: Do not attempt to wholly and quickly embrace a method or system that is new to you. Life-styles cannot be changed overnight. There are no shortcuts to reform. Such things are cultivated and matured in order to bring about the desired results.

Editor: The image depicts compulsive persistence in trying to force an issue or in seeking a premature synthesis. If this is the only changing line, the hexagram becomes number thirty-four, ***Great Power,*** implying that perhaps you are too impatient for results. The Work demands change, and often we long for some measure of stability which is inappropriate to the process taking place. Ritsema/Karcher translate ***"Without direction: Harvesting"*** as: *"No plan or direction is advantageous; in order to take advantage of the situation, do not impose a direction on events."* The second clause suggests that circumstances will improve if you just don't meddle with them.

> *A nation may be said to consist of its territory, its people, and its laws. The territory is the only part which is of certain durability.*
> Abraham Lincoln

A. Don't push the river. You are trying too hard to succeed. Curb your impatience and allow the Work to go at its own pace. Let things develop naturally.

B. A premature synthesis. You are jumping to conclusions. The principles of the Work are your guide to action, not the superficial changes in your milieu.

Line-2

Legge: The second line, dynamic, shows all occasion for repentance disappearing.

Wilhelm/Baynes: Remorse disappears.

Blofeld: Regret vanishes.

Liu: Remorse vanishes. *[A stable situation is now possible.]*

Ritsema/Karcher: Repenting extinguished.

Shaughnessy: Regret is gone.

32 -- Consistency -- 32

Cleary (1): Regret disappears.

Wu: Regret disappears.

COMMENTARY

Confucius/Legge: He can abide long in the due mean. **Wilhelm/Baynes:** It is permanently central. **Blofeld:** The line implies ability to remain upon the middle path. *[I.e. To avoid extremes and cleave to the golden mean. This is suggested by the position of the line which is central to the lower trigram.]* **Ritsema/Karcher:** Ability lasting, centering indeed. *[The ideogram: field divided in two equal parts. Image of hexagram 61.]* **Cleary (2):** One can remain balanced. **Wu:** (He) can remain in the central position for a long time.

Legge: Line two is dynamic, but in the place of a magnetic line. However, because of his central position he holds fast to the due mean.

NOTES AND PARAPHRASES

Siu: The man endures by keeping his force of character within the bounds of available power.

Wing: Apply just enough consistent force to effect the situation. Too much energy, or too little, will create chaos. Avoid extremes in your actions.

Editor: Line two is the dynamic correlate of the magnetic fifth line, and thus becomes the ruler of the hexagram. The meanings of both lines are derived from this switch of positions. (Ordinarily the fifth place is the seat of the ruler.) If both lines change, the hexagram becomes number thirty-one, ***Initiative***, with which the figure is intimately connected, as Legge's notes point out. This suggests that consistency in the World of the Senses (domain of the ego) allows the initiative to originate from the World of Thought (the domain of the Self – the Causal Plane of Theosophy); which is to say that the ego's consistent perseverance is essential for the transformation of the psyche. The attitude which is often necessary to accomplish this is symbolized in the IX of Wands in the Tarot:

> *This card symbolizes those qualities that cause one to defend principles which may not be fully understood. And whether or not he understands what he is doing in its every aspect, he will do it as best he is able.*
>
> F.D. Graves -- ***The Windows of Tarot***

A. Your position is correct. Stand fast and preserve the Work.

B. Emanation from inner planes is facilitated by the ego’s skill in managing the Work.

Line-3

Legge: The third line, dynamic, shows one who does not continuously maintain his virtue. There are those who will impute this to him as a disgrace. However firm he may be, there will be ground for regret.

Wilhelm/Baynes: He who does not give duration to his character meets with disgrace. Persistent humiliation.

Blofeld: He is not consistently virtuous and therefore meets with disgrace. To continue thus would be shameful.

Liu: If he does not continue to improve his character, he will be disgraced. Continuing (not to improve) brings humiliation.

Ritsema/Karcher: Not preserving one's actualizing-tao**.** Maybe receiving's embarrassing. Trial: abashment. *[**Actualize-tao:** Ability to follow the course traced by the ongoing process of the cosmos. Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Shaughnessy: Not making constant his virtue, he perhaps receives its disgrace; determination is distressful.

Cleary (1): If one is not constant in virtue, one may be shamed; even if right, one is humiliated.

Cleary (2): Not being constant in virtue may be taken as a disgrace. Even if one is right, one is humiliated.

Wu: The subject does not persevere in principle. He may feel humiliated for his support. Even though he does nothing wrong, he will be remorseful.

COMMENTARY

Confucius/Legge: He does not continuously maintain his virtue -- nowhere will he be borne with. **Wilhelm/Baynes:** He meets with no toleration. **Blofeld:** Because, then, no one could endure him. *[We can bear with an evil man more easily than with one who is liable to behave so inconsistently that we never know what to expect of him.]* **Ritsema/ Karcher:** Without a place to tolerate indeed. **Cleary (2):** There is no accommodation. **Wu:** Consequently, he will not be welcome.

Legge: The third line is dynamic in a dynamic place, but has passed the center position of the lower trigram. He is too active, and coming under the attraction of his sixth line correlate, he is impelled to abandon his place and virtue. The

K'ang-hsi editors' version of the commentary is: *"Nowhere can he bear to remain."*

NOTES AND PARAPHRASES

Siu: The man does not maintain an inner consistency of character. His vicissitudes lead to troubles from unforeseen quarters.

Wing: Your reactions and moods caused by external situations are as unpredictable as these varying circumstances. This inconsistency within the Self will bring your humiliation. In turn, this creates a cycle of difficulties. Try to center yourself.

Editor: To parody Emerson: *"A foolish **inconsistency** is the hobgoblin of small minds."*

> *There is nothing worse than to begin work on oneself and then leave it and find oneself between two stools.*
> Gurdjieff
>
> A. Inconstancy and vacillation threaten the Work.

Line-4

Legge: The fourth line, dynamic, shows a field where there is no game.

Wilhelm/Baynes: No game in the field.

Blofeld: No game in the field.

Liu: No birds in the field. For a long time one is out of place. How can one get birds. *[If you receive this line, you should not expect success, even with heightened efforts. Rather, be wary of losing your present position.]*

Ritsema/Karcher: The fields without wildfowl.

Shaughnessy: In the fields there is no game.

Cleary(1): Fields, no game.

Wu: He hunts, but his bag is empty.

COMMENTARY

Confucius/Legge: Going for long to what is not his proper place, how can he get game? **Wilhelm/Baynes:** When one is forever absent from one's place, how

can one find game? **Blofeld:** How can one who remains long out of place hope to gain his quarry? *[A reference to the unsuitable position of this line. An example of what is implied is furnished by people whose talents and interests incline them towards a profession quite different from the one in which they are employed; with the best will in the world, they cannot do justice to themselves.]* **Ritsema/Karcher:** No lasting whatever: one's situation. Quietly acquiring the wildfowl indeed. **Cleary(2):** This is not the place for persistence. How can one catch game? **Wu:** He has not been in the right place for a long period of time. How can he have bagged any game?

Legge: Line four is dynamic in a magnetic place, thus suggesting the symbolism.

NOTES AND PARAPHRASES

Siu: Perseverance alone does not assure success. No amount of stalking will lead to game in a field that has none.

Wing: Be certain your goals are realistic. If you try to achieve things that are unlikely, no matter how vigorously, you will still accomplish absolutely nothing. Perhaps you should re-evaluate your desires.

Editor: There is sometimes an implication in this line that if you would just sit still maybe the game would come to you.

> *The dead came back from Jerusalem, where they did not find what they were seeking.*
> Jung -- ***VII Sermones ad Mortuos***

A. You can't find what you seek where it doesn't exist.

B. Your present course of action is fruitless, or your speculation is incorrect.

Line-5

Legge: The fifth line, magnetic, shows its subject continuously maintaining the virtue indicated by it. In a wife this will be fortunate; in a husband, evil.

Wilhelm/Baynes: Giving duration to one's character through perseverance. This is good fortune for a woman, misfortune for a man.

Blofeld: Making a virtue of marital constancy is a type of persistence which brings good fortune to women, but is harmful to men. *[Here "constancy" is used in the limited sense of devotion to husband or wife and willingness to submit absolutely to his or her judgment.]*

32 -- Consistency -- 32

Liu: Firmly instilling duration in one's character is good fortune for a woman, but not for a man.

Ritsema/Karcher: Persevering one's actualizing-tao: Trial. Wife people: significant. The husband, the son: pitfall. *[**Actualize-tao:** Ability to follow the course traced by the ongoing process of the cosmos. Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Shaughnessy: Making constant his virtue; determination is auspicious for the wife, inauspicious for the husband.

Cleary(1): Constancy in virtue; this righteousness is good for a woman, bad for a man.

Cleary (2): The fidelity of constancy in virtue bodes well for a woman, bodes ill for a man.

Wu: The subject perseveres in principle. This is auspicious for a woman, but ominous for a man.

COMMENTARY

Confucius/Legge: Such firm correctness in a wife will be fortunate -- it is hers to the end of life to follow with an unchanged mind. The husband must decide what is right, and lay down the rule accordingly -- for him to follow like a wife is evil. **Wilhelm/Baynes:** Perseverance brings good fortune for a woman, because she follows one man all her life. A man must hold to his duty; if he follows the woman, the results are bad. **Blofeld:** A woman follows one lord for the whole of her life, but men have to hold to their public duties. For them to subordinate themselves to women would bring shame upon them. **Ritsema/Karcher:** Adhering-to the-one and-also completing indeed. Adhering-to the wife: pitfall indeed. **Cleary (2):** What bodes well in fidelity for a woman is consistency from start to finish. For a man doing his duty, to follow a woman bodes ill. **Wu:** She perseveres in playing her devoted role to the very end. Ominous for a man, because he should judge each issue on its merit and not follow the role of a woman.

Legge: The magnetic fifth line responds to the dynamic second, and may be supposed to represent a wife conscious of her weakness, and docilely submissive, which is correct. A husband, however, and a man generally, has to assert himself, and lay down the rule of what is right. From line five it appears that what is right will vary in different cases. The lesson of the hexagram is perseverance in what is right in each particular case.

32 -- Consistency -- 32

NOTES AND PARAPHRASES

Siu: The man is faithful to tradition and submits meekly. These are desirable virtues for a wife but not for a man of affairs. He should be flexible and assertive, according to the demands of duty and the tenor of the times.

Wing: When you are seeking earthly things, apply earthly methods. When your goals are lofty and ambitious, your methods must be inventive and daring. Learn to apply the appropriate kind of effort to achieve the effect you desire.

Editor: What appears to be outrageous sexism is seen to be a profound truth when interpreted symbolically. The wife is emotion, the husband reason, and the line examines the crucial division of labor between them. Reason must be flexible or it becomes petrified into dogma; emotion must remain firm and not give in to impulse or it becomes uncontrolled passion. The circumstances of each situation dictate their proper response. In the flux and flow of life, mindless adherence to "precedent" is the strategy of shysters and dogmatists.

> *For reason, ruling alone, is a force confining; and passion, unattended, is a flame that burns to its own destruction.*
> Kahlil Gibran -- ***The Prophet***

A. Control your emotions and allow reason to make the choices. Reason should at all times be flexible and allow itself to be guided by the requirements of the time. Emotion, on the other hand, must always maintain a firm adherence to the principles of moderation and restraint.

Line-6

Legge: The sixth line, magnetic, shows its subject exciting herself to long continuance. There will be evil.

Wilhelm/Baynes: Restlessness as an enduring condition brings misfortune.

Blofeld: Prolonged violent exercise -- misfortune! *[This implies violent activity directed to wrong ends and therefore barren of result.]*

Liu: Continuous agitation means misfortune.

Ritsema/Karcher: Rousing Persevering: pitfall.

Shaughnessy: Distant constancy; inauspicious.

Cleary (1): Constancy of excitement is bad.

Cleary (2): Constant excitement bodes ill.

32 -- Consistency -- 32

Wu: He changes his constant course. This is foreboding.

COMMENTARY

Confucius/Legge: Far will she be from achieving merit. **Wilhelm/Baynes:** Restlessness as an enduring condition in a high position is wholly without merit. **Blofeld:** The prolonged violent exercise signified by this line is completely void of worthwhile results. **Ritsema/Karcher:** The great without achievement indeed. **Cleary (2):** Constant excitement in those on top is utterly unsuccessful. **Wu:** Changing his constant course at the last stage will not accomplish anything.

Legge: The principle of perseverance has run its course and the energy of the upper trigram of Movement is exhausted. The line itself is magnetic, and her violent efforts can only lead to evil.

NOTES AND PARAPHRASES

Siu: The man in a high position is perpetually excited and restless. As a result he does not have the inner composure necessary for positive contributions. His motive power is soon exhausted by violent efforts.

Wing: If you handle your affairs in a perpetual state of anxiety, you will soon exhaust yourself. More could be accomplished with a calm and composed demeanor. Make an attempt to comprehend and align yourself with what is truly happening before you create serious problems for yourself.

Editor: Legge's interpretation of this line is inconsistent with the other translators, depicting "foolish consistency" as the problem, whereas Wilhelm, Blofeld and Liu all identify it as "consistent foolishness." (Ritsema/Karcher's "literal English" could be interpreted either way.) My experience endorses the majority opinion. The line often reminds us how anticipation is inconsistent with centeredness. Perhaps you're trying too hard. "Be here now" -- allow the Work to unfold as it will.

> *Favorinus tells how Epictetus would also say that there were two faults far graver and fouler than any others - inability to bear, and inability to forbear, when we neither patiently bear the blows that must be borne, nor abstain from the things and the pleasures we ought to abstain from.*
> ***The Golden Sayings of Epictetus***

A. The times call for endurance, but you are not enduring the times. Constant fretting wears down the soul.

February 9, 2001, **4/25/06**

33 -- Retreat -- 33



HEXAGRAM NUMBER THIRTY-THREE -- RETREAT

Other titles: The Symbol of Retirement, Yielding, Withdrawal, Retiring, Wielding, Strategic Withdrawal, Inaccessibility, Disassociation from Inferior Forces, "*When an opportunity for something better comes along, do not quarrel with an impossible situation.*" -- D. F. Hook

Judgment

Legge: ***Retreat*** means successful progress. Advantage comes from firm correctness and attention to details.

Wilhelm/Baynes: ***Retreat***. Success. In what is small, perseverance furthers.

Blofeld: Yielding. Success! Persistence in small things wins advantage. *[Much of the teaching of the* ***Book of Change*** *is concerned with the wisdom of restraint or withdrawal as the best way of achieving our goal under certain circumstances; so this hexagram is not necessarily unfavorable to the wise. This is not a time when we can hope to achieve much; but attention to small matters will stand us in good stead later.]*

Liu: ***Retreat.*** Success. To persist in small matters is of benefit.

Ritsema/Karcher: ***Retiring,*** Growing. The small: Harvesting Trial. *[This hexagram describes your situation in terms of conflict and consequent seclusion. It emphasizes that withdrawing from the affairs at hand to conceal yourself in obscurity is the adequate way to handle it. To be in accord with the time, you are told to: retire!]*

Shaughnessy: ***Wielding:*** Receipt; little beneficial to determine.

Cleary (1): ***Withdrawal*** is developmental. The small is beneficial and correct.

Cleary (2): ***Withdrawal*** is successful. Small benefit is correct.

Wu: Retreat indicates pervasion. It will be advantageous for the little men to be persevering.

The Image

Legge: A mountain beneath the sky -- the image of ***Retreat***. The superior man keeps inferior men at a distance by his dignified bearing rather than hostility.

33 -- Retreat -- 33

Wilhelm/Baynes: Mountain under heaven: the image of ***Retreat***. Thus the superior man keeps the inferior man at a distance, not angrily but with reserve. *[He does not hate him, for hatred is a form of subjective involvement by which we are bound to the hated object.]*

Blofeld: This hexagram symbolizes mountains beneath the sky. The Superior Man, by keeping his distance from men of inferior character, avoids having to display wrath and preserves his dignity. *[The component trigrams, symbolizing mountain and sky, indicate withdrawal to a solitary place when circumstances are unfavorable.]*

Liu: The mountain beneath the sky symbolizes ***Retreat***. The superior man keeps his distance from the inferior, not with anger, but with dignity.

Ritsema/Karcher: Below heaven possessing mountain. ***Retiring.*** A *chun tzu* uses distancing Small People. A *chun tzu* uses not hating and-also intimidating.

Cleary (1): There are mountains under heaven, which is inaccessible. Thus do superior people keep petty people at a distance, being stern without ill will.

Cleary (2): ... Being strict without ill will. *[Petty people can be useful, so there is no ill-will, but their pettiness cannot wield authority, so be strict. In terms of learning to be a sage, the celestial ruler is the master, and the physical body takes orders from it, so that the desires of the various parts of the body cannot cause disturbance.]*

Wu: There is a mountain under heaven; this is ***Retreat.*** Thus the *jun zi* distances himself from the little men, not because of despising them, but because of maintaining his own esteem. *[The difference between the jun zi and the little men is one of education and not of birth. Confucius was a teacher first and a philosopher second, for he said: "Education is classless." Every one of us has the potential of becoming a sage.]*

COMMENTARY

Confucius/Legge: There is progress in ***Retreat***. The dynamic ruler in the fifth place receives a proper response from his correlate in line two. The action is in accordance with the requirements of the time because what is inferior is gradually increasing and advancing. The actions required during a ***Retreat*** are of great significance.

Legge: ***Retreat*** is the hexagram of the sixth month when the yin influence, represented by the two magnetic lines, has established a foothold. This suggests the growth of inferior and unprincipled men in the state, before whose advance superior men are obliged to retire. Yet the auspice of ***Retreat*** is not all bad. By firm correctness the threatened evil may be arrested to some extent. Ch'eng-tzu

says: "*Below the sky is the mountain. The mountain rises up below the sky, and its height is arrested, while the sky goes up higher and higher, till they come to be apart from each other. In this we have an emblem of retiring and avoiding.*"

Anthony: The correct time for retreat comes when others are not receptive to us, when delicacy of feeling is lost, when we begin to be attacked by doubt, or when our actions no longer yield progress. The person who can hold his ego in check has many creative moments open to him.

NOTES AND PARAPHRASES

Judgment: When carried out with shrewd discernment, ***Retreat*** is a strategy for success.

The Superior Man removes himself from disintegrating forces without calling attention to himself. He controls his weaknesses by maintaining his serious purpose.

With the possible exception of line two, there is very little ambiguity in the hexagram of ***Retreat***. Without changing lines it is a clear injunction to remove yourself from an inferior situation, influence, emotion or way of thinking. The figure has certain affinities with hexagram number forty- four: ***Temptation*** which also depicts an inferior element encroaching from below.

To yield is to be preserved whole.
Lao-tse

SUGGESTIONS FOR MEDITATION

Compare hexagrams number forty-four, ***Temptation****;* number thirty-three, ***Retreat****;* and number twelve, ***Divorcement;*** in that order. What are the next three logical hexagrams in the sequence, and what are the implications of the series as a whole?

Line-1

Legge: The first line, magnetic, shows a retiring tail. The position is perilous. No movement in any direction should be made.

Wilhelm/Baynes: At the tail in retreat. This is dangerous. One must not undertake anything. *[Since the hexagram is the picture of something that is retreating, the lowest line represents the tail and the top line the head. In a retreat it is advantageous to be at the front.]*

Blofeld: Withdrawal to the hindermost point -- trouble! It is useless to seek any goal or destination at such a time.

33 -- Retreat -- 33

Liu: The tail in retreat. (Someone closely following.) Danger. No undertakings.

Ritsema/Karcher: Retiring tail, adversity. No availing-of possessing directed going.

Shaughnessy: Wield the tail; danger; do not herewith have any place to go.

Cleary (1): Withdrawing the tail is dangerous; don't go anywhere with this.

Wu: To retreat in the rear is perilous. He should not undertake it.

COMMENTARY

Confucius/Legge: If no movement is made, what disaster can there be? **Wilhelm/Baynes:** If one undertakes nothing while exposed to the danger of the retreating tail, what misfortune could befall one? **Blofeld:** If you refrain from moving back so far what misfortune can overtake you? **Ritsema/ Karcher:** Not going wherefore calamity indeed. **Cleary (2):** If you do not go anywhere, what trouble will there be? **Wu:** How can retreat in the rear be perilous if he does not undertake it?

Legge: A retiring tail suggests the idea of the subject of the line hurrying away, which would only aggravate the evil and danger of the time.

NOTES AND PARAPHRASES

Siu: At the outset, the man is in a perilous position at the end of the retreating column still in contact with the enemy. No action should be undertaken under such circumstances.

Wing: Your position in the situation is in close proximity to an adversary. It would have been to your advantage to ***Retreat*** earlier. Do not take any action now, as it will only invite danger.

Anthony: Our ego keeps engaged with the negative power through looking at and examining the issue. We may be considering a compromise with the evil element, or remain involved with desire, fear, anger, impatience or anxiety. We must disconnect, not looking at the situation with our mind's eye.

Editor: In vulgar English: "Your ass is exposed!" This suggests the analogy of being threatened by a barking dog -- the surest way to be bitten is to show fear and run. The best strategy is to remain as calm as possible, and then slowly back off. Ritsema/Karcher's definition of *"adversity"* includes the idea of a malevolent spiritual force: *"pacifying or exorcizing such a spirit can have a healing effect."*

33 -- Retreat -- 33

> *The discreet man sees danger and takes shelter, the ignorant go forward and pay for it.*
> ***Proverbs*** 22:3

A. You are exposed and vulnerable. Stay calm -- do nothing rash when exposed to threatening forces and you'll survive.

Line-2

Legge: The second line, magnetic, shows its subject holding her purpose as if by a thong made from the hide of a yellow ox, which cannot be broken.

Wilhelm/Baynes: He holds him fast with yellow ox-hide. No one can tear him loose.

Blofeld: He bound it with thongs of yellow ox-hide and no one could untie it.

Liu: If his will is strong, like yellow ox-hide, no one can dissuade him.

Ritsema/Karcher: Holding-on-to it: availing-of yellow cattle's skin. Absolutely-nothing has mastering stimulating.

Shaughnessy: Uphold it using a yellow ox's bridle; no one will succeed in overturning it.

Cleary (1): Use the hide of a yellow ox to fasten this; no one can loosen it.

Wu: He holds fast to his decision with the hide of a yellow cow. Nobody can dissuade him.

COMMENTARY

Confucius/Legge: Her purpose is firm. **Wilhelm/Baynes:** This means a firm will. **Blofeld:** This symbolizes a powerful will. **Ritsema/Karcher:** Firm purpose indeed. **Cleary (2):** (This) means making the will firm. **Wu:** Indicates a firm will.

Legge: *"Her purpose"* in line two is the purpose to withdraw. The magnetic two responds correctly to the dynamic fifth line, and both are central. The purpose therefore is symbolized as in the text. The yellow color of the ox is introduced because of its being correct, and of a piece with the central place of the line.

NOTES AND PARAPHRASES

Siu: The man holds fast to the purpose of withdrawal but with due moderation.

Wing: You lack sufficient strength to make a complete withdrawal. If you can maintain a strong desire to ***Retreat*** or align yourself with one in a position to guide you, you can make your escape.

Anthony: Our own inferiors want, and ultimately have a right to justice. Justice may not, however, be procured through the demands and leadership of our ego. It will come about only through the firm leadership of our superior self, which through perseverance and disengagement, wins the help of the hidden world.

Editor: There is a fair amount of ambiguity in this line, and the meaning can fluctuate according to circumstances. Most translations refer to "will" or "purpose" in either the line or its Confucian commentary -- this is a reference to the strong ox-hide. Because the meaning of the hexagram is derived from the symbolism of inferior forces encroaching from below (which includes this line), it could be interpreted as a tenacious negative influence operating in the situation. "Will" associated with an inferior entity could relate to the uncanny power of instincts and passions within the psyche. On the other hand, the ox-hide is yellow, and this is the color of the mean. The line is also central with a proper correlate, so the auspice can also be positive. Wilhelm comments that it symbolizes an inferior man who wants to change his status, and holds fast to the superior man above him. He likens the situation to Jacob's battle with the angel in ***Genesis*** 32:

> *And there was one that wrestled with him until daybreak who seeing that he could not master him, struck him in the socket of his hip, and Jacob's hip was dislocated as he wrestled with him. He said, "Let me go, for day is breaking." But Jacob answered, "I will not let you go unless you bless me." He then asked, "What is your name?" "Jacob," he replied. He said, "Your name shall no longer be Jacob, but Israel, because you have been strong against God, you shall prevail against men."*

A. By holding fast to a superior principle, a weak element escapes from danger.

B. The image of an entrenched inferior power.

Line-3

Legge: The third line, dynamic, shows one retiring but bound -- to his distress and peril. If he were to deal with his binders as in nourishing a servant or concubine, it would be fortunate for him.

Wilhelm/Baynes: A halted retreat is nerve-wracking and dangerous. To retain people as men-and maidservants brings good fortune.

33 -- Retreat -- 33

Blofeld: Yielding under constraint results in ills and trouble, but there is good fortune in store for those who are supporting servants and concubines.

Liu: Retreat with entanglements is dangerous and leads to illness. Take care of women and subordinates. Good fortune.

Ritsema/Karcher: Tied Retiring. Possessing afflicting adversity. Accumulating servants, concubines, significant.

Shaughnessy: Do the wielding; there is sickness; danger; keeping servants and consorts is auspicious.

Cleary (1): Entangled withdrawal has affliction, but it is lucky in terms of feeding servants and concubines.

Cleary (2): Entangled in withdrawal, there is affliction and danger, but feeding servants and concubines leads to good results.

Wu: The retreat is tied to a string. It will be ominous to have illness, but auspicious to have maids and servants.

COMMENTARY

Confucius/Legge: The peril is due to distress and exhaustion. A great affair cannot be dealt with in this way. **Wilhelm/Baynes:** The danger of a halted retreat is nerve- wracking; this brings fatigue. "To retain people as men-and maidservants brings good fortune." True enough, but one cannot use them in great things. **Blofeld:** The evils referred to here are those attendant on extreme fatigue. Though supporting servants and concubines brings good fortune, it does not lead to achieving anything of consequence. *[Seemingly, Confucius, always inclined to be austere, does not altogether approve of this type of good fortune.]* **Ritsema/Karcher:** Possessing afflicting weariness indeed. Not permitting Great Affairs indeed. **Cleary (2):** Affliction and exhaustion. Not suitable for great works. **Wu:** Illness can be wasting. No big business is achievable.

Legge: Line three has no proper correlate in line six, and he allows himself to be entangled and impeded by the first and second lines. Because he is too familiar with them they are presumptuous and fetter his movements. He should keep them at a distance.

Wu: The subject of this yang position feels that he is attached to the occupant of the second (line), a yin position. This sentimental attachment, symbolized here as the string attachment, hinders his freedom to retreat. Under these circumstances it is all right for him to handle small matters, such as hiring domestic help, but no big business.

NOTES AND PARAPHRASES

Siu: The man loses his freedom of action during retreat. The hangers-on impede and fetter his movements. The expedient course of action is to employ them in such a way as to retain the initiative. But he must maintain an appropriate distance from them and not rely on expedient actions of this kind in dealing with important matters.

Wing: You've been held back from ***Retreat*** and consequently are in the center of a difficult situation. Inferior persons or ideals may surround you. They can be used to insulate you from further difficulties, but you can accomplish nothing significant while fettered by inferior elements.

Editor: The image suggests being held back by inferior or subordinate forces within the situation. Ritsema/Karcher explain that *"Possessing afflicting adversity"* can connote *"a spirit that seeks revenge by inflicting suffering on the living. Pacifying or exorcizing such a spirit can have a healing effect."* (I have received this line when exactly that meaning was implied in the query.) Psychologically, sublimation is indicated. This is the art of making negative energy "sublime," i.e.: positive. *"Servants and concubines"* sometimes symbolize subconscious complexes: their libido can be either positive or negative, depending upon how it is treated. Remember that the proper nourishment of libido is not the same as indulging it.

> *For the body is a source of endless trouble to us by reason of the mere requirement of food; and is liable also to diseases which overtake and impede us in the search after true being; it fills us full of loves, and lusts, and fears, and fancies of all kinds, and endless foolery, and in fact, as men say, takes away from us the power of thinking at all. Whence come wars, and fightings, and factions? Whence but from the body and the lusts of the body?*
>
> Plato -- ***Phaedo***

A. Encumbered and exhausted -- make the most of whatever advantages you have to harmonize the situation.

B. Sublimate, placate or otherwise transform inferior forces to serve your higher purposes.

C. "When life gives you lemons, make lemonade."

Line-4

Legge: The fourth line, dynamic, shows its subject retiring notwithstanding his likings. In a superior man this will lead to good fortune. An inferior man cannot attain to this.

33 -- Retreat -- 33

Wilhelm/Baynes: Voluntary retreat brings good fortune to the superior man and downfall to the inferior man.

Blofeld: Withdrawal for good reasons -- for the Superior Man, good fortune; for people of mean attainments, misfortune!

Liu: Voluntary retreat is good fortune for the superior man, but not for the inferior man.

Ritsema/Karcher: Loving Retiring. A *chun tzu* significant. Small People obstructing.

Shaughnessy: Good wielding; for the gentleman auspicious, for the little man negative.

Cleary (1): A superior person who withdraws well is fortunate, an inferior person is not.

Cleary (2): Developed people who withdraw in the right way are fortunate; petty people are not.

Wu: To retreat from what he is fond of is easy for a *Jun zi*, but not so for a little man.

COMMENTARY

Confucius/Legge: A superior man retires notwithstanding his likings; an inferior man cannot attain to this. **Wilhelm/Baynes:** The superior man retreats voluntarily; this brings downfall for the inferior man. **Blofeld:** For when, quite rightly, the Superior Man withdraws, lesser men are bound to suffer. **Ritsema/Karcher:** A *chun tzu* lovingly Retiring. Small People obstructing indeed. **Cleary (2):** Developed people withdraw well; petty people do not. **Wu:** The *Jun zi* uses retreat to his advantage, but the little man doesn't.

Legge: Line four has a proper correlate in the magnetic first line, but as four is the first line in the upper trigram of Strength, he is free to exercise his choice.

NOTES AND PARAPHRASES

Siu: The man withdraws, despite his desire to do otherwise. The superior man can retreat in a friendly way, adjusting to the situation, and retaining his convictions. The inferior man is unable to do this.

Wing: If you recognize the moment for ***Retreat***, be certain that you do so with the proper attitude -- that is, willingly. In this way you will adjust easily and

progress in your new environment. Those who are filled with emotional turmoil during withdrawal will suffer greatly.

Editor: Psychologically interpreted, to *"retire notwithstanding one's likings"* is to exercise willpower over an inferior impulse for the good of the Work. The image suggests that you have the requisite strength to do this. It is a truism that when positive libido is withdrawn from something, unsupported inferior forces must wane.

> *The good is one thing, the pleasant another; these two, having different objects, chain a man. It is well with him who clings to the good; he who chooses the pleasant, misses the end.*
> ***Katha Upanishad***

A. Despite your desires, abandon your proposed plan of action. To ignore temptation strengthens the will and robs weakness of its power.

Line-5

Legge: The fifth line, dynamic, shows its subject retiring in an admirable way. With firm correctness there will be good fortune.

Wilhelm/Baynes: Friendly retreat. Perseverance brings good fortune.

Blofeld: An admirably carried out withdrawal. Persistence in a righteous course brings good fortune.

Liu: Appropriate retreat. To continue brings good fortune.

Ritsema/Karcher: Excellence Retiring, Trial: significant.

Shaughnessy: Enjoyable wielding; determination is auspicious.

Cleary (1): Excellent withdrawal; correctness is auspicious.

Wu: The commendable retreat is auspicious if persevering.

COMMENTARY

Confucius/Legge: This is due to the rectitude of his purpose. **Wilhelm/ Baynes:** Because the will thereby reaches a correct decision. **Blofeld:** This results from a withdrawal carried out as a result of rectifying our aims. *[I.e. revising them in the light of unfavorable circumstances.]* **Ritsema/Karcher:** Using correcting the purpose indeed.) **Cleary (2):** Because of right aspiration. **Wu:** He needs to put his aims in the right perspective.

33 -- Retreat -- 33

Legge: The K'ang-hsi editors refer to the words of I Yin as an illustration of what is said in line five: *"The superior man will not for favor or gain continue in an office whose work is done."* He advances or withdraws according to the character of the time. The strength and correct position of the fifth line show that he is able to maintain himself, and as he is responded to by the magnetic second line, no opposition would come from any of the others. Therefore, he is free to keep his place, but since he recognizes the advance of inferior men in lines one and two, he deems it better to withdraw from the field for a time. Thus there is successful progress even in his retreat.

NOTES AND PARAPHRASES

Siu: The man recognizes the proper time for an admirable retirement with necessary amenities and without disagreeableness. Firmness in the rectitude of his purpose is necessary to guard against being misled by irrelevant issues.

Wing: Make your ***Retreat*** friendly but firm. Do not be drawn into irrelevant discussions or considerations concerning your decisions. A persevering withdrawal brings good fortune.

Editor: Both Legge and Blofeld use the concept of rectification in their translations of the Confucian commentary. *[**Rectify:** 1.a: to make or set right: remedy. 2.a: to restore to a healthy state.]* The idea is that one must pleasantly but firmly disassociate oneself from an inferior alliance -- the only hope of improvement lies in withdrawal from the scene.

> *A faultless person is one who withdraws from affairs. This must be done with strength.*
> Yamamoto Tsunetomo -- ***The Book of the Samurai***

A. Withdraw to make correct – don't make a big deal of it.

B. The integrity of the Work demands a withdrawal from an inferior alliance.

Line-6

Legge: The sixth line, dynamic, shows its subject retiring in a noble way. It will be advantageous in every respect.

Wilhelm/Baynes: Cheerful retreat. Everything serves to further.

Blofeld: A "sleek" withdrawal -- everything is favorable! *[The Chinese commentators suggest that this means going to live in retirement. They add that the phrase also implies excellent health.]*

33 -- Retreat -- 33

Liu: Retreat after success. Everything is favorable.

Ritsema/Karcher: Rich Retiring, without not Harvesting.

Shaughnessy: Fattened wielding; there is nothing not beneficial.

Cleary (1): Rich withdrawal is wholly beneficial.

Cleary (2): Withdrawal of the rich is beneficial to all.

Wu: Retreat at his leisure is never disadvantageous.

COMMENTARY

Confucius/Legge: He who does so has no doubts about his course. **Wilhelm/Baynes:** Because there is no longer any possibility of doubt. **Blofeld:** In this case, there cannot be the smallest doubt. *[I.e. not the smallest doubt as to the wisdom of withdrawal.]* **Ritsema/Karcher:** Without a place to doubt indeed. **Cleary (2): Wu:** His mind is free from doubt.

Legge: Line six is dynamic, with no correlate in line three to detain him. He vigorously and happily carries out the idea of the hexagram.

NOTES AND PARAPHRASES

Siu: No doubt exists as to the need for retirement. The man resigns in a gracious manner.

Wing: You are sufficiently removed from the situation and able to ***Retreat*** without guilt or doubt. Here you are blessed with great good fortune. You will find rewarding success in your endeavors.

Editor: The image suggests that you already know what to do in the situation at hand -- remove yourself without further ado.

> *It is because [the Sage] does not contend that no one in the world can contend against him.*
> Lao-Tse

A. You can remove yourself from the situation at hand with a clear conscience.

B. Do not hesitate to abandon an inferior idea immediately.

C. Image of a high-minded or spiritually motivated withdrawal.

June 30, 2002, 4/25/05, **6/19/09**

34 -- Great Power -- 34



HEXAGRAM NUMBER THIRTY-FOUR -- GREAT POWER

Other titles: The Power of the Great, The Symbol of Great Vigor, Persons of Great Authority, Great Strength, Great Invigorating, Great Maturity, Accumulated Force, The Strength of the Mighty, Righteous Power, Excessive Force

Judgment

Legge: ***Great Power*** necessitates firm correctness.

Wilhelm/Baynes: ***The Power of the Great.*** Perseverance furthers.

Blofeld: ***The Power of the Great.*** Persistence in a righteous course brings reward. *[This hexagram with a solid group of firm lines topped by a small number of yielding lines obviously signifies strength -- in this case the power to succeed in spite of difficulties. Much of what follows concerns goats -- a symbol presumably suggested by the form of the hexagram, namely a solid body distinguished by a pair of horns -- the yielding lines at the top.]*

Liu: ***Great Power.*** It is of benefit to continue.

Ritsema/Karcher: ***Great Invigorating***, Harvesting Trial. *[This hexagram describes your situation in terms of the invigorating power of a central creative idea. It emphasizes that animating everything around you through this guiding motivation is the adequate way to handle it. To be in accord with the time, you are told to invigorate through the great!]*

Shaughnessy: ***Great Maturity:*** Beneficial to determine.

Cleary(1): ***Great power*** is beneficial when correct.

Wu: ***Great Strength*** indicates that it is advantageous to be persevering.

The Image

Legge: The image of thunder over heaven forms the hexagram of ***Great Power.*** The superior man, in accordance with this, does not take one step that is not in accordance with propriety.

34 -- Great Power -- 34

Wilhelm/Baynes: Thunder in heaven above: The image of ***The Power of the Great.*** Thus the superior man does not tread upon paths that do not accord with established order.

Blofeld: This hexagram symbolizes thunder in the sky. The Superior Man never takes a step involving impropriety. *[**Note:** The combination of trigrams meaning thunder and sky suggests something of the awe-inspiring quality of the truly great.]*

Liu: Thunder in the sky above symbolizes ***Great Power***. The superior man's conduct does not oppose the rules.

Ritsema/Karcher: Thunder located above heaven. ***Great Invigorating.*** A *chun tzu* uses no codes whatever, nowhere treading.

Cleary (1): Thunder is up in the sky, with ***great power.*** Thus do superior people refrain from what is improper.

Cleary (2): ... Developed people do not do what is improper.

Wu: There is thunder above heaven; this is ***Great Strength.*** Thus the *jun zi* does not practice what is not proper.

COMMENTARY

Confucius/Legge: In ***Great Power*** we see that which is great becoming strong. The trigram of Strength directs the trigram of Movement, and hence the whole is expressive of vigor. But that which is great necessitates firm correctness. The attributes of heaven and earth are displayed when firmness and correctness attain their ideal state.

Legge: Because the dynamic lines predominate in ***Great Power,*** the figure suggests a state in which there is an abundance of strength and vigor. Is strength alone enough for the conduct of affairs? Of course not! Strength must always be subordinated to the idea of right, and exerted only in harmony with it.

The lower trigram symbolizes Strength, the upper symbolizes Movement. In the Confucian commentary, *"that which is great"* denotes the group of four dynamic lines which strikes us on looking at the figure, and also the superior men in positions of power, of whom these are the representatives. That the attributes of heaven and earth are displayed means that the power of men should be a reflection of the great power which we see impartially working in nature.

Ch'eng-tzu says on the Image: *"Thunder rolling in the sky and making all things shake is the symbol of **Great Power.**"* In relating its application to man, he quotes a beautiful saying of antiquity: *"The strong man is he who overcomes himself."*

34 -- Great Power -- 34

NOTES AND PARAPHRASES

Judgment: Control yourself.

The Superior Man does nothing that is not in accordance with the principles of the Work.

Wilhelm and Blofeld translate this hexagram as ***The Power of the Great.***, but I prefer Liu's rendition of ***Great Power,*** because it has a more neutral connotation. ***The Power of the Great*** suggests the might of kings and emperors, and implies "superior" power wielded at one's own discretion. It is too easy to misinterpret this hexagram as a clear injunction to take unilateral action. Such is seldom the case -- the hexagram depicts a charge of latent energy which must be properly managed.

The figure is usually compared with the image of a ram or goat -- the four lower dynamic lines being the body, and the two upper magnetic lines representing the horns. Since this hexagram is the preceding figure of ***Retreat*** turned upside down, one can imagine the two together as a person retreating across a pasture pursued by a charging beast. The ram/goat is mentioned in four of the six lines of the hexagram. This is certainly ***Great Power,*** but in such a crude form it cannot be truthfully called ***The Power of the Great.***

Truly ***Great Power***, as the Judgment tells us, is derived from our will to restrain our emotions, instincts and appetites. Note that lines two and four are the most positively forceful lines in the hexagram and that both imply restraint of power as the proper way to attain one's goals. Without changing lines, the hexagram sometimes refers to provocations in which one is "legitimately" tempted to a self-righteous display of "power." Remember that other people's ego-trips are none of your concern: the superior man does not respond to them with other than dignified reserve. Regard it as a test and be joyful if you pass it!

> *Everything found in later literature seems to indicate that these meditative schools required a strong discipline and faithful adherence to a strict regimen. The schools were extremely demanding, and were open only to those willing to devote themselves totally. Before even being admitted to one of these ancient meditative schools, a person had to be not only spiritually advanced but in complete control of all his emotions and feelings. Beyond that, the disciplines of the Torah and commandments were central to these schools, and these disciplines required a degree of self-mastery to which not everyone could aspire.*
>
> Aryeh Kaplan -- ***Jewish Meditation***

34 -- Great Power -- 34

Line-1

Legge: The first line, dynamic, shows its subject manifesting his strength in his toes. But advance will lead to evil -- most certainly.

Wilhelm/Baynes: Power in the toes. Continuing brings misfortune. This is certainly true.

Blofeld: Power in the toes. *[I.e. power of a rather low or limited kind.]* To advance now would bring misfortune.

Liu: Power in the toes. Actions lead to misfortune. This is true.

Ritsema/Karcher: Invigorating tending-towards the feet. Chastising: pitfall, possessing conformity.

Shaughnessy: Mature in the foot; to be upright is inauspicious; there is a return.

Cleary (1): With power in the feet, it is inauspicious to go forth on an expedition – there is truth in this.

Cleary (2): With power in the feet, an expedition bodes ill, having certainty.

Wu: Having strength in the toes indicates foreboding to proceed, confidence notwithstanding.

COMMENTARY

Confucius/Legge: This will certainly lead to exhaustion. **Wilhelm/Baynes:** This certainly leads to failure. **Blofeld:** The confidence symbolized by power in the toes is soon exhausted. **Ritsema/Karcher:** One's conforming exhausted indeed. **Cleary (2):** With power in the feet, that certainty comes to an impasse. **Wu:** Confidence has been misplaced.

Legge: This line is dynamic, in its correct place, and is the first line of the lower trigram of Strength in the hexagram of ***Great Power***. The essence of the hexagram might seem to be concentrated in it and hence we see it symbolized by "strength in the toes," or "advancing." But such action is too bold to be undertaken by one in the lowest place, and in addition there is no proper correlate in line four. From exhaustion will follow distress and other evils.

NOTES AND PARAPHRASES

Siu: At the outset, the man in a lowly situation possesses great energy. Seeking advancement through force, however, will bring misfortune.

Wing: Even though you have the strength, proceeding with your plan would be a mistake. You must not force this issue because you are not in a position to do so successfully.

Editor: Compare this line with the definition of compulsion:

> **Compulsion:** *1a. an act of compelling: a driving by force, power, pressure, or necessity. 2. an irresistible impulse to perform an irrational act.*

The power is in the toes, the lowest part of the body, and the very bottom of the hexagram. This suggests a compulsive, unconscious drive, or an ill-considered impulse to act. If it is the only changing line, the hexagram becomes number thirty-two, ***Consistency, Duration*** or ***Standing Fast***, which is the implied proper response here. In its most neutral interpretation, this line images a strong urge or impetus to take action.

> *"Men are only apparently drawn from in front; in reality they are pushed from behind;" they think they are led on by what they see, when in truth they are driven on by what they feel, -- by instincts of whose operation they are half the time unconscious.*
>
> W. Durant -- (Quoting Schopenhauer) ***The Story of Philosophy***

A. An inner force seeks expression. Quell your impulse to act.

B. "Don't jump to conclusions."

Line-2

Legge: The second line, dynamic, shows that with firm correctness there will be good fortune.

Wilhelm/Baynes: Perseverance brings good fortune.

Blofeld: Persistence in a righteous course brings good fortune.

Liu: Persistence brings good fortune. It (the second line) is in the center (the middle way).

Ritsema/Karcher: Trial: significant.

Shaughnessy: Determination is auspicious.

Cleary (1): Rectitude is auspicious.

Cleary (2): Correctness is auspicious.

Wu: Perseverance will bring auspiciousness.

COMMENTARY

Confucius/Legge: Because he is in the center and exemplifies the due mean. **Wilhelm/Baynes:** Because it is in the central place. **Blofeld:** This is indicated by the line's central position in the lower trigram. **Ritsema/ Karcher:** Using centering indeed. **Cleary (2):** Because of balance. **Wu:** Because the second line is central.

Legge: The strength of line two is tempered by his being in a magnetic place which is also in the center. With firm correctness there will be good fortune. The central position and the due moral mean in line two are illustrative of the maxim: "The strong man is he who overcomes himself."

NOTES AND PARAPHRASES

Siu: The way begins to open for growth and progress. Exuberant self-confidence needs to be tempered by continued inner equilibrium in the use of power.

Wing: Moderation now is the key to lasting success. Do not allow yourself to become overconfident because you meet with such little resistance in your efforts. Use your power carefully.

Editor: The symbolism of the line, and Legge's commentary point out the fact that willpower is the cornerstone of the Work.

> *A man is, above all, his will. As is his will in this life, so does he become when he departs from it. Therefore should his will be fixed on attaining Brahman.*
>
> ***Chandogya Upanishad***

A. Willpower succeeds.

B. "Don't give up the ship."

Line-3

Legge: The third line, dynamic, shows, in the case of an inferior man, one using all his strength; and in the case of a superior man, one whose rule is not to do so. Even with firm correctness the position would be perilous. The exercise of strength in it might be compared to the case of a ram butting against a fence, and getting his horns entangled.

34 -- Great Power -- 34

Wilhelm/Baynes: The inferior man works through power. The superior man does not act thus. To continue is dangerous. A goat butts against a hedge and gets its horns entangled.

Blofeld: Inferior men use their power where (under the circumstances prevailing) the Superior Man refrains from using his. Persistence now would bring serious consequences, as when a goat butts against a hedge and gets its horns entangled.

Liu: The inferior man uses his power, while the superior man does not. The goat butts against a hedge, entangling his horns. To continue is dangerous.

Ritsema/Karcher: Small People avail-of Invigorating. A *chun tzu* avails-of absence. Trial: adversity. The he goat butts a hedge. Ruining his horns.

Shaughnessy: The little man uses maturity, the gentleman uses loss; determination is dangerous. A ram butts a fence, and weakens its horns.

Cleary (1): For inferior people the use is powerful, but for superior people the use is nil. It is dangerous to persist in this, goat, etc.

Cleary (2): Petty people use power; superior people use nothingness, chaste in danger, goat, etc.

Wu: A little man deploys strength indiscreetly; a *jun zi* doe not do so. There is peril ahead, goat, etc.

COMMENTARY

Confucius/Legge: The inferior man uses all his strength; in the case of the superior man it is his rule not to do so. **Wilhelm/Baynes:** The inferior man uses his power. This the superior man does not do. **Blofeld:** This means that inferior men use their power and the Superior Man is likely to be tricked. **Ritsema/Karcher:** Small People avail-of Invigorating. A *chun tzu:* absence indeed. **Cleary (2):** Petty people use power; superior people disappear. **Wu:** A little man deploys strength indiscreetly, but a *jun zi* does not.

Legge: Line three is dynamic, and in his proper place at the top of the trigram of Strength. An inferior man so placed will use all of his strength to the utmost. Not so the superior man. For him the position is beyond the safe middle, and he will be cautious not to injure himself like the ram by exerting all of his strength.

NOTES AND PARAPHRASES

Siu: The situation becomes entangled and perilous. The inferior man in power applies full force and gets himself irretrievably enmeshed. He is like a goat

butting against a hedge and getting its horns entangled. The superior man renounces empty display of force and retains the secure middle position.

Wing: Only inferior people boast of their power or demonstrate it ostentatiously. This creates many unnecessary entanglements and, ultimately, danger. Do not persist in this. Concealed power, at this time, has the greatest effect.

Editor: The image suggests the difference between forcing an issue and allowing it to develop naturally.

> *"Good fortune, evil fortune, occasion for repentance, and reason for regret all arise from activity." Alas! Good fortune is only one out of four. Should we not be careful about activity?*
> Chou Tun-I

> A. Forcing the issue only ends in impasse.
>
> B. "Don't push the river."
>
> C. Relax! Contrived effort spoils the Work.

Line-4

Legge: The fourth line, dynamic, shows a case in which firm correctness leads to good fortune, and occasion for repentance disappears. We see the fence opened without the horns being entangled. The strength is like the wheel spokes of a large wagon.

Wilhelm/Baynes: Perseverance brings good fortune. Remorse disappears. The hedge opens; there is no entanglement. Power depends upon the axle of a big cart.

Blofeld: Righteous persistence brings good fortune and regret vanishes. The hedge falls apart and he is no longer entangled. There is great power in the cart axle. *[A powerful axle indicates that the time is favorable for an advance towards our goal.]*

Liu: Persistence brings good fortune and remorse vanishes. The hedge opens and entanglements vanish. Powerful is the axle of the big cart. *[**Note:** Activity will follow a long quiet period, bringing good fortune for the individual.]*

Ritsema/Karcher: Trial: significant. Repenting extinguished. The hedge broken-up, not ruined. Invigorating tending-towards the Great: a cart's axle-straps.

34 -- Great Power -- 34

Shaughnessy: Determination is auspicious; regret is gone. The fence block is not weakened, but is matured by the great cart's axle-strut.

Cleary (1): Correctness is good; regret vanishes. The fence opened up, one does not get stuck; power is in the axle of a large vehicle.

Cleary (2): Being correct leads to good results; regret vanishes. Fences opened up, one does not get exhausted, etc.

Wu: With perseverance, there is good fortune and no regret. The fence has been removed and the horns unharmed. The wooden pieces holding the axle underneath the carriage are strong.

COMMENTARY

Confucius/Legge: He still advances. **Wilhelm/Baynes:** It can go upward. **Blofeld:** Once the hedge has fallen apart, he can get up and go forward. **Ritsema/Karcher:** The hedge broken-up, not ruined. Honoring going indeed. **Cleary (2):** It is valuable to go. **Wu:** The conditions are favorable to proceed.

Legge: Line four is still dynamic, but in the place of a magnetic line. This explains the cautions with which the symbolism commences. Going forward thus cautiously, his strength will produce the good effects described.

NOTES AND PARAPHRASES

Siu: The man removes all obstacles through quiet perseverance. Unseen power can move heavy loads.

Wing: When you can work toward your aim and make progress without a great show of power, you create a striking effect. Obstacles give way and your inner strength persists. Good fortune.

Editor: The image suggests that slowly but surely, one step at a time, one removes the obstacles to progress. Power thus accumulated can go anywhere.

> *The image of the thirty spokes converging toward the empty space of the hub is often used to symbolize the virtue of the ruler who attracts all creatures to his service, the virtue of Sovereign Unity that brings order to the multiplicity of things around it.*
>
> M. Kaltenmark -- ***Lao Tzu and Taoism***

A. Take it slow and the way becomes clear.

B. Willpower removes the obstacles to advancement.

C. Image of a careful, methodical advance.

Line-5

Legge: The fifth line, magnetic, shows one who loses her ram-like strength in the ease of her position. There will be no occasion for repentance.

Wilhelm/Baynes: Loses the goat with ease. No remorse. *[The place is strong, it is in fact the place of the prince, but the nature of the line is yielding, hence <u>the outer place does not correspond with the inner nature</u>. Therefore the line easily rids itself of its obstinate disposition.]*

Blofeld: He sacrifices a goat too lightly -- no regret! *[I.e. he resorts too easily to force, which is not advisable.]*

Liu: He carelessly loses the goat. No remorse. *[One is not able to achieve one's plans; no benefit.]*

Ritsema/Karcher: Losing the goat, tending-toward <u>versatility</u>. Without repenting. *[**Versatility**, I: sudden and unpredictable change; mental mobility and openness; easy and light, not difficult and heavy; occurs in name of the **I Ching.**]*

Shaughnessy: Losing sheep at Yi; there is no regret.

Cleary (1): Losing the goat in ease, let there be no regret. *[Even if people can't be vigorous, it would be fortunate if they opened their minds with flexible receptivity and borrowed knowledge from others to break through their own obstructions.]*

Cleary (2): Losing the ram in ease, etc. *[When one is flexible and balanced, there is no attitude of rambunctious strength, so there is no regret.]*

Wu: A sheep is lost in the field, etc.

COMMENTARY

Confucius/Legge: She loses her ram and hardly perceives it -- she is not in her proper place. **Wilhelm/Baynes:** Because the place is not the appropriate one. **Blofeld:** This is indicated by the line's unsuitable position. **Ritsema/ Karcher:** Situation not appropriate indeed. **Cleary (2):** "*The position is not appropriate*" means that one is as though master of the world but does not have anything to do with it. **Wu:** Because the position is not proper.

Legge: Line five is magnetic in a central place and will therefore refrain from exerting her strength. Although the hexagram does not forbid the use of strength, it does concern itself with how strength should be properly controlled and directed. All that is said about her is that she will give no occasion for

repentance. Being "out of place" only means that the position properly requires a dynamic line.

NOTES AND PARAPHRASES

Siu: The man has lost his alertness and strength because of the ease of his position.

Wing: You should now let go of an opinionated or stubborn attitude. It is no longer necessary to prove anything. The situation will progress with ease; therefore you do not need to use excessive force.

Anthony: We may give up pacts with ourself which require people to do certain things before we will be receptive to them. We need to allow ourself to be led, not setting up structured ideas of how things must happen. We should give up anger and feelings of retribution. Punishment must not be an end in itself.

Editor: None of the translations of this line convey exactly the same message in English. When that happens, beware: the statement can have a maddeningly koan-like range of meanings. In the positive sense, because line five occupies the central place there is the possibility that one understands the Mean and knows when to refrain from action: one *"loses the goat* (impetus to act) *with ease."* Alternately, the Blofeld, Liu and Ritsema/Karcher versions depict power which is misused or wasted. As a weak line in a strong place in a hexagram of strength and action, this can also refer to an impotent force with little power to affect the situation at hand. Since *"no remorse"* is involved, apparently no harm accrues.

> *Strength may be good or it may be evil. The same is true of weakness. The ideal is the Mean.*
> Chou Tun-I

A. You can easily discard your compulsion to act.

B. An inferior force is eliminated from the situation.

C. Moderation prevents an excessive response.

D. When you are truly centered in the Work, aggressive action should be unnecessary.

Line-6

Legge: The sixth line, magnetic, shows one who may be compared to the ram butting against the fence, and unable either to retreat, or to advance as he would fain do. There will be no advantage in any respect, but if he realizes the difficulty of his position, there will be good fortune.

34 -- Great Power -- 34

Wilhelm/Baynes: A goat butts against a hedge. It cannot go backward, it cannot go forward. Nothing serves to further. If one notes the difficulty, this brings good fortune.

Blofeld: A goat butts against a hedge and can move neither backward nor forward; it can get nowhere. Yet at this time, difficulty presages good fortune. *["It can get nowhere" is a rendering of a phrase which, taken symbolically, means that this is not a time to advance towards our goal or destination. The implication of the last two sentences is that the shame we feel at finding ourselves prisoners of circumstances will drive us to make an effort powerful enough to release us.]*

Liu: A goat butts against the hedge. It cannot advance or retreat; nothing furthers. If one continues to work through the difficulty, there is good fortune. *[If you get this line, cease all arrogant behavior, otherwise it will cause you trouble.]*

Ritsema/Karcher: The he goat butts a hedge. Not enabling withdrawing, not enabling releasing. Without direction: Harvesting. Drudgery by-consequence significant. *[**Without direction: Harvesting:** WU YU Li: no plan or direction is advantageous; in order to take advantage of the situation, do not impose a direction on events.]*

Shaughnessy: A ram butts a fence, is not able to retreat and is not able to follow; there is no place beneficial; difficult but then auspicious.

Cleary (1): The ram running into a fence cannot retreat, cannot go ahead; there is no benefit. Struggle will produce good results.

Cleary (2): ... Work hard and there will be good results.

Wu: A ram butts into a fence. He cannot go forward or back away. There is nothing to gain. Endurance will bring good fortune.

COMMENTARY

Confucius/Legge: The impasse is owing to his want of care. If he realizes his difficulty his error will not be prolonged. **Wilhelm/Baynes:** *"it cannot go backward, it cannot go forward."* This does not bring luck. The mistake is not lasting. **Blofeld:** Inability to retire or advance is hardly conducive to good fortune; but our very difficulties will generate it; the ignoble circumstances in which we find ourselves will not endure for long. **Ritsema/ Karcher:** Not ruminating indeed. Fault not long-living indeed. **Cleary (2):** Inability to retreat or go ahead is due to carelessness. Work hard and there will be good results because error will not increase. **Wu:** The situation is not good. The debacle will not last.

34 -- Great Power -- 34

Legge: Line six, at the top of the trigram of Movement in the hexagram of ***Great Power,*** may be expected to be dynamic in the exertion of strength. Because of his passivity, the result is as described. If he stops pushing his cause and reflects upon his weak position, good fortune will result.

NOTES AND PARAPHRASES

Siu: The man goes too far and reaches a deadlock with neither the capability to advance nor the opportunity to retreat. If he recognizes his weakness and is not obstinate, he will not compound the error.

Wing: You have gone so far in the pursuit of your desires that you are at an impasse. Everything you try to do just complicates the situation even further. Seeing the difficulty of this will eventually force you to compose yourself. The entire affair can then be resolved.

Editor: The image suggests an impasse which can only be surmounted by waiting patiently for its natural resolution. The second clause suggests that circumstances will improve if you just don't meddle with them. Ritsema/ Karcher’s: *"In order to take advantage of the situation, do not impose a direction on events"* is usually the best choice whenever it is received in a line.

> *The path out of the dilemma can only be found by waiting and consciously holding on to both sides of the conflict, by making the utmost effort to keep both sides in fullest possible awareness without repressing them or falling into a state of identification. This means nothing less than that the conflict with all its excruciating implications must be endured consciously; we cannot seek to terminate it forcibly by taking sides, by enforcing a premature decision. Symbolically this amounts to a crucifixion; by our consent, our acceptance of this suffering, we are nailed to the cross of the opposing drives. We keep the apparent evil in full sight and continue to wait for a way that allows us to express its energy in constructive rather than destructive ways, though this may seem impossible at the moment, both in terms of morality and of existing reality.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Accept an impasse and learn its lesson.

B. “*In order to take advantage of the situation, do not impose a direction on events."*

June 12, 2001, **4/25/06**

35 -- Advance of Consciousness -- 35



HEXAGRAM NUMBER THIRTY-FIVE -- ADVANCE OF CONSCIOUSNESS

Other titles: Progress, Prospering, The Symbol of Forwardness, To Advance, Advancement, Making Headway, Getting the Idea, "Comes the Dawn"

Judgment

Legge: In ***Advance of Consciousness*** we see a prince who secures the tranquility of the people presented on that account with numerous horses by the king, and three times in a day received at interviews.

Wilhelm/Baynes: ***Progress***. The powerful prince is honored with horses in large numbers. In a single day he is granted audience three times.

Blofeld: ***Progress***. The richly endowed prince receives royal favors in the form of numerous steeds and is granted audience three times in a single day. *[This passage indicates great merit richly rewarded.]*

Liu: ***The Marquis K'ang*** (rich, powerful, healthy) is bestowed with many horses by the king, who receives him three times in a single day.

Ritsema/Karcher: ***Prospering***, the calm feudatory avails-of bestowing horses to multiply the multitudes. Day-time sun three-times reflected. *[This hexagram describes your situation in terms of thriving in the full light of the sun. It emphasizes that contributing to this increase by helping things to flourish is the adequate way to handle it...]*

Shaughnessy: ***The Lord of Kang*** is herewith awarded horses in luxuriant number, during daylight thrice connecting.

Cleary (1): ***Advancing***, a securely established lord presents many horses, and grants audience three times a day.

Cleary (2): ***Advancing***, a securely established lord is presented with, *etc.*

Wu: ***Advancement*** indicates that the prince who has secured peace and prosperity of the state is conferred with many fine horses. The king grants him an audience three times in one day.

35 -- Advance of Consciousness -- 35

The Image

Legge: The image of the earth and that of the bright sun coming forth above it form ***Advance of Consciousness.*** The superior man, in accordance with this, gives himself to make more brilliant his bright virtue.

Wilhelm/Baynes: The sun rises over the earth: the image of ***Progress***. Thus the superior man himself brightens his bright virtue.

Blofeld: This hexagram symbolizes fire blazing from the earth. The Superior Man reflects in his person the glory of heaven's virtue.

Liu: The sun rising above the earth is the symbol of ***Progress***. Thus the superior man brightens his character.

Ritsema/Karcher: Brightness issuing-forth above earth. ***Prospering***. A *chun tzu* uses originating enlightening to brighten actualizing-tao. *[***Actualize-tao:*** ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): Light emerges over the earth, ***advancing.*** Thus do superior people by themselves illumine the quality of enlightenment.

Cleary (2): Light emerges over the ground, ***advancing.*** Developed people illumine the quality of enlightenment by themselves.

Wu: Brightness rises above the earth; this is ***Advancement.*** Thus the *jun zi* keeps his bright virtue shining.

COMMENTARY

Confucius/Legge: In ***Advance of Consciousness*** we have the bright sun appearing above the earth; the symbol of Docile Submission cleaving to that of the Great Brightness; and the magnetic line advanced and moving above: all these things give us the idea of a prince who secures the tranquility of the people.

Legge: The subject of the Judgment is a feudal prince whose services to his country have made him acceptable to his king. The King's favor has been shown to him by gifts and personal attentions. The symbolism of the lines indicates the situations encountered by the prince. The written character for this hexagram means "to advance," a quality it shares with hexagrams number forty-six, ***Pushing Upward,*** and number fifty-three, ***Gradual Progress.*** In the present case the sun ascending from the earth to the meridian readily suggests the idea of advancing.

35 -- Advance of Consciousness -- 35

Hu Ping-wen (Yuan dynasty) says: *"Of the strong things there is none so strong as Heaven, and hence the superior man patterns himself on its strength. Of bright things there is none so bright as the sun, and he patterns himself on its brightness."*

Anthony: This hexagram concerns self-development which yields progress in our external life situation. If we are not making progress, we should review our attitude. Some widely accepted ideas may be decadent from the viewpoint of the Sage, hence obstruct progress. *[Anthony's "Sage" is conceptually identical to the "Self. -- **Ed.**]*

NOTES AND PARAPHRASES

Judgment: When the autonomous manifestations of our inner drives are channeled, their energy becomes the ego's own. (Psychologically interpreted: Ego and Self are in accord.)

The Superior Man focuses his awareness on perfecting the Work. (Sometimes this can take the meaning of: "Wise up!")

The trigram of Clarity in progression over that of Docility gives the formula for an ***Advance of Consciousness.*** The submission of the ego to the restrictions of the Work, and the consequent tranquil subjugation of one's restless drives, appetites and impulses, eventually results in a focused flow of energy from within. (After years of effort, this is sometimes felt physically as a radiating sensation emanating from the chest, or heart region.) To receive this figure without changing lines does not necessarily mean that one has reached this phase of the Work, but it suggests progress in that direction. The traditional name for this hexagram is, in fact: ***Progress.***

The king presenting horses to the prince in reward for pacifying the kingdom is analogous to the Self rewarding the ego for controlling the autonomous forces within the psyche. This is a quintessentially shamanic discipline: the "horses" symbolize tamed drives and emotions. Such circumstances indicate an ***Advance of Consciousness*** or progression toward the goal of "en-light-enment" or psychic integration, symbolized by the sun traversing the earth.

> *That state of life dynamism in which consciousness realizes itself as a split and separated personality that yearns and strives toward union with its unknown and unknowable partner, the Self, Jung has called the individuation process. It is a conscious striving for becoming what one "is" or rather "is meant to be."*
>
> E.C. Whitmont -- ***The Symbolic Quest***

35 -- Advance of Consciousness -- 35

The last sentence of the above quotation is exactly analogous to the Ritsema/Karcher translation of the Image of this hexagram, wherein the superior man (*chun tzu*) *"uses originating enlightening to brighten* ***actualizing-tao.****"*

*"****Actualizing-tao****"* is the *"ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be."*

Psychologically interpreted then, this hexagram addresses various themes encountered during the progress of the individuation process, which is nothing if not an ***Advance of Consciousness.***

The key phrase in Legge's Judgment is *"tranquility of the people."* It is relatively easy to sublimate one's drives, yet still feel resentful about it -- indeed, that is the form that the process normally takes at the beginning of the Work. Our inner forces are like children or animals who must learn to accept the restrictions of discipline. Once they have accepted it and have ceased to resent it (i.e. once they have become "tranquil"), they are ready to be useful to the Self's intentions.

For example: an untrained dog will instinctively chase and kill sheep if it gets the chance to do so; on the other hand, a properly trained dog will herd and control a flock of sheep even in its master's absence. Anyone who has observed a trained sheep dog in action knows what amazing feats they accomplish with great joy in the performance. They are "tranquil" in their role, and will even protect the sheep from untrained dogs that would kill them. When our instincts have learned how to tranquilly accept discipline they are ready to assist us in the higher levels of the Work. Until that time, the Work consists largely of "dog training." The analogy is apt, because just as an untrained dog is never as happy in its willfulness as a well-trained dog is in its purposefulness, so undisciplined permissiveness cannot compare with the joys of controlled power and focused intent.

Line-1

Legge: The first line, magnetic, shows one wishing to advance, and at the same time kept back. Let her be firm and correct, and there will be good fortune. If trust be not reposed in her, let her maintain a large and generous mind, and there will be no error.

Wilhelm/Baynes: Progressing, but turned back. Perseverance brings good fortune. If one meets with no confidence, one should remain calm. No mistake.

Blofeld: Where progress seems likely to be cut short, righteous persistence brings good fortune. To respond to lack of confidence with liberality entails no error.

35 -- Advance of Consciousness -- 35

Liu: When progress meets obstruction, persistence brings good fortune. If one lacks the trust of others, one should remain benevolent. No blame.

Ritsema/Karcher: Prospering thus, arresting thus. Trial: significant. Absence: conforming. Enriching, without fault.

Shaughnessy: Aquatically, deeply; determination is auspicious; regret is gone. Returning to the bath; there is no trouble.

Cleary (1): Advancing impeded, rectitude is good. Lacking confidence, become fulfilled, and there will be no fault.

Cleary (2): Advancing, impeded, it bodes well to be correct. If there is no trust, be easygoing, and there will be no blame.

Wu: It is like advancing and it is like turning back. Perseverance will bring good fortune. People may not have confidence in him; if he can take it easy, he will have no error.

COMMENTARY

Confucius/Legge: All alone she pursues the correct course. She has not yet received an official charge. **Wilhelm/Baynes:** Solitary, she walks in the right. Composure is not a mistake. One has not yet received the command. **Blofeld:** Progress likely to be cut short refers to a single-handed attempt to do what is right. Such liberality entails no blame where commands from the ruler have not yet been received. *[For purposes of divination, it can be taken to mean that we can safely be generous even to people inclined to mistrust us, until those whom we obey have given us a clear ruling in the matter.]* **Ritsema/Karcher:** Solitary moving correcting indeed. Enriching, without fault. Not-yet acquiescing-in fate indeed. **Cleary(2):** One carries out what is right alone. Being easygoing, without blame, is not accepting fate. **Wu:** He is right to advance alone. For he has not received an official appointment.

Legge: Line one is magnetic and in the dynamic lowest position of ***Advance of Consciousness.*** Her correlate fourth line is incorrectly dynamic in a magnetic position. This indicates small and obstructed beginnings, but by her firm correctness she pursues the way to good fortune. Though the ruler does not yet have confidence in her, this only spurs her on to try harder to succeed.

NOTES AND PARAPHRASES

Siu: At the outset, the man's desire to advance has not met with official confidence. He should maintain a calm and generous attitude.

Wing: You are restrained from advancing because others lack confidence in you. Do not try to force the situation and do not become angry. Remain calm and

behave with generosity and warmth. Put your attention into perfecting your work and you will avoid regretful errors.

Editor: Psychologically, this line suggests a blockage somewhere within the psyche, possibly due to your ignorance or misunderstanding of what the Work requires now. If this is the only changing line, the figure created is hexagram 21, ***Discrimination,*** with a corresponding line symbolizing an even greater restriction. This implies the need to make some clarifying distinctions in the matter at hand. Sort out your options and the way should become clear. *"A large and generous mind"* is an open and receptive mind uninfluenced by limiting beliefs; it is the opposite of "narrow-mindedness."

> *Every advance, every conceptual achievement of mankind, has been connected with an advance of self-awareness: man differentiated himself from the object and faced Nature as something distinct from her. Any reorientation of psychological attitude will have to follow the same road.*
>
> Jung -- ***The Structure and Dynamics of the Psyche***

A. Though some progress has been made, enlightenment in the matter at hand has yet to be won. Relax, and keep plugging away -- sooner or later comes the dawn.

B. Widen your horizons and the way becomes clear.

C. When held back or when mistrust prevails, maintain your objectivity, don't fret about it, and do what's right regardless.

Line-2

Legge: The second line, magnetic, shows its subject with the appearance of advancing, and yet of being sorrowful. If she can be firm and correct, there will be good fortune. She will receive great blessing from her grandmother. *[Compare this line and its situation with line two of Hexagram 62. – Ed.]*

Wilhelm/Baynes: Progressing, but in sorrow. Perseverance brings good fortune. Then one obtains great happiness from one's ancestress.

Blofeld: Where progress is being made sorrowfully, righteous persistence brings good fortune. A little happiness is received, thanks to the Queen Mother.

Liu: When progress comes with sadness, persistence brings good fortune. He receives good fortune from the Queen Mother.

Ritsema/Karcher: Prospering thus, apprehensive thus. Trial: significant. Acquiescing-in closely-woven chain-mail: blessing. Tending-towards one's

kingly mother.

Shaughnessy: Aquatically, gloomily; determination is auspicious. Receiving this strong good fortune from his royal mother.

Cleary (1): Advancing, grieving, rectitude is good; this great blessing is received from the grandmother.

Wu: It is like advancing and it is like having concerns. Perseverance will bring good fortune. He will receive a big fortune from his grandmother.

COMMENTARY

Confucius/Legge: She will receive this great blessing because she is in the central place and the correct position for her. **Wilhelm/Baynes:** Because of the central and correct position. **Blofeld:** Happiness is implied by the position of this line which is central to the lower trigram. **Ritsema/Karcher:** Using centering correcting indeed. **Cleary (2):** Because of balance and rectitude. **Wu:** *"He will receive a big fortune,"* because he is central and correct.

Legge: Line two is magnetic, as is her correlate line five; therefore she has to mourn in obscurity. But her position is central and correct and she maintains the momentum until eventual success is achieved. The Symbolism says she receives it from her grandmother, and readers will be startled by the extraordinary statement as I was when I first read it. Literally the text says *"the king's mother,"* but "king's father" and "king's mother" are well-known Chinese appellations for "grandfather" and "grandmother." This is the view given on the passage by Ch'eng-tzu, Chu Hsi and the K'ang-hsi editors. They all agree that the name points us to line five, the correlate of two, and the ruler of the hexagram. Line five is the sovereign who at length acknowledges the worth of the feudal ruler, and gives her the great blessing. I am not sure that "motherly king" would not be the best and fairest translation of the phrase. Canon McClatchie renders it as *"Imperial Mother"* -- that is, the wife of Imperial Heaven (Juno) who occupies the "throne" of the diagram, viz. the fifth line, which is soft and therefore feminine. She is the Great Ancestress of the human race.

NOTES AND PARAPHRASES

Siu: The man appears to be advancing but is grieving because he is prevented from making contacts with men in authority. His perseverance in adhering to correct principles will be rewarded by blessings from the mild ruler.

Wing: Your ***Progress*** is not as fulfilling as it might be because you are prevented from experiencing significant communication with someone in authority. Yet, unexpected good fortune will come to you if you persevere in your efforts and remain virtuous in your principles.

Editor: There is puzzlement about the symbolism of the *"grandmother"* even among the Chinese commentaries on this line. Our hypothesis is that, although the symbolism emerging from the objective psyche takes different forms in different cultures, it always describes the same general archetypes. We are justified therefore in comparing this line with an analogous concept from the Kabbalah: the sphere of awareness called Binah. Binah corresponds to the Chinese notion of the primordial Yin -- the essence of the Feminine. Canon McClatchie's association of *"Juno, the wife of Imperial Heaven,"* to this line could as well apply to Binah. In the Kabbalah, Binah is closely associated with sorrow -- identical with *"Our Lady of Sorrows"* in Catholic Christian symbolism. What is being conveyed in this line then, is the growth potential inherent in adversity. Kabbalists may note similarities here with the symbolism of the 17th Path of the Tree of Life.

> *Grief is a purgative and strongly disruptive force, and when the essential work of breaking down adhesions and dispersing poisons has been done by it, it gives place to a deep lassitude and feeling of emptiness which can act as a purified basis for new growth. People are so made that they will not or cannot realize a thing fully unless they are hit in the most vital part in some deep emotional sense. And so only by sorrow, and by going from sorrow to sorrow can an individual's evolution proceed. The man who cannot or will not feel sorrow or face it in others cannot proceed at all.*
>
> G. Knight -- ***Qabalistic Symbolism***

A. A trail of tears leads to understanding.

B. Through adversity we acquire strength.

Line-3

Legge: The third line, magnetic, shows its subject trusted by all around her. All occasion for repentance will disappear.

Wilhelm/Baynes: All are in accord. Remorse disappears.

Blofeld: All are in accord -- regret vanishes!

Liu: When the majority assents, remorse vanishes.

Ritsema/Karcher: Crowds, sincerity, repenting extinguished.

Shaughnessy: The masses are real; regret is gone.

Cleary(1): The group concurs; regret vanishes.

35 -- Advance of Consciousness -- 35

Wu: There is consensus among many people. No regret.

COMMENTARY

Confucius/Legge: Their common aim is to move upwards and act. **Wilhelm/Baynes:** Because there is a will to go upward. **Blofeld:** This implies unanimous determination to press upwards. **Ritsema/Karcher:** Moving above indeed. **Cleary(2):** The aim is upward progress. **Wu:** A desire to advance.

Legge: Line three is magnetic in a dynamic place, but the first and second lines share her desire to advance. They are all united by a common trust and aim, hence the good auspice.

NOTES AND PARAPHRASES

Siu: The man moves forward with the trust and support of all around him.

Wing: Your ***Progress*** is dependent upon the company and encouragement of others. The benefits of this common trust will remove any cause for remorse.

Editor: This can be seen as a positive image of forces seeking synthesis. Psychologically, the line suggests an inner unity of some kind -- thoughts and feelings are in harmony and predisposed toward transformation.

> *No man is good enough to govern another man without that other's consent.*
> Abraham Lincoln

> A. The image suggests a cooperative advance.

> B. You're on the right track.

Line-4

Legge: The fourth line, dynamic, shows its subject with the appearance of advancing, but like a marmot. However firm and correct he may be, the position is one of peril.

Wilhelm/Baynes: Progress like a hamster. Perseverance brings danger. *[In times of progress it is easy for strong men in the wrong places to amass great possessions. But such conduct shuns the light. And since times of progress are also always times in which dubious procedures are inevitably brought to light, perseverance in such action always leads to danger.]*

Blofeld: Squirrel-like progress -- persistence would have serious consequences.

35 -- Advance of Consciousness -- 35

Liu: When progress is like a hamster, to continue brings danger.

Ritsema/Karcher: Prospering, thus bushy-tailed rodents. Trial: adversity. *[Trial, CHEN: test by ordeal; inquiry by divination and its result... Adversity, LI: danger; threatening, malevolent demon...]*

Shaughnessy: Aquatically the mole cricket; determination is dangerous.

Cleary(1): Advancing like a squirrel, even if correct it is dangerous.

Cleary(2): Advancing like a squirrel is dangerous even if determined.

Wu: He makes advance like a giant rat. Even with correctness, he is in peril.

COMMENTARY

Confucius/Legge: His place is not that appropriate for him. **Wilhelm/ Baynes:** A hamster gets into danger through perseverance; the place is not appropriate. **Blofeld:** Because the position of this line is unsuitable. **Ritsema/Karcher:** Situation not appropriate indeed. **Cleary (2):** Because the position is not appropriate. **Wu:** The giant rat is in peril despite making no error, because his position is improper.

Legge: Line four is dynamic, but in a magnetic place and not central. It suggests the idea of a marmot or rat, stealthily advancing. Nothing could be more opposed to the idea of the feudal lord in the hexagram.

Anthony: The ego is on hand at every situation, searching for glory, comfort and a reason to exist, or finding cause for our abandoning the path. We must constantly be on guard against its burrowing and amassing of possessions for itself.

NOTES AND PARAPHRASES

Siu: The man advances like a marmot. But such machinations are always uncovered.

Wing: ***Progress*** is coming about through questionable means or inferior persons. Although it is possible to advance this way, the truth will nevertheless come to light. This is all very risky and you may find yourself in a dangerous position.

Editor: Wilhelm adds the insight that rodents are nocturnal animals, and because line four has just entered the upper trigram of Clarity and Light, it is exposed and vulnerable. Blofeld suggests one who tries to progress too quickly and thereby exposes himself to danger. The image is that of a mouse scurrying along a wall, trying to reach the safety of its hole before the cat can pounce. This

is "progress" of a sort, but hardly something to be desired. The line is often received as a warning about restlessness and anxiety. Such impatience to advance leads to ***Splitting Apart,*** which is the hexagram created if this is the only changing line. Sometimes this can be a warning about the malicious intentions of others.

> *All human error is impatience, a premature renunciation of method, a delusive pinning down of a delusion.*
> Franz Kafka

A. Impatience or anxiety have placed you in jeopardy.

B. Dark forces push into the light -- unconscious elements enter awareness and threaten the Work.

C. The line can sometimes refer to compulsive speculation.

Line-5

Legge: The fifth line, magnetic, shows how all occasion for repentance disappears from its subject. But let her not concern herself about whether she shall fail or succeed. To advance will be fortunate, and in every way advantageous.

Wilhelm/Baynes: Remorse disappears. Take not gain and loss to heart. Undertakings bring good fortune. Everything serves to further.

Blofeld: Regret vanishes. Care not for loss or gain. To seek some goal or destination now would bring good fortune; everything is favorable.

Liu: Remorse vanishes. One should not mind gain or loss. To act brings good fortune and benefit in everything.

Ritsema/Karcher: Repenting extinguished. Letting-go, acquiring, no cares. Going significant, without not Harvesting.

Shaughnessy: Regret is gone. The arrow is gotten; do not pity; going is auspicious; there is nothing not beneficial.

Cleary (1): Regret vanishes. Loss or gain, don’t worry. It is good to go: everything will benefit.

Cleary (2): ... Don’t worry about loss of gains, etc.

Wu: There will be no regret. He is not concerned with either gains or losses. To advance is auspicious. Nothing is disadvantageous.

COMMENTARY

Confucius/Legge: Her movement in advance will afford ground for congratulation. **Wilhelm/Baynes:** Undertaking brings blessing. **Blofeld:** If, without regard for loss or gain, we just press forward, our actions will be blessed. **Ritsema/Karcher:** Going possessing reward indeed. **Cleary (2):** If you go, there will be joy. **Wu:** To advance has much to celebrate.

Legge: In line five the ruler of the hexagram and her intelligent sovereign meet happily. She holds on her right course, indifferent as to results, but things are so ordered that she is, and will continue to be, crowned with success.

NOTES AND PARAPHRASES

Siu: The man occupies an influential position with the intelligent sovereign. He remains gentle and reserved in his dealings. Let him not reproach himself for not obtaining all possible gains or regretfully take failures to heart. His beneficent influence will eventually be crowned with success.

Wing: It is wise now to act with gentleness, reserve, and moderation regardless of the fact that you are in a position of great influence. Do not think about the gains you might make or the possible setbacks that could befall you. Continue in righteous ***Progress*** and you will be blessed by good fortune.

Editor: The magnetic, yielding ruler suggests an ego yielding to the demands of the Work -- accepting what comes rather than trying to influence the situation through ego-centric conceptions of progress. There is a definite suggestion here of influences operating outside of awareness.

> *Through hearing, understanding, and wisdom, one should so comprehend the nature of all things as not to fall into the error of regarding matter and phenomena as real.*
>
> "Precepts of the Gurus," ***Tibetan Yoga and Secret Doctrines***

A. Action is taken for its own sake to effect an unknown purpose. Progress isn't dependent upon external appearances.

B. Profit and loss are illusions -- bear your burden with a smile.

C. *"Don't worry, be happy!"* Everything is proceeding according to plan.

Line-6

Legge: The sixth line, dynamic, shows one advancing his horns. But he only uses them to punish the rebellious people in his own city. The position is perilous,

but there will be good fortune. Yet, however firm and correct he may be, there will be occasion for regret.

Wilhelm/Baynes: Making progress with the horns is permissible only for the purpose of punishing one's own city. To be conscious of danger brings good fortune. No blame. Perseverance brings humiliation.

Blofeld: He advances as with lowered horns, intent solely upon subduing the cities of his enemies. Whether his affairs go awry or prosper, he is not in error, but for him to persist thus would involve him in ignominy

Liu: Progressing to the horns. It is only in order to chastise his own city. Awareness of danger brings fortune and no blame. To continue brings humiliation.

Ritsema/Karcher: Prospering: one's horns. Holding-fast avails-of subjugating the capital. Adversity significant, without fault. Trial: abashment.

Shaughnessy: Aquatic his horns; it is only to be used to attack the city; danger; auspicious; there is no trouble; determination is distressful.

Cleary (1): Advancing the horns; this requires conquering one's domain. There is danger, but it bodes well, so there will be no blame. But even though correct it is humiliating.

Cleary (2): ... Hard work leads to good results, without blame; but even though correct, one is humiliated. *[Since one was unable to govern oneself early on, and only now has been capable of self-mastery, even though it is correct, it is still humiliating.]*

Wu: He advances with his horns to quell disturbances of his town. Although he makes a risky move, he is not in error. His insistence is nevertheless regrettable.

COMMENTARY

Confucius/Legge: His course of procedure is not yet brilliant. **Wilhelm/ Baynes:** The way is not yet in the light. **Blofeld:** Solely to subdue the cities? The way is not yet clear! **Ritsema/Karcher:** Tao not-yet shining indeed. **Cleary (2):** The way is not yet illumined. **Wu:** His administration is not beyond reproach. *[If he had done things right, there would have been no disturbances.]*

Legge: Line six is dynamic, and suggests the idea of its subject relentlessly pushing his advance with both firm correctness and exceptional force. The horns are an emblem of threatening strength, and though he uses them only against the rebels in his own state, the fact that a prince should have any occasion to use force is regrettable. This aggressiveness exceeds King Wen's concept of firm correctness for a ruler, and therefore his light is not yet that of the full-orbed sun.

35 -- Advance of Consciousness -- 35

NOTES AND PARAPHRASES

Siu: The man uses force in punishing the rebellious people of his own city. This is permissible. Continuation of the offensive, especially against strangers, however, will bring occasion for regret.

Wing: Take aggressive and offensive measures only when you seek to discipline yourself. Such severe precautions will help you to avoid regretful errors. Do not, however, make the mistake of using the same force on others or you will suffer the humiliation of alienation and failure.

Editor: Psychologically interpreted, the City symbolizes the psyche, and the rebels symbolize any undisciplined emotions, drives, desires, appetites, thoughts, etc. The Judgment specifically mentions the importance of gaining the tranquility of the people; here they are obviously not tranquil, so the idea of the hexagram has not been accomplished. Although force is required to stabilize the situation, martial law can hardly be regarded as anything but a temporary expedient: however necessary it may be at times, it is still humiliating for a ruler (ego) to have to resort to it. The line often refers to backsliding on some issue.

> *The possibility of choice and relationship depends fundamentally upon getting out of this state of identity. As long as this unconscious identity with a drive or impulse persists there is no possibility of choice, for we act like helpless puppets and we never know what strings have pulled us. There is no possibility for any personal conscious relatedness because neither of two people who are identical with their impulses knows what is moving him or what, if anything, this has to do with the other person. Separation from the original state of identity is fundamental for any psychological development and for personal differentiation.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Control yourself. Discipline must be applied to the restless aspects within your own psyche. Do nothing to try to influence others.

June 12, 2001, **4/25/06**

36 -- Clouded Perception -- 36



HEXAGRAM NUMBER THIRTY-SIX -- CLOUDED PERCEPTION

Other titles: Darkening of the Light, The Symbol of the Appearance of Clear Intelligence Wounded, Injury, Wounding of the Bright, Brightness Hiding, Calling Pheasant, The Darkened Light, Concealment of Illumination, Injury of Illumination, Light Obliterated, Intelligence Unappreciated, Censorship, Hiding One's Light, The Dark Night of the Soul, Ignorance *"Not necessarily as bad as it sounds, may just mean being restricted or restricting yourself."* -- D.F. Hook

Judgment

Legge: Under the conditions of ***Clouded Perception*** be aware of the difficulty of your position and maintain firm correctness.

Wilhelm/Baynes: ***Darkening of the Light.*** In adversity it furthers one to be persevering.

Blofeld: ***Darkening of the Light.*** Righteous persistence in the face of difficulty brings reward.

Liu: ***Darkening of the Light.*** It benefits one to carry on through hard times.

Ritsema/Karcher: ***Brightness Hiding,*** Harvesting: drudgery, Trial. *[This hexagram describes your situation in terms of intelligence hidden or harmed. It emphasizes that deliberately concealing your light by entering what is beneath you is the adequate way to handle it. To be in accord with the time, you are told to: hide your brightness!]*

Shaughnessy: ***Calling pheasant:*** Beneficial to determine about difficulty.

Cleary (1): In ***concealment of illumination,*** it is beneficial to be upright in difficulty.

Cleary (2): When ***illumination is damaged,*** it is beneficial to be upright in difficulty.

Wu: ***Light Obliterated*** indicates that it is advantageous to be persevering in time of danger.

36 -- Clouded Perception -- 36

The Image

Legge: The sun enters the earth -- the image of ***Clouded Perception.*** The superior man manages his subordinates and shows his intelligence by keeping it hidden.

Wilhelm/Baynes: The light has sunk into the earth: the image of ***Darkening of the Light.*** Thus does the superior man live with the great mass: He veils his light, yet still shines.

Blofeld: This hexagram symbolizes light hidden within the earth. In governing the people, the Superior Man, though taking care to ***conceal his light,*** nevertheless shines.

Liu: The sun sinking under the earth symbolizes the ***Darkening of the Light.*** In approaching the people the superior man veils his brightness, yet still has glory.

Ritsema/Karcher: Brightness entering earth center. ***Brightness Hiding.*** A *chun tzu* uses supervising the crowds to avail-of darkening and-also Brightening.

Cleary (1): Light enters into the earth, ***illumination is concealed.*** Thus do Superior people deal with the masses, acting unobtrusively while in fact illuminated. *[When practitioners of the Tao are among the masses, if they use their illumination too much, they will startle the ignorant and amaze the worldly, easily bringing on abuse and slander.]*

Cleary (2): Illumination goes underground, in ***concealment of illumination.*** In dealing with the masses, true leaders act unobtrusively while in fact being illuminated. *[What sages learn is to become daily more illumined unbeknownst to others.]*

Wu: The light enters the earth; this is ***Light Obliterated.*** Thus the *jun zi* uses the spirit of dimness in place of brightness to administer affairs of the populace. *[By "dimming" his internal strength, he would make people feel that he is one of them.]*

COMMENTARY

Confucius/Legge: The image of Brightness entering into the midst of the earth suggests clarity that has been wounded or obscured. The lower trigram shows Clarity, the upper Docility. King Wen had both of these qualities, yet he was involved in great difficulties. The individual concerned should obscure his brightness. Thus was Count Chi able to correctly maintain his mind and intent amidst the difficulties of his situation.

36 -- Clouded Perception -- 36

Legge: This hexagram shows an able officer going forth in the service of his country, notwithstanding the occupancy of the throne by a weak and unsympathetic ruler. Hence the name ***Clouded Perception*** or ***Intelligence Wounded*** -- that is, injured and oppressed. The lesson of the figure is to show how such an officer will conduct himself and maintain his purpose.

King Wen was not of the line of Shang. Though opposed and persecuted by its sovereign, he could pursue his own course, till his line came in the end to supersede the other. It could not be so with the Count of Chi, who was a member of the House of Shang. He could do nothing that would help on its downfall.

NOTES AND PARAPHRASES

Judgment: Recognize a difficult situation and use your willpower to cope with its restrictions.

The Superior Man manages the situation by subduing his need to speculate, meddle, or call attention to himself. (**Alternate:** When in the presence of arrogance, the wise man plays the fool.)

The thirty-fifth hexagram shows the trigram of Clarity progressing over the earth -- an image of advancing awareness. The thirty-sixth hexagram is the inverse of this -- it shows the trigram of Clarity swallowed up by the earth. If the image of ***Advance of Consciousness*** symbolizes noon, when the sun is at the midheaven, then ***Clouded Perception*** symbolizes midnight, when the sun is at the *Imum Coeli*, or undersky. It is a time of maximum darkness, maximum ignorance; a time when the dark forces of the unconscious are at their strongest. We are reminded of the Dark Night of the Soul, an inescapable and inevitable phase of the Work:

> *When, at length, they have practiced themselves for some time in the journey of virtue, persevering in meditation and prayer, wherein, with the suavity and relish they have found, they have become detached from worldly things, and acquired some spiritual strength in God, so as to be able to curb the creature appetites and in some small degree suffer for God some slight load and dryness, without turning back at the crucial moment; when, to their thinking, they are proceeding in these spiritual exercises to their entire satisfaction and delight; and when the Sun of Divine favors seems to them to shine most radiantly upon them, God darkens all this light, and shuts the door and fountain of the sweet spiritual water, which they were wont to drink in God as often and as long as they chose ... and thus, he leaves them in darkness so profound that they know not whither to direct the sense of the imagination and speculations of the mind.*
>
> St. John of the Cross

36 -- Clouded Perception -- 36

The Dark Night of the Soul is the universal experience of everyone who follows the way beyond the tried and true paths of the spiritual dilettante. It is an archetypal filter for determining the survival of the fittest in psychic evolution. For those who have entered this phase of the Work, it is good to remember that no one is given a test that they can't pass if they sincerely want to.

The situation in line five of this hexagram means little to one who is unacquainted with Chinese history. In its essence, the story of Count Chi concerns a superior man who was imprisoned by an evil emperor. The only way that he could survive this dark time was to feign insanity. Thus the message in the Image counsels us to show our intelligence by concealing it. There is a wide range of applications for this rule, and perhaps Lao Tse gives us the best paraphrase of the idea in his famous aphorism: *He who knows does not speak; He who speaks does not know*.

In terms of the Work this can mean that one must firmly understand that there are some things which cannot be shared with just anyone. Inner work is very fragile until it has had time to crystallize, and to expose its truths to the harsh light of unsophisticated intellect is to risk severe damage to the process of individuation.

> *One must not tell people of things they cannot grasp. There are mysteries that cannot be shared with everybody ... Some things can be told to no one and a secret told to a wrong person is destructive and even irresponsible.*
>
> M.L. Von Franz -- ***The Feminine in Fairytales***

This hexagram can symbolize many situations, but sometimes it is a suggestion that you are ignorant or "in the dark" about the true state of affairs now prevailing.

Line-1

Legge: The first line, dynamic, shows its subject with clouded perception, flying, but with drooping wings. When the superior man is about his business he may go for three days without eating. Wherever he goes, the people there may speak derisively of him.

Wilhelm/Baynes: Darkening of the light during flight. He lowers his wings. The superior man does not eat for three days on his wanderings. But he has somewhere to go. The host has occasion to gossip about him.

Blofeld: Failure of the light during his progress through the sky caused him to lower his wings. When busy with affairs, the Superior Man may go without food for three days on end, so intent is he on reaching his goal; but his lord will have something to say about this.

36 -- Clouded Perception -- 36

Liu: The darkened light flies and droops its wings. The superior man fasts for three days during his wanderings. His host speaks of him with derision. He leaves to go someplace.

Ritsema/Karcher: Brightness Hiding tending-towards flying. Drooping one's wings. A *chun tzu* tending-towards moving: three days not taking in. Possessing directed going. A lord: people possessing words.

Shaughnessy: The calling pheasant in flight, drops its left wing: the gentleman on the move, for three days does not eat; there is someplace to go; the ruler has words.

Cleary (1): Concealing illumination in flight, letting the wings hang down; a superior man on a journey not eating for three days has a place to go. The master is criticized.

Cleary (2): Illumination concealed in flight, *etc* ... The ruler has something to say.

Wu: It is like a bird in flight with its wings drooping. If the *jun zi* takes a journey, he may go without food for three days and his host will have words about his undertakings.

COMMENTARY

Confucius/Legge: In such a case he feels it right not to eat. **Wilhelm/ Baynes:** It is the obligation of the superior man to refrain from eating during his wanderings. **Blofeld:** It is the duty of the Superior Man to go without food for three days if his activities require this of him. **Ritsema/Karcher:** A *chun tzu* tending-towards moving: righteously not taking-in indeed. **Cleary (2):** It is right that they do not eat. *[This is like a just person fleeing a vicious tyrant ... such is the speed of travel that they do not have the leisure to eat for three days.]* **Wu:** For righteousness sake, he refuses to eat.]

Legge: Line one is dynamic, and in its right place. He should be going forward, but the general signification of the hexagram supposes him to be wounded. The wound, received at the commencement of the action, is but slight. It suggests a bird hurt so that it must droop its wings. The subject then appears directly as the superior man. He understands that he must desist from the struggle for a time, and is so rapt in the thought that he can fast for three days and not think of it. When he does withdraw, opposition may follow him, but he holds to his own purpose. The commentary says that he does not purposely fast, but when he has nothing to eat he doesn't complain. He thinks it right that it should be so in this case.

36 -- Clouded Perception -- 36

NOTES AND PARAPHRASES

Siu: At the outset, the man encounters hostility and derision in his attempt to soar above all obstacles. He does not compromise but perseveres in his thinking and remains true to his principles. People do not understand him.

Wing: An attempt to rise above the obstacles in your environment will be met with hostility. If you decide to serve your personal drives and compromise the needs of society, you will be misunderstood and censured. Such is the difficulty of the position.

Editor: Flying: Air is the realm of thought. To fly is to move in the realm of ideas: to think, speculate, reason. Drooping wings: Wounded in the realm of thought: impaired thinking, inferior conceptualization, crippled by faulty ideas or incomplete information, “clipped wings.” He does not eat: he doesn't jump to conclusions, but reasons it out to the end. Three days: A period of completion. (*"The Chinese say that numbers begin at one and are made perfect at three."* -- Gaskell, ***Dictionary of Scriptures and Myths***.) People speak derisively: Subordinate elements within the psyche (emotions, etc.) clamor for resolution, easy answers, etc. Psychologically, this combination of symbols points to a confused situation which demands careful differentiation. Though answers may not be forthcoming immediately, be patient and you will get what you seek. The line can also refer to painfully following one's path regardless of consequences. (Compare with symbolism of fourth line correlate.)

> *In a word: the first work of the hero is to retreat from the world scene of secondary effects to those causal zones of the psyche where the difficulties really reside, and there to clarify the difficulties, eradicate them in his own case (i.e., give battle to the nursery demons of his local culture) and break through to the undistorted direct experience and assimilation of what C.G. Jung has called "the archetypal images." This is the process known to Hindu and Buddhist philosophy as viveka, "discrimination."*
> Joseph Campbell -- ***The Hero with a Thousand Faces***

A. Your thinking is confused and requires a new point of view. Don't jump to easy conclusions. Even though you are anxious to resolve the issue, you are obliged to reason it through to the end.

Line-2

Legge: The second line, magnetic, shows its subject with clouded perception and wounded in the left thigh. She saves herself by the strength of a swift horse, and is fortunate.

Wilhelm/Baynes: Darkening of the light injures him in the left thigh. He gives aid with the strength of a horse. Good fortune. *[Here the Lord of*

36 -- Clouded Perception -- 36

Light is in a subordinate place and is wounded by the Lord of Darkness. But the injury is not fatal; it is only a hindrance. Rescue is still possible.]

Blofeld: Though injured in the left thigh, he made use of a horse in relieving distress -- good fortune!

Liu: The darkened light injures his left thigh, but he is saved by a strong horse. Good fortune.

Ritsema/Karcher: Brightness Hiding. Hiding tending-towards the left thigh. Availing-of a rescuing horse, invigorating significant.

Shaughnessy: The calling pheasant is wounded in the left thigh; herewith hold aloft the horse's vitality; auspicious.

Cleary (1): Concealment of illumination. Getting hurt in the left leg calls for rescue; if the horse is strong, it bodes well.

Wu: His left thigh is wounded. There will be good fortune if a strong horse is used to save him.

COMMENTARY

Confucius/Legge: Her good fortune is due to the proper fashion of her acting according to her circumstances. **Wilhelm/Baynes:** The good fortune comes from [the line's] devotion to the rule. **Blofeld:** This good fortune results from compliance with laws and regulations. *[The implication would seem to be that, when charged with emergency duties, we must persist in carrying them out at all costs.]* **Ritsema/Karcher:** Yielding used by-consequence indeed. *[**By-consequence** (-of), TSE: very strong connection, reason, cause, result; rule, law, pattern, standard...]* **Cleary (2):** The luck of the second yin is in model obedience. **Wu:** Abiding by the principle.

Legge: Line two is magnetic, but in her proper and central place, giving us the idea of an officer, obedient to duty and the right. Her wound in the left thigh may impede her movements, but it does not disable her. She finds the means to save herself and maintain her good purpose. The *"proper fashion of acting"* is suggested by the magnetic line being the central place.

NOTES AND PARAPHRASES

Siu: The man is injured but is not disabled. He recovers and pursues his good purpose with the strength of a horse.

Wing: Rather than disabling you, a recent injury that you have sustained on your path will serve to inspire you toward affirmative and vigorous action in the direction of the general good.

36 -- Clouded Perception -- 36

Editor: The thigh is a walking muscle, giving us the power to move or act. The left is a universal symbol of the unconscious psyche and its functions. The left thigh, then, is an image of unconscious motive power, or natural motivation. To be *"wounded in the left thigh"* suggests an impeded natural response, as opposed to a conscious, willed response. (When associated with the idea of ***Clouded Perception,*** this may refer to a failure of insight or intuition.) A horse represents energy in general; here it may be psychic energy relating to perception -- "horse- sense," if you will. One is reminded of the centaur Chiron, the "wounded healer" of Greek myth, who was also wounded in the thigh. In astrology, Chiron symbolizes unhealable wounds, and although it may be stretching the symbolism here, dealing with such wounds is a natural part of the Work: they may be unhealable, but they must be dealt with nonetheless. In the words of an old Blues lyric: "I may get better, but I won't get well." Sometimes receiving this line is a hint that if you were in touch with your inner processes you wouldn't have needed to ask the question.

> *Fusion, inner unity, is obtained by means of "friction," by the struggle between "yes" and "no" in man. If a man lives without inner struggle, if everything happens to him without opposition, if he goes wherever he is drawn or wherever the wind blows, he will remain such as he is. But if a struggle begins in him, and particularly if there is a definite line in this struggle, then, gradually, permanent traits begin to form themselves, he begins to "crystallize."*
>
> Gurdjieff

A. Crippled by ignorance, but saved by instinct -- let horse-sense be your guide.

B. A lack of awareness has crippled your ability to respond, but the impetus of your innate sense of what is correct will carry you through.

Line-3

Legge: The third line, dynamic, shows its subject in the condition of clouded perception, hunting in the south, and taking the great chief of the darkness. He should not be eager to make all correct at once.

Wilhelm/Baynes: Darkening of the light during the hunt in the south. Their great leader is captured. One must not expect perseverance too soon.

Blofeld: Wounded while on a military expedition in the south, he still managed to capture the rebel leader. Persistence amounting to madness should be avoided.

Liu: The southern expedition of the darkened light captures the leader. Act without rushing. Continue.

36 -- Clouded Perception -- 36

Ritsema/Karcher: Brightness Hiding tending-towards the South, hounding. Acquiring its great, the head. Not permitting affliction. Trial.

Shaughnessy: The calling pheasant is wounded in the southern hunt, getting its great head; it is not permissible to determine about illness.

Cleary (1): Illumination concealed, going south hunting, catching the big chief; hasty correction won't do.

Wu: A royal hunt in the southern country bags the head of the chieftains. It is correct to go without haste.

COMMENTARY

Confucius/Legge: With the aim represented by hunting in the south a great achievement is accomplished. **Wilhelm/Baynes:** The purpose of the hunt in the south has great success. **Blofeld:** His willingness to undertake the expedition to the south symbolizes determination to achieve great results. **Ritsema/ Karcher:** The South: hounding's purpose. Thereupon acquiring the great indeed. **Cleary (2):** A big catch. **Wu:** The goal is to make big gains.

Legge: Line three, dynamic in a dynamic place, is the topmost line of the lower trigram of Clarity. He responds to his proper correlate in line six, emblemed in this hexagram as the seat of the weak tyrant. The solar light is found in the south, to which we turn when we look at the sun at noon, and hence the subject of this line is seen as a hunter successfully pursuing his quarry. Although successful he should not be overeager to put all things right at once.

NOTES AND PARAPHRASES

Siu: The man encounters the chief of disorder and captures him. Despite swift victory, he is not overly eager to put all things in order in one fell swoop. Only gradualness is effective in correcting the long-standing evils.

Wing: You come face to face with the perpetrator of wrong thinking. Circumstances are such that you can effortlessly seize control of the situation. Proceed carefully. It is dangerous to attempt to abolish an old and ingrained pattern all at once.

Editor: The south is where the light is found, and to hunt there is to seek enlightenment in the matter at hand. To take the *"great chief of the darkness"* is to apprehend the source of the problem. To *"not be eager to make all correct at once"* can be a caution about imposing intellectual reasoning on emotional forces. (Line 18-2 is similar in this respect.) In its most neutral interpretation, the line suggests the comprehension of a problem.

36 -- Clouded Perception -- 36

> *Filling the conscious mind with ideal conceptions is a characteristic of Western theosophy, but not the confrontation with the shadow and the world of darkness. One does not become enlightened by imagining figures of light, but by making the darkness conscious.*
> Jung -- ***Alchemical Studies***

A. To understand a problem is easier than to correct it. Don't expect instant success.

Line-4

Legge: The fourth line, magnetic, shows its subject just entered into the left side of the belly of the dark land. But she is able to carry out the mind appropriate to the condition of clouded perception, quitting the gate and courtyard of the lord of darkness.

Wilhelm/Baynes: He penetrates the left side of the belly. One gets at the very heart of the darkening of the light, and leaves the gate and courtyard.

Blofeld: It is as though he had penetrated someone's left side and perceived a darkened heart as clearly as if that heart had been abstracted from its dwelling place. *[The Chinese text for this line is so far from clear as to suggest that it is corrupt. My interpretation must be regarded as no more than an intelligent guess. The actual text runs something like this: "Into left side, obtain light-darkened heart -- or heart of the light-darkening -- outside the gates and courtyards (of home)." Fortunately, the commentary on this line explains the general meaning, so the matter is not of great importance.]*

Liu: He penetrates the left belly (an inner place) and wins the heart (confidence) of the darkened light. Then he gets the chance to fly away from the courtyard.

Ritsema/Karcher: Entering tending-towards the left belly. Catching Brightness Hiding's heart. Tending-towards issuing- forth-from the gate chambers.

Shaughnessy: The calling pheasant is wounded in the left belly: Bagging the calling pheasant's heart, in going out of the gate and courtyard.

Cleary (1): Entering the left belly, finding the mind in which illumination is concealed, one leaves the house.

Cleary (2): ... Finding the heart of illumination in concealment and going out of the house.

Wu: He enters the left side of the trunk to get at the heart of Light Obliterated. He leaves his house.

COMMENTARY

Confucius/Legge: Having just entered into the left side of the belly of the dark land, she is still able to carry out the idea in her mind. **Wilhelm/Baynes:** That is, he finds out the inmost sentiment of the heart. **Blofeld:** This is a way of saying that he saw clearly into the other's heart. **Ritsema/Karcher:** Entering tending-towards the left belly. Catching the heart, intention indeed. **Cleary (2):** Entering the left belly is finding the heart's intent. **Wu:** For the purpose of learning the intention. *[“The left side of the trunk” suggests a darkened area, referring euphemistically to the court of the tyrant king.]*

Legge: Line four is magnetic, but in her proper place. She escapes from her dangerous position with little damage. The *"idea in her mind"* is the idea of withdrawing from the position and escaping.

NOTES AND PARAPHRASES

Siu: The man is in close proximity to the leader of the evil forces. Knowing the latter's secret thoughts, he recognizes that there is no hope for improvement. He therefore leaves the scene before the disastrous storm.

Wing: You are in a fine position to perceive the present situation with clarity. If it appears hopeless and doomed, as it well might, now is a good time to exit.

Editor: Left side: Universal symbol of the unconscious. Belly of the dark land: The center of the unconscious, the source of ignorance, evil, etc. Carry out the mind appropriate to the condition of clouded perception: i.e., the Judgment and Image of the hexagram. Quitting the gate and courtyard of the lord of darkness: Once you see the source of the problem, avoid it henceforth. This line is the proper correlate of line one, which describes a difficult inquiry. In some circumstances, the two lines might be thought of as a question and its answer.

> *The unconscious parts of the psyche are actually, as the term implies, unknown -- a fact not infrequently overlooked, for it is hard for anyone to believe that factors of which he knows nothing are functioning autonomously within his own psyche. Even when their presence has been demonstrated conclusively, it is often hard for the individual to admit their existence even to himself.*
>
> M.E. Harding -- ***Psychic Energy***

A. "Resist not evil" -- avoid it.

B. Clarify your ignorance by getting to the heart of the matter and then act accordingly.

36 -- Clouded Perception -- 36

C. You have comprehended an unpleasant truth which demands an obvious and appropriate response.

Line-5

Legge: The fifth line, magnetic, shows how the Count of Chi fulfilled the condition indicated by clouded perception. It will be advantageous to be firm and correct.

Wilhelm/Baynes: Darkening of the light as with Prince Chi. Perseverance furthers.

Blofeld: Prince Chi suffered injury, but his persistence along a righteous course was rewarded.

Liu: The darkened light of Prince Chi. Continuance benefits.

Ritsema/Karcher: The winnowing son's Brightness Hiding. Harvesting Trial.

Shaughnessy: Jizi's calling pheasant; beneficial to determine.

Cleary (1): Concealment of illumination in a basket is beneficial if correct.

Cleary (2): The concealment of illumination on the part of a just scion of an evil ruling house is beneficial and upright.

Wu: The way the Viscount of Qi handled the situation of Light Obliterated is advantageous only through perseverance.

COMMENTARY

Confucius/Legge: His brightness could not be quite extinguished. **Wilhelm/Baynes:** The perseverance of Prince Chi shows that the light cannot be extinguished. **Blofeld:** His was a light which can never be extinguished. **Ritsema/Karcher:** Brightness not permitted to pause indeed. **Cleary (2):** His understanding cannot be suppressed. *[This represents being outwardly flexible while inwardly strong, remaining balanced in the middle, appearing to be ignorant while actually being illuminated.]* **Wu:** The perseverance of the Viscount of Qi made it impossible to obliterate the light.

Legge: Line five should be the place of the ruler, but in this hexagram line six takes that position. The officer here, in the center of the upper trigram, just below the sovereign, is modeled on the Count of Chi, an historical personage.

NOTES AND PARAPHRASES

Siu: The man recalls the manner in which Prince Chi preserved his convictions by feigning insanity when trapped in the court of the tyrant Chou Hsin. In coping with danger during times of darkness, he exhibits an invincibility of spirit, coupled with unusual caution.

Wing: You are in an obvious and important role in this situation, yet you are not in accord with it. You are not in a position to struggle against elements that run contrary to your principles. Conceal your ideals and acquiesce outwardly to the powers that be. You will ultimately be rewarded.

Editor: Count Chi "hid his light" by feigning insanity to deceive the tyrant holding him captive. Basically, the idea is that you are "imprisoned" by the situation at hand and powerless to do anything but adapt to it. If you don't surrender your integrity you can persevere through a dark and difficult time. As so often in fifth lines, the image is an echo of the ideas in the Judgment and/or Image of the hexagram as a whole. This particular predicament reminds us of the Biblical story of David:

> *David ... became very frightened of Achish the king of Gath. When their eyes were on him he played the madman and, when they held him, feigned lunacy. He would drum on the doors of the gate and let his spittle run down his beard. Achish said to his servants, "You can see this man is mad. Why bring him to me? Have I not enough madmen without your bringing me this one to weary me with his antics?"*
>
> ***I Samuel*** 21: 13--15:

A. In the presence of arrogance, the wise man plays the fool. (Now is the time to hide your light.)

B. The Dark Night of the Soul.

C. Clarity in the matter at hand is concealed for now.

Line-6

Legge: The sixth line, magnetic, shows the case where there is no light, but only obscurity. Its subject had at first ascended to the top of the sky; her future shall be to go into the earth.

Wilhelm/Baynes: Not light but darkness. First he climbed up to heaven, then he plunged into the depths of the earth.

Blofeld: Nothing to lighten the darkness! Having once climbed to heaven, he later descended into the earth.

36 -- Clouded Perception -- 36

Liu: Not light, but shadows. First he ascended to the sky, and later plunged into the earth.

Ritsema/Karcher: Not Brightening, darkening. Initially mounting tending-towards heaven. Afterwards entering tending-towards earth.

Shaughnessy: Not bright or dark: initially it rises into the heavens, afterwards it enters into the ground.

Cleary (1): The darkness of non-understanding; first ascending to heaven, then descending into the earth.

Cleary (2): In the darkness of ignorance, first ascending to heaven, later going underground.

Wu: Knowing not how to use the spirit of dimness, he first ascends to heaven and then falls into the depths of the earth.

COMMENTARY

Confucius/Legge: She might have enlightened the four quarters of the kingdom. She has failed to fulfill the model of a ruler. **Wilhelm/Baynes:** Thus he might have been able to illuminate the lands of all the four quarters of the earth. Because he had lost the rule. **Blofeld:** He illumined the four quarters of the empire; his descent into the earth means that he transgressed divine law. **Ritsema/Karcher:** Illuminating the four cities indeed. Letting-go by consequence indeed. **Cleary (2):** First ascending to heaven is lighting up the nations; later going underground is losing guidance. **Wu:** *"He first ascends to heaven"* when his brightness shines at the four corners of the kingdom, *"and then falls into the depths of the earth"* when he violates the code of conduct.

Legge: Line six shows the fate of the ruler, who opposes the officer who would do her good and intelligent service. Instead of becoming as the sun, enlightening all from the height of the sky, she is as the sun hidden below the earth.

NOTES AND PARAPHRASES

Siu: There is only darkness. The ruler opposes officers capable of good and intelligent service. He does not shower blessings upon his people but ignores his duties and responsibilities for increasing the common good.

Wing: The current trend is coming to an end. The bad times are consuming themselves and will become but a memory. Those who once struggled to control the situation will fall back into obscurity.

36 -- Clouded Perception -- 36

Editor: This line is the Lord of Darkness oppressing the entire hexagram. Psychologically interpreted, the ego has not seen the light. Because this line changes the hexagram to number twenty-two, ***Persona,*** there is a hint that some sort of egocentric vanity may be involved.

> *Hence it is that they shun the light of heaven, and cast themselves down into their own light; a light which is like the light from glowing coals, and in some places like that from burning sulphur. But even this light is turned into thick darkness, when any particle of light from heaven flows in there.*
>
> Swedenborg -- ***Heaven and Hell***

A. You had clarity, then you lost it.

B. An image of the source of darkness, ignorance or negativity in the situation at hand.

C. A negative element about to be eliminated.

February 12, 2001, **12/09/08**

37 -- The Family -- 37



HEXAGRAM NUMBER THIRTY-SEVEN –
FAMILY

Other titles: Family Life, Clan, Home, Linkage, Dwelling People, The Psyche, *"May indicate a situation where the family can and should help."* -- D.F. Hook

Judgment

Legge: For the regulation of ***The Family,*** what is most advantageous is that the wife be firm and correct.

Wilhelm/Baynes: ***The Family***. The perseverance of the woman furthers.

Blofeld: ***The Family***. Women's persistence brings reward.

Liu: ***The Family***. A woman's perseverance benefits.

Ritsema/Karcher: ***Dwelling People.*** Harvesting: woman Trial. *[This hexagram describes your situation in terms of living and working with others in a common space. It emphasizes that caring for your relation with those who share this space and for the space itself is the adequate way to handle it. To be in accord with the time, you are told to: dwell with people!]*

Shaughnessy: ***Family members:*** Beneficial for the maiden to determine.

Cleary (1): For ***people in the home*** it is beneficial that the woman be chaste. *[In the human body, the vitality, spirit, soul, psyche, and intent all belong to yin and all take orders from the human mentality ... When you refine away the human mind, the mind of tao spontaneously becomes manifest.]*

Wu: ***The Family*** indicates that it is advantageous for a woman to be persevering. *[This is a hexagram with its emphasis on women. Both constituent trigrams are feminine ... Hence those who endeavor to be firm and correct will have advantages.]*

The Image

Legge: Wind rising out of fire -- the image of ***The Family***. The superior man speaks the truth and is consistent in his behavior.

Wilhelm/Baynes: Wind comes forth from fire: The image of ***The Family***. Thus the superior man has substance in his words and duration in his way of life.

37 -- The Family -- 37

Blofeld: This hexagram symbolizes wind rising from fire. The Superior Man's speech is full of substance and he behaves with constancy.

Liu: The wind coming out of the fire symbolizes ***The Family***. The speech of the superior man should have substance, and his conduct be enduring.

Ritsema/Karcher: Wind originating-from fire issuing-forth. ***Dwelling People.*** A *chun tzu* uses words to possess beings and-also movement to possess perseverance.

Cleary (1): Wind emerges from fire, members of a ***family***. Thus is there factuality in the speech of superior people, consistency in their deeds.

Cleary (2): ... Developed people are factual in speech, consistent in action.

Wu: Wind comes forth from fire; this is ***The Family.*** Thus the *jun zi* speaks with facts and acts with perseverance.

COMMENTARY

Confucius/Legge: In ***Family*** the wife is in her correct place in the lower trigram, and the husband in his correct place in the upper. That spouses occupy their correct positions shows the correct relationship between heaven and earth. The parents rule the family: let the father indeed be father, and the son son; let the elder brother be indeed elder brother, and the younger brother younger; let the husband indeed be husband, and the wife wife -- then the family will be in its correct state. Bring the family to that state, and all under heaven will be established.

Legge: The written Chinese character for ***Family*** simply means "a household," or "the members of a family." The lesson of the hexagram is the regulation of the family, effected by the cooperation of the husband and wife in their several spheres, and only needing it to become universal to secure the good order of the kingdom. The important place accorded to the wife is seen in the short sentence in the Judgment -- that she be firm and correct, and do her part well is essential for the family's proper regulation.

The wife is represented by line two and the husband is her proper correlate in line five. The relationship between heaven and earth is analogous to the relationship between husband and wife.

The second sentence of the Confucian commentary, more closely rendered, would be: *"That in the family there is an authoritative ruler is a way of naming father and mother."* This means that the assertion of authority in a family should be a correct balance of force and gentleness.

37 -- The Family -- 37

Anthony: ***The Family*** symbolizes correct relationships between people – the family unit, the spiritual family (the Sage and the student), and human groups generally. When these most basic relationships are correct, the world is made correct through the force of inner truth, through cultivation of the feminine component of our nature, and through persevering in a virtually menial position (from our ego's viewpoint) so that our work can come to fruition. All this means to forgo striving and self-assertion, and to allow ourself to be led, while persevering in gentleness and devotion to our path.

NOTES AND PARAPHRASES

Judgment: For the correct regulation of the psyche, what is most important is that the ego must be firm and correct.

The Superior Man lives his allegiance to the ideals of the Work.

Applying the Hermetic Axiom: "as above, so below," the relationships within a family are analogous to the relationships within a city-state, or a kingdom, and vice- versa:

> *Society centuries before the time of Confucius had been organized on the basis of family. In the early days of the Chou dynasty fiefs had been allotted to the feudal lords in a system of planned colonization. These feudal lords, linked to one another and to the royal house by marriage ties, took their families, retainers, peasants, artisans and soldiers to form self-sufficient colonies based on an agricultural economy and governed from well-fortified walled cities. These large family groupings of the nobility were preserved only so long as the relationships of parents to children, brothers to brothers, and masters to servants were effectively controlled.*
>
> D.H. Smith -- ***Confucius***

If the ideal city is like a family, then the analogy also holds for an individual -- here the comparison goes directly from city to psyche:

> *Have we any greater evil for a city than what splits it and makes it many instead of one? Or a greater good than what binds it together and makes it one? ... Then is that city best governed which is most like a single human being?*
>
> Plato -- ***The Republic***

Psychologically interpreted, the hexagram of ***The Family*** symbolizes the psyche, and the Confucian commentary tells us that when its inner components all assume their proper roles and functions, then the Work will come into fruition. (*"All under heaven will be established."*) The identical idea has been stated in Gnostic thought:

37 -- The Family -- 37

> *Jesus said to them: "When you make eyes in the place of an eye, and a hand in the place of a hand, and a foot in the place of a foot, and an image in the place of an image, then shall you enter the Kingdom.*
> ***The Gnostic Gospel According to Thomas***

The husband is the analogue of heaven or the Self, and the wife is the analogue of earth or the ego. When the ego assumes its correct role as the magnetic servant of the Work, then inner transformations can take place. I have paraphrased the Judgment in terms of the necessity of the ego to follow the dictates of the Work, but one could alternately phrase it in terms of keeping emotional responses under control. For the wife to be *"firm and correct"* is to ensure that emotions, drives and appetites are not allowed to make decisions -- they are servants, not masters. This is the essence of the Work, and arguably the most reiterated idea in the ***I Ching.***

> *The patient should be encouraged to use his mind, through observation and discrimination, to bring clearly into his awareness the irrational aspect of his drives and emotions, and also the possible drawbacks and harmfulness to himself and others of their uncontrolled manifestation ... To act on the spur of an impulse, a drive or an intense emotion can very often produce undesirable effects which one afterwards regrets ... Therefore, he should learn – by repeated experiment and effort – to "insert" between impulse and action a stage of reflection, of mental consideration of a situation, and of critical analysis of his impulse, trying to realize its origin, its source.*
> R. Assagioli – ***Psychosynthesis***

The thirty-seventh hexagram teaches us that the way to manage the emotions is no different than the proper management of a ***Family***. No wise parent can teach a child self-discipline by adopting the child's point of view: permissiveness, either with our children or our own primitive drives and passions, is a sure formula for disintegration. The Work demands that the ego hold the line on this issue -- indeed, it is the ego's only legitimate function.

> *We are dominated by everything with which our [ego] becomes identified. We can dominate and control everything from which we disidentify ourselves.*
> R. Assagioli -- ***Psychosynthesis***

Line-1

Legge: The first line, dynamic, shows its subject establishing restrictive regulations in his household. Occasion for repentance will disappear.

Wilhelm/Baynes: Firm seclusion within the family. Remorse disappears.

37 -- The Family -- 37

Blofeld: The family dwelling stands within an enclosure -- regret vanishes.

Liu: He sets up a rule for his family. Remorse disappears. *[People can expect success in their plans.]*

Ritsema/Karcher: Enclosing: possessing Dwelling. Repenting extinguished.

Shaughnessy: The gate has a family; regret is gone.

Cleary (1): Guarding the home, regret vanishes.

Wu: A family lives by the principle. There will be no regret.

COMMENTARY

Confucius/Legge: He establishes rules before any change has taken place in their wills. **Wilhelm/Baynes:** The will has not yet changed. **Blofeld:** The first part of this passage symbolizes determination which has never swerved. **Ritsema/Karcher:** Purpose not-yet transformed indeed. **Cleary (2):** The aim does not change. **Wu:** The goal has not been changed.

Legge: Line one is dynamic in a dynamic place. It suggests the necessity of strict rule in governing the family. Regulations must be established, and their observance strictly insisted on.

NOTES AND PARAPHRASES

Siu: At the outset, the man establishes firm rules of order and relationships in the household. Overindulgence of a young child leads to the difficult task of breaking the child's will later on.

Wing: At the very beginning of relationships or endeavors, you establish firm roles and well-defined systems, then all will go well. Even occasions that might give rise to arguments will pass without remorse.

Editor: A *house* symbolizes the whole psyche, so a *household* is all of the entities which make it up -- thoughts, feelings, appetites, passions, etc. The idea here is that one must maintain consistency and order in the situation at hand, and not allow any deviation from that order. Implied is the injunction not to indulge in inappropriate expressions of emotion. The line can sometimes mean that you have everything you need to succeed within you: you don't have to seek outside for what you already possess.

> *Therefore when the light circulates, the energies of the whole body appear before its throne, as, when a holy king has established the capital and has laid down the fundamental rules of order, all the states approach*

with tribute; or as, when the master is quiet and calm, men- servants and maids obey his orders of their own accord, and each does his work.
The Secret of the Golden Flower

A. Put your house in order. Maintain discipline, define your parameters, and organize your priorities.

B. Restrict and control the expression of autonomous forces within the psyche. Do not deviate from established order.

C. You already have everything you require to attain your goals.

Line-2

Legge: The second line, magnetic, shows its subject taking nothing on herself, but in her central place attending to the preparation of the food. Through her firm correctness there will be good fortune.

Wilhelm/Baynes: She should not follow her whims. She must attend within to the food. Perseverance brings good fortune.

Blofeld: This is a time when nothing can be brought to completion; however, within the household, righteous persistence brings good fortune.

Liu: Her duties are to keep the household and prepare the food; she should not pursue her fancies. Persistence leads to good fortune.

Ritsema/Karcher: Without direction, releasing. Locating the center, feeding. Trial: significant.

Shaughnessy: There is no place to follow, in the middle of the food; determination is auspicious.

Cleary (1): Not concentrating on anything, being chaste in the kitchen is auspicious.

Cleary (2): Not concentrating on anything but household duties, it bodes well to be chaste.

Wu: There is nothing suitable to do outside of the family. There will be good fortune to prepare meals inside.

COMMENTARY

Confucius/Legge: The good fortune is due to the docility of its subject operating with humility. **Wilhelm/Baynes:** The good fortune depends upon

devotion and gentleness. **Blofeld:** Namely, good fortune arising from compliance and gentleness. **Ritsema/Karcher:** Yielding uses Ground indeed. **Cleary (2):** What bodes well is docile obedience. **Wu:** The good fortune comes from the subject's modesty.

Legge: Line two is magnetic, in the proper and central place in the lower trigram. It fitly represents the wife, and describes her special sphere and duty. She should be unassuming in regard to all beyond her sphere, always being firm and correct. Docility is suggested by the magnetic line. The humility comes from the upper trigram, whose attribute is Pliant Flexibility

NOTES AND PARAPHRASES

Siu: The good fortune of the family lies primarily in the unassuming role of the wife, who looks after the welfare of the family and food for the sacrifice. Similarly, in governmental affairs the state of public welfare depends primarily upon the unassuming civil servant who confines himself to the duties at hand.

Wing: Don't succumb to impulses now. Seek nothing by force. Restrain such actions that are not part of the business at hand. Good fortune comes when the immediate needs of ***The Family*** are met.

Editor: The image is a clear picture of a magnetic element remaining in its proper place. That is, the "female" components -- emotions, feelings, etc., must remain within the psyche to nourish its growth, evolution and eventual transformation. An inappropriate expression of emotion invariably spells disaster for the Work. Since the polarity of the ego is always magnetic in relation to the dynamic Self, the line can also refer to keeping the ego in its proper sphere of influence.

> *Our emotions are probably untrustworthy when it comes to providing us with a basis for action. Fear and aggression, for instance, were useful during thousands of years of prehistory when our ancestors had to battle for survival against savage and cunning enemies. But today, these same emotions, when unrecognized and unchecked, lead to such dangerous acts as the relentless stockpiling of nuclear arms, or the unnecessary expansion of territorial borders.*
>
> R.M. Restak -- ***The Brain: The Last Frontier***

A. Tend to your proper business -- do not step outside your sphere of duty.

B. Control your emotional responses to nourish the evolution and integration of psychic processes.

37 -- The Family -- 37

Line-3

Legge: The third line, dynamic, shows its subject treating the members of the household with stern severity. There will be occasion for repentance, there will be peril, but there will also be good fortune. If the wife and children were to be smirking and chattering, in the end there would be occasion for regret.

Wilhelm/Baynes: When tempers flare up in the family, too great a severity brings remorse. Good fortune nonetheless. When women and children dally and laugh, it leads in the end to humiliation.

Blofeld: When members of the family speak sharply to one another, the mutual regret and the serious situation which follow may lead to good fortune; but if the women and children take to tittering, misfortune is assured. *[An occasional scolding may not do much harm, but constant mockery of parents or husband will cause irreparable damage to family accord. The former, if followed by regret and by the threat of an unwanted quarrel or separation, may bring people to their senses and make them mutually more considerate than hitherto.]*

Liu: If the members of the family are severe toward each other, there will be seriousness but good fortune. When women and children are silly, there will be regret in the end.

Ritsema/Karcher: Dwelling People, scolding, scolding: Repenting, adversity significant. The wife, the son, giggling, giggling: Completing abashed.

Shaughnessy: The family members so excited; regret; danger; auspicious. The wife and children are so introspective; in the end distress.

Cleary (1): People in the home are strict. Conscientious sternness bodes well. If the women and children are too frivolous, it will end in humiliation.

Wu: Family members complain about stern discipline. Though regrettable and disturbing, it is auspicious. When women and children are frivolous, there is cause for humiliation.

COMMENTARY

Confucius/Legge: Stern severity means that there has been no great failure in the regulation of the family. When wife and children are smirking and chattering, the proper economy of the family has been lost. **Wilhelm/ Baynes:** *"When tempers flare..."* nothing is as yet lost. *"When woman and child dally,"* the discipline of the house is lost. **Blofeld:** Because sharp words do not cause much harm, but the tittering of women and children leads to the destruction of good order within the family. **Ritsema/ Karcher:** Not-yet letting-go indeed. The wife, the son, giggling, giggling: Letting-go Dwelling articulating indeed.

37 -- The Family -- 37

Cleary (2): It is not a mistake for the people in the home to be strict. When the women and children are frivolous, the order of a household is lost. **Wu:** The principle is not abandoned. Proper conduct is violated.

Legge: Line three is dynamic in a dynamic place. If the place were central, the energy would be tempered, but he is at the top of the trigram, and may be expected to exceed in severity. But severity is not a bad thing in regulating a family -- it is better than laxity and indulgence.

NOTES AND PARAPHRASES

Siu: A proper balance must be struck between indulgence and severity. However, severity, despite occasional mistakes, is preferable to a lack of discipline.

Wing: A moderate path to establishing order in the situation must be found. A balance should be struck between careless indulgence and severe discipline. When in doubt, however, it is far better to be overly severe than to allow the situation to become lost in the chaos of indulgence.

Editor: Psychologically interpreted, the first line shows the establishment of rules within the psyche, and the third line shows their enforcement. The wife symbolizes the Eros function: the feelings, desires, appetites and drives; and the children represent the proliferation of new psychic "entities" which are created in the normal day to day intercourse of thought and feeling. The image pertains to maintaining a balance between two extremes -- severity and permissiveness. If one must err, it is better to be too severe than too lax. The Greeks were fully aware that Eros is a "mighty daemon":

> *When Sophocles speaks of Eros as a power that "warps to wrong the righteous mind, for its destruction," we should not dismiss this as "personification": behind it lies the old Homeric feeling that these things are not truly within man's conscious control; they are endowed with a life and energy of their own, and so can force a man, as it were from the outside, into conduct foreign to him.*
>
> E.R. Dodds -- ***The Greeks and the Irrational***

In terms of the Work, of course, these forces are not only some degree within our control, but it is the ego's specific duty to control them as much as possible. That is what this line is all about.

A. Get a grip on yourself -- control your emotional responses.

B. Impose restrictions and order. Define hierarchy.

37 -- The Family -- 37

Line-4

Legge: The fourth line, magnetic, shows its subject enriching the family. There will be great good fortune.

Wilhelm/Baynes: She is the treasure of the house. Great good fortune.

Blofeld: A well-to-do household -- great good fortune!

Liu: One makes the family prosperous. Great good fortune.

Ritsema/Karcher: Affluence Dwelling, the great significant.

Shaughnessy: A wealthy family; greatly auspicious.

Cleary (1): A rich home is very fortunate.

Wu: This is a wealthy family with great auspiciousness.

COMMENTARY

Confucius/Legge: This is due to her docility and because she is in her correct place. **Wilhelm/Baynes:** For she is devoted and in her place. **Blofeld:** This good fortune is indicated by the position of the line which symbolizes cheerful acceptance. **Ritsema/Karcher:** Yielding located-in the situation indeed. **Cleary (2):** Docilely occupying its position. **Wu:** Because its position is well taken.

Legge: Line four is magnetic and in her proper place. The wife is again suggested to us, and despite her confinement to the internal affairs of the household, she can do much to enrich the family. Yu Yen (Yuan Dynasty) observes that the riches of a family are not to be sought in its wealth, but in the affection and harmony of its members. Where these prevail the family is not likely to be poor, and whatever it has will be well preserved.

NOTES AND PARAPHRASES

Siu: The woman of the family balances the income and expenditures, enriching the well-being and peace of the family. The faithful steward performs the same service for public welfare.

Wing: Attention to details pertaining to the economy of the situation brings good-fortune. Any attempts to further the well-being of others in a modest and humble way will be successful.

Editor: This line restates the message of the Judgment. Psychologically speaking, it re-affirms the idea that emotional energy under control and in its proper place is a great source of personal power. This is an image of the ideal role of the ego in relation to the Work.

> *Control of the emotions is a very important element of self-control in general. Often the concept of self-control conjures up the image of an emotionless, dry, rigid way of life. If a person is in complete control of his emotions, however, he can call forth any emotion he desires and is free to enhance it as he wills. Rather than be controlled by emotions such as love, yearning, or awe, he can control them. One can evoke these emotions and blend them together, painting every aspect of life with a rich palette of feelings. Control of the emotions can thus lead a person to experience a richer blend of feelings in his daily life than the average person generally experiences.*
>
> Aryeh Kaplan -- ***Jewish Meditation***

A. Our emotions must serve us, not rule us.

B. The whole is enriched by the rectitude of one of its parts.

Line-5

Legge: The fifth line, dynamic, shows the influence of the king extending to his family. There need be no anxiety -- there will be good fortune.

Wilhelm/Baynes: As a king he approaches his family. Fear not. Good fortune.

Blofeld: The King draws near to his family (i.e. the nation) -- no cause for worry; good fortune!

Liu: The King extends his love to the family (country) without worry. Good fortune.

Ritsema/Karcher: The king imagines possessing a Dwelling. Beings: care significant.

Shaughnessy: The king approaches his family; do not pity; going is auspicious.

Cleary (1): The king comes to have a home; no worry – it is fortunate.

Cleary (2): The king has a great home. Do not worry; it is auspicious.

Wu: The king succeeds in making the nation like a family. It is auspicious, without worries.

37 -- The Family -- 37

COMMENTARY

Confucius/Legge: The relationship between them is that of mutual love. **Wilhelm/Baynes:** They associate with one another in love. **Blofeld:** This means that the ruler and his people meet together with love in their hearts. *[This may be interpreted to mean that we enjoy the affection of our superiors or bestow affection on our juniors and those in our charge.]* **Ritsema/Karcher:** Mingling mutual affection indeed. **Cleary (2):** With communication and mutual love. **Wu:** Because the people love and respect one another.

Legge: The subject of the dynamic fifth line appears as the king. This may be the husband spoken of as also a king, or the real king whose merit is revealed first in his family. The central place here tempers the display of strength and power. The mention of *"mutual love"* is unusual in Chinese writings, and must be considered remarkable here. *"The husband,"* says Ch'eng-tzu, *"loves his helpmate in the house; the wife loves him who is the pattern for the family."*

NOTES AND PARAPHRASES

Siu: The father is not feared by the family. Like a richly endowed king, he governs through mutual affection and tempers the display of his powers.

Wing: A magnanimous and loving relationship exists between the leader and his followers. There is no reason to fear openness in these kinds of relationships. Good fortune comes through a beneficial influence.

Editor: This line can be problematic and is occasionally received under less than lucid circumstances. The *"influence of the king"* can be interpreted psychologically as the action of the Self in the inner dimensions and hence a reassurance that things are going as they should, even if they don't appear that way to our limited viewpoint in Spacetime.

> *God is bound to act, to pour Himself into thee as soon as He shall find thee ready.*
> Meister Eckhart

A. A superior element influences subordinate elements for the overall benefit of the whole.

B. Relax, don't worry -- "Someone up there likes you."

C. Proper influence comes from affectionate regard, not tyranny.

D. Nourish your inner harmony -- attend to your legitimate needs.

37 -- The Family -- 37

Line-6

Legge: The sixth line, dynamic, shows its subject possessed of sincerity and arrayed in majesty. In the end there will be good fortune.

Wilhelm/Baynes: His work commands respect. In the end good fortune comes.

Blofeld: His sincerity (and/or confidence) is such as to make him appear awe-inspiring -- good fortune in the end!

Liu: Sincerity and dignity bring good fortune.

Ritsema/Karcher: Possessing conformity, impressing thus. Completing significant.

Shaughnessy: There is a return stooped-like; in the end auspicious.

Cleary (1): There is trustworthiness, dignified; it turns out well.

Cleary (2): There is truthfulness, which is impressive. The end is auspicious.

Wu: He is confident in his dignity and will have good fortune in the end.

COMMENTARY

Confucius/Legge: This is the result of the recovery of the true character. **Wilhelm/Baynes:** This indicates that one makes demands first of all upon oneself. **Blofeld:** He will enjoy good fortune because he subjects himself frequently to self-examination. **Ritsema/Karcher:** Reversing individuality's designating indeed. **Cleary (2):** What is auspicious about his impressiveness is that it calls for personal transformation. **Wu:** He often examines his own conduct.

Legge: Line six is also dynamic, and being in a magnetic place, he might degenerate into stern severity. But he is sincere and complete in himself. His majesty is not artificial: his character is remolded and perfected, hence his action will only lead to good fortune. The words of Mencius are aptly quoted in illustration of the lesson: *"If a man himself does not walk in the right path, it will not be walked in even by his wife and children."*

NOTES AND PARAPHRASES

Siu: It is the father's character which eventually determines order and unity in the family. He should be sincere and majestic.

37 -- The Family -- 37

Wing: Your character and its development will be enhanced. Your sense of responsibility toward yourself and others brings good fortune and success. You will be recognized and respected for your insights and virtuous works.

Editor: The concept rendered as *"sincerity"* in English is extremely important in Chinese thought, with connotations which transcend our ordinary definition of the word. Wing-Tsit Chan defines it: *"This word means not only sincerity in the narrow sense, but also honesty, absence of fault, seriousness, being true to one's true self, being true to the nature of being, actuality, realness."* The line can imply a compliment for good work, saying, in effect, that your attitude is in accordance with that which promotes integration and harmony in the family of the psyche.

> *When the Way of Heaven [or principle] and the nature of man [or desires] function separately, there cannot be sincerity. When there is a difference between the knowledge obtained by following the Way of Heaven and that obtained by following the nature of man, there cannot be perfect enlightenment. What is meant by enlightenment resulting from sincerity is that in which there is no distinction between the Way of Heaven as being great and the nature of man as being small.*
>
> Chang Tsai -- ***Enlightenment Resulting from Sincerity***

A. Your heart and mind are in the right place.

B. The Self attains its purpose.

C. Self-discipline is the parent of self-respect.

February 12, 2001, **4/25/06**

38 -- Mutual Alienation -- 38



HEXAGRAM NUMBER THIRTY-EIGHT –
MUTUAL ALIENATION

Other titles: Opposition, The Symbol of Strangeness and Disunion, The Estranged, Opposites, Polarizing, Alienation, Distant From, Perversion, Disharmony, Separated, Contradiction, Estrangement, Incongruity

Judgment

Legge: Despite ***Mutual Alienation*** there will be success in small matters.

Wilhelm/Baynes: ***Opposition.*** in small matters, good fortune.

Blofeld: ***The Estranged*** -- good fortune in small matters.

Liu: ***Opposition.*** In small things, good fortune.

Ritsema/Karcher: ***Polarizing,*** Small Affairs significant. *[This hexagram describes your situation in terms of things that are connected but should not join. It emphasizes that putting things in opposition while acknowledging their essential link is the adequate way to handle it...]*

Shaughnessy: ***Perversion:*** Little affairs are auspicious.

Cleary (1): ***Disharmony.*** A small matter will turn out all right.

Cleary (2): ***Opposition,*** *Etc.*

Wu: ***Incongruity*** indicates auspiciousness for doing small things.

The Image

Legge: The image of fire over a marsh forms ***Mutual Alienation.*** The superior man, in accordance with this, accepts the diversities which make up the whole.

Wilhelm/Baynes: Above fire; below the lake: the image of ***Opposition***. Thus amid all fellowship the superior man retains his individuality.

Blofeld: This hexagram symbolizes fire above and a marshy lake below. The Superior Man achieves difference through unity.

38 -- Mutual Alienation -- 38

Liu: Fire above the lake symbolizes ***Opposition.*** Living with the people, the superior man distinguishes among them.

Ritsema/Karcher: Fire above, marsh below. ***Polarizing.*** A *chun tzu* uses concording and-also dividing. *[Cf. Solve et Coagula—Ed.]*

Cleary (1): Above is fire, below is a lake, ***disparate.*** Thus are superior people the same yet different.

Cleary (2): Above is fire, below is a lake – ***opposite.*** Developed people, *etc.*

Wu: Fire above and marsh below form ***Incongruity.*** Thus the *Jun zi* take separate paths, but arrive at the same goal.

COMMENTARY

Confucius/Legge: In ***Mutual Alienation*** we see fire ascending and water descending. We see two sisters living together whose wills move in opposite directions. However, the lower trigram of Cheerfulness is attached to the upper trigram of Clarity, and the magnetic fifth line is responded to by the dynamic second line; these are signs that there can still be good fortune in small matters. Heaven and earth are separate and apart, but the work which they do is the same. Male and female are separate and apart, but with a common will they seek the same object. There is a diversity between the myriad classes of beings, but there is an analogy between their several operations. Great indeed are the phenomena and the results of this condition of disunion and separation.

Legge: ***Mutual Alienation*** shows a condition in which disunion and mistrust prevail. The hexagram teaches how this state of affairs may be overcome in small matters and the way prepared for the cure of the whole system. The commentators suggest that the condition symbolized here is a necessary sequel to the regulation of the family in the preceding hexagram.

The K'ang-hsi editors observe that in many hexagrams we have two daughters dwelling together, but that only in this and number forty-nine is attention called to it. The reason is that in these two diagrams the sisters are the second and third daughters, while in the others one of them is the eldest, whose place and superiority are fixed, so that between her and either of the others there can be no division or collision. The lesson in the Confucian commentary is not unity in diversity, but union with diversity.

NOTES AND PARAPHRASES

Judgment: In resolving disputes, begin with their least controversial aspects.

The Superior Man respects alternative points of view.

38 -- Mutual Alienation -- 38

Turn the hexagram of ***Family*** upside-down and you get the hexagram of ***Mutual Alienation***. The opposite of family unity is estrangement, which combined with the idea of polarity, suggests the kind of energetic "pushing away" one feels when two horseshoe magnets are matched to the same poles. Despite this opposition however, every line deals positively with the situation -- there is not one image in the hexagram that doesn't intimate an eventual resolution.

The thirty-eighth hexagram lays even more emphasis than usual on the relationships (polarities) existing between its correlate lines. This suggests that inner connections outrank any superficial estrangement. The ***Mutual Alienation*** then, is not a permanent condition -- it represents more of a challenge than a disaster. All polarity is potential energy to accomplish useful work, and in this hexagram the polarities are more than usually available for this purpose. This doesn't mean that the work here is necessarily easy, just that it offers a major opportunity for growth.

> *A crisis develops when some pressure or event creates a state of uncomfortable disequilibrium which fails to respond to usual defenses and coping mechanisms. It involves danger with both a considerable risk for worsening and opportunity for growth (with enhancement of insight, mastery, and self-esteem) ... The patient should be educated to understand his situation and helped to see that painful episodes may prove to be part of a constructive process, and are not proof of a dire outcome.*
>
> R.P. Kluft -- ***Hypnotherapeutic Crisis Intervention in Multiple Personality***

Line-1

Legge: The first line, dynamic, shows that to its subject occasion for repentance will disappear. He has lost his horses, but let him not seek for them -- they will return of themselves. Should he meet with bad men, he will not err in communicating with them.

Wilhelm/Baynes: Remorse disappears. If you lose your horse, do not run after it; it will come back of its own accord. When you see evil people, guard yourself against mistakes.

Blofeld: Regret vanishes! Do not follow the straying horse, for it will return of its own accord. Though he allows evil men to visit him, he remains without error.

Liu: Remorse vanishes. If one loses a horse, one should not look for it; it will return by itself. Even if one sees evil men, no blame.

Ritsema/Karcher: Repenting extinguished. Losing the horse, no pursuit, originating-from returning. Visualizing hateful people. Without fault.

38 -- Mutual Alienation -- 38

Shaughnessy: Regret is gone; Losing a horse, do not pursue; it will of itself return. Seeing an ugly man; there is no trouble.

Cleary (1): Regret disappears: When you lose the horse, don't chase it – it will return on its own. Seeing an evil person, there is no blame.

Cleary (2): Regret vanishes. Having lost the horse, do not chase after it – it will come back by itself. Seeing evil people, there is no blame. *[Whenever thoughts of gain and loss become serious, or the idea of good and bad is too defined, then what is the same will be differentiated, and what is different cannot be made the same. Only when we follow firm and upright celestial virtue do gain and loss disappear, good and bad merge. Then even if we are in a time of oppositions, we can be free of regret.]*

Wu: There will be no regret. He need not look for a lost horse, as it will come back by itself. If he meets with a disagreeable man, there will be no error.

COMMENTARY

Confucius/Legge: He communicates with the bad men to avoid the evil of their condemnation. **Wilhelm/Baynes:** When you see evil people, avoid mistakes. **Blofeld:** That is to say, his very purpose in receiving them is to avoid error. *[We must expect to encounter unlikable people whom it would be impolitic or dangerous to ignore.]* **Ritsema/Karcher:** Using casting-out fault indeed. **Cleary (2):** Seeing evil people, one avoids blame. **Wu:** He meets with a disagreeable man to avoid getting into troubles.

Legge: The first line is dynamic in a dynamic place, but his correlate in line four is also dynamic, so disappointment and repentance are likely to ensue. However, through the good services of line four the first line won't have to repent. His condition may be symbolized by a traveler's loss of his horses, which return to him of themselves.

NOTES AND PARAPHRASES

Siu: At the outset, the man slips into avoidable mistakes during times of opposition. When members of his own fold are estranged, he should not run after them; he should let them come back of their own accord. On the other hand, those who do not belong to this group but force their evil presence into the company must be endured. This silences their slanderous tongues; they will withdraw of their own accord.

Wing: There is an estrangement present between elements that naturally belong together. Do not try to reunify the situation with force. Allow things to return to a state of accord naturally, as they will. Do not worry about it. Things will work

themselves out. If something inferior is being forced upon you, a cold shoulder will work wonders.

Editor: Psychologically, to lose one's horses is to lose one's power, or to have emotion "run away with itself." The image suggests a temporary loss which one need not worry about. To *"communicate with bad men"* means to consciously monitor your negative feelings -- to be aware of resentments, fears, hostility, or whatever the situation has called forth, without acting on them. In other words, maintain your will in the face of unstable impulses. The unusual beneficial correlation between two dynamic lines in one and four recalls a similar configuration in hexagram number fifty-five.

> *Analytic experience has shown that there seems to be a general law which decides between psychic health and psychopathology. The balance is tipped by the ego's strength, capacity and willingness to unbar the doors and windows to the unconscious and to receive the stranger; that is, to confront and channel the inner world of images and affects while, at the same time, retaining its own grasp upon external reality.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. A temporary conflict will soon resolve itself. Endure the inferior elements in the situation without polarizing them to action.

B. For the moment your emotions have run away with you. Confront a harmful or severely limiting attitude or belief.

Line-2

Legge: The second line, dynamic, shows its subject happening to meet with his ruler in a bye-passage. There will be no error.

Wilhelm/Baynes: One meets his lord in a narrow street. No blame.

Blofeld: He encountered his lord in a narrow lane -- no error!

Liu: One meets his superior in an alley. No blame.

Ritsema/Karcher: Meeting a lord, tending-towards the street. Without fault.

Shaughnessy: Meeting the ruler in an alley; there is no trouble.

Cleary (1): Meeting the master in an alley, there is no blame. *[When yin and yang have gotten out of harmony, aberrant energy is strong and true sane energy is weak – the mind of Tao is not easy to meet. However, if firmness is applied with flexibility, advancing by way of a small path, using the human mind to produce the mind of Tao, this is like "meeting the master in an alley."*

The formerly blameworthy can then be blameless. This is setting disharmony right when it is in full force.]

Cleary (2): Meeting the ruler, *etc.*

Wu: He meets his master in a lane. There will be no error.

COMMENTARY

Confucius/Legge: He has not deviated for this meeting from the proper course. **Wilhelm/Baynes:** If one meets his lord in a narrow street, one has not lost his way. **Blofeld:** He was not in error for he had not strayed from his path. **Ritsema/Karcher:** Not-yet letting-go tao indeed. **Cleary (2):** Does not deviate from the right way. **Wu:** He has not gone beyond the bounds.

Legge: The fifth-line correlate of the second line is magnetic and the two might meet openly if it weren't for the separation and disunion of the time. A casual, as it were a stolen interview, as in a bye-lane or passage, will be useful however, and may lead to better understanding.

NOTES AND PARAPHRASES

Siu: Misunderstanding prevents people who share an inner affinity from meeting together in the normal way. A casual meeting between the man and his master under informal circumstances proves useful.

Wing: An unexpected or accidental encounter with an important idea or person will benefit you. There is a natural attraction at work here, although a direct approach would have been inconceivable or impossible.

Wilhelm (from ***Lectures on the I Ching***): (Man)...accepts his karma, his fate, which from within the situation has been given him and which he affirms. The image of the narrow street indicates that this is not a simple transaction. A counterpart is, for example, found in the Bible, when a prophet receives his calling. Prophets are such men who have met their masters in narrow streets. How the prophet Jeremiah rages and complains! All his life he reproaches God for having burdened him with too heavy a load, but nonetheless accepts his destiny and completes the task.

Editor: The image is one of a meeting (union) between high and low in a tight place, or under restricted circumstances. This *"narrow passage,"* pinched circumstances, or rough-going, could refer to the discipline of the Work. An ego/Self connection is implied.

> *The aim of the ordinary man is to live his life avoiding all difficulties, discomforts and unpleasantness within the bounds of his conscience. The esoteric student should be a man with a very demanding conscience and*

> *so his life is more difficult. This does not mean that he goes about seeking for or making difficulties for himself, but he meets all obstacles as a challenge, and the greater the obstacle the greater the opportunity it is for him to overcome the weaker aspects of his nature.*
>
> Gareth Knight -- ***Qabalistic Symbolism***

A. Truth or duty is encountered in a tight spot or limited situation.

B. Restricted circumstances evoke their own dynamics for growth. Stress is a great teacher.

C. "A tough row to hoe." A difficult (fated) co-incidence of some kind.

Line-3

Legge: In the third line, magnetic, we see one whose carriage is dragged back, while the oxen in it are pushed back, and she is herself subjected to the shaving of her head and the cutting off of her nose. There is no good beginning, but there will be a good end.

Wilhelm/Baynes: One sees the wagon dragged back, the oxen halted, a man's hair and nose cut off. Not a good beginning, but a good end.

Blofeld: He watched them dragging at his axle and striking his oxen. As for himself, his topknot and nose were sliced off -- not much of a beginning, but there was an end to his troubles. *[This is a frighteningly inauspicious line. We must expect severe trouble; the only comfort we can take is the knowledge that it will not be permanent.]*

Liu: When the ox stopped, the cart moved back. He sees a man whose hair and nose have been cut off. Misfortune in the beginning, good fortune later.

Ritsema/Karcher: Visualizing the cart pulled-back. One's cattle hampered. One's person stricken, moreover nose-cut. Without initially possessing completion.

Shaughnessy: Seeing the cart with one horn upturned, its cow dragging, its man branded on the forehead and with his nose cut off; there is no beginning, there is an end.

Cleary (1): One sees the vehicle dragged back, the ox halted; the person’s hair and nose are cut off. There is no beginning, but there is an end.

Cleary (2): Having the vehicle dragged back, the ox halted, the person is punished by heaven. There is no beginning, but there is an end.

38 -- Mutual Alienation -- 38

Wu: He sees a cart pulled back, its ox led away, and its carter’s forehead tattooed and his nose cut off. He has a bad beginning that ends well.

COMMENTARY

Confucius/Legge: The carriage is drawn back because of the inappropriateness of the line's position. The good end arises from her meeting with the strong topmost line. **Wilhelm/Baynes:** The place is not the right one. This happens through meeting one that is firm. **Blofeld:** The first part of this passage is indicated by the unsuitable position of the line. That, despite this poor beginning, there is an end to his troubles -- or ours -- can be deduced from this line's meeting with a firm one immediately above it. **Ritsema/Karcher:** Situation not appropriate indeed. Meeting a solid indeed. **Cleary (2):** Out of place. Having firmness. **Wu:** His place is out of order. He engages in strength.

Legge: Line three is magnetic where it ought to be dynamic. Her correlate line six is dynamic, and the relation between them might be correct if the magnetic three wasn't sandwiched between the dynamic second and fourth lines. Because it is a time of disunion, these two check and repulse her. At the same time, line six inflicts upon three the punishments mentioned. It is thus bad for three at first, but in the end it will go well with her, and this will be due to the strength of the sixth line. What is right and good is destined to triumph over what is wrong and bad. Disorder shall eventually give place to order, and disunion to union.

NOTES AND PARAPHRASES

Siu: Things look completely hopeless. The man is opposed and dishonored. But if he clings to what he believes to be right, the ending will be good.

Wing: Difficulties will pile on difficulties and you will be opposed at every turn. Although this is a bad beginning, there is a possibility of a good ending. Cling to what you know is right or align yourself with a strong helper and the matter will end well.

Wilhelm (from ***Lectures on the I Ching***): A complete change is taking place. This, however, is connected with utmost difficulty... This is the time of battles. Often, just after receiving the call, one makes no progress. And even if one succeeds for a short time, obstructions soon develop. One's own person is seen as weak among so many strong persons, and the movement, which is still governed by opposition that must be overcome, has at every step internal as well as external obstructions.

Editor: This is a very difficult line. *Carriage:* Vehicle, forward motion, ability to advance. *Oxen:* Castrated bulls used as draft animals: an image of inexorable power or motive force. *Hair:* Energy, power, (Samson lost his strength when his hair was cut off.) *Nose:* Subtle discrimination, intuition. The line is an image of

(usually undeserved) interference that impedes development. Sometimes it can be a reminder that humiliation and impotence in the service of the Work do not last forever.

> *The news from France is very bad, and I grieve for the gallant French people who have fallen into this terrible misfortune. We shall defend our island, and, with the British Empire around us, we shall fight on unconquerable until the curse of Hitler is lifted from the brows of men. We are sure that in the end all will be well.*
> Winston Churchill, June 17, 1940

A. It seems all but impossible to succeed now. However, if you keep the faith, the prognosis is for victory.

Line-4

Legge: The fourth line, dynamic, shows its subject solitary amidst the prevailing disunion. But he meets with the good man represented by the first line, and they blend their sincere desires together. The position is one of peril, but there will be no mistake.

Wilhelm/Baynes: Isolated through opposition, one meets a like-minded man with whom one can associate in good faith. Despite the danger, no blame.

Blofeld: After suffering estrangement and loneliness, she met an admirable husband and mutual confidence grew between them -- unpleasantness, but no error! *[For those to whom the literal interpretation does not apply, the last six words of the commentary are all that matter.]*

Liu: Isolated owing to opposition, he meets a strong man and they associate sincerely. Even though there is danger, no blame.

Ritsema/Karcher: Polarizing alone. Meeting Spring, husbanding. Mingling conforming.

Shaughnessy: Perverse solitude; meeting the prime fellow and interacting returning; danger; there is no trouble.

Cleary (1): Disharmony in solitude; meeting good people, associate sincerely, and though it be trying, there will be no fault.

Cleary (2): The solitude of opposition. Meeting good people, associate sincerely, work hard, and there will be no blame.

Wu: He is isolated because of incongruity. He meets with a man of strength. With mutual trust, there will be no error despite difficult situations.

COMMENTARY

Confucius/Legge: Their common aim is carried into effect. **Wilhelm/ Baynes:** The will effects its purpose. **Blofeld:** What is said about mutual confidence and freedom from error indicates the fulfillment of what is willed. **Ritsema/Karcher:** Adversity, without fault. Mingling conforming, without fault. Purpose moving indeed. **Cleary (2):** Associate sincerely, and there will be no blame, for the aim will be carried out. **Wu:** With mutual trust there will be no error, because his wishes prevail.

Legge: Line four has no proper correlate, and might seem to be solitary. But, as we saw on line one, in this hexagram, correlates of the same class help each other. Hence lines four and one meet together and work with good will and success.

NOTES AND PARAPHRASES

Siu: The man finds a like-minded person among the opposition. They blend their honest desires and achieve a common goal.

Wing: In the midst of opposition and isolation you will find someone with whom you have an inner affinity. A mutual trust can now develop and dangers can be overcome together. This cooperation can lead to significant accomplishments.

Editor: The image is one of an alliance with a kindred spirit during troubled times. Wilhelm and Blofeld render the Confucian commentary in terms of willpower achieving its goal. Psychologically, the image of this line suggests a strong connection between ego and Self during a period of general psychic polarization.

> *Man's free will arises from the fact that he feels the life in himself as his own, and that God leaves him so to feel in order that conjunction may be effected -- which is not possible unless it be reciprocal, and it becomes reciprocal when man acts from freedom altogether as from himself.*
> Swedenborg -- ***True Christian Religion***

A. Forces in opposition create estrangement and isolation. Association with a strong unifying force creates conditions for resolving the conflict. Despite estrangement and disunion, one has an ally.

Line-5

Legge: The fifth line, magnetic, shows that to its subject occasion for repentance will disappear. With her relative and minister she unites closely and readily as if she were biting through a piece of skin. When she goes forward with this help, what error can there be?

38 -- Mutual Alienation -- 38

Wilhelm/Baynes: Remorse disappears. The companion bites his way through the wrappings. If one goes to him, how could it be a mistake?

Blofeld: Regret vanishes! The head of the clan bites through the flesh (or meat). What is there to prevent him proceeding (with his plans)? *[This just means that all will go well with our plans. The head of the clan is our mind; the flesh is the difficulty we shall succeed in overcoming.]*

Liu: Remorse vanishes. The member of the clan bites the skin. Going. No blame.

Ritsema/Karcher: Repenting extinguished. Your ancestor gnawing flesh. Going wherefore faulty?

Shaughnessy: Regret is gone. Climbing up the ancestral temple and biting flesh; in going what trouble is there?

Cleary (1): Regret vanishes; the ally bites through the skin. What fault is there in joy?

Cleary (2): Regret vanishes. With the ally in close cooperation, what is wrong with proceeding?

Wu: There will be no regret. His association with his relative is close like biting into a piece of skin. If he chooses to proceed, what error can there be?

COMMENTARY

Confucius/Legge: Her going forward will afford ground for congratulation. **Wilhelm/Baynes:** If one goes to him, it brings blessing. **Blofeld:** To proceed with current plans will result in blessings. *[I.e. unexpected good fortune.]* **Ritsema/Karcher:** Going possessing reward indeed. **Cleary (2):** With the ally in close cooperation, to proceed will result in celebration. **Wu:** This means to proceed is to have celebration.

Legge: The place of five is dynamic, but the line itself is magnetic, so that there might arise occasion for repentance. But the dynamic second line is a proper correlate. Because five is in the ruler's place, line two is seen as a relative of the same surname and head of some branch of the royal house. It is as easy for five, so supported, to deal with the disunion of the time as to bite through a piece of skin.

NOTES AND PARAPHRASES

Siu: The true nature of the companion is revealed by looking beneath the surface. The man joins with him to deal effectively with the disunion.

38 -- Mutual Alienation -- 38

Wing: Because of a general atmosphere of ***Contradiction*** and opposition you may fail to recognize someone who can sincerely help you. This person may reveal himself in spite of the mistrust that clouds your perspective. Working together on current plans will now bring good fortune.

Editor: Biting: Differentiation, discernment, "cutting through the red tape," etc. (cf., Hexagram number twenty-one: ***Differentiation.***) Skin: The outer layer, protective surface, facade, persona, superficial appearances, etc. To bite through the skin is to get to the meat of the matter. Relative and minister: An allied power, the Self. (Ritsema/Karcher mention the *"ancestor,"* and Shaughnessy, the *"ancestral temple"* -- further clues that we are dealing with inner powers: i.e., the Self.)

> *The God of the Macrocosm and the God of the Microcosm act upon each other, and both are essentially one, for there is only one God and one law and one Nature, through which wisdom becomes manifest.*
> Paracelsus -- ***De Fundamento Sapientiae***

A. Cut through surface appearances to reach a deeper level of understanding.

B. Image of an ego/Self connection. Proceed with your plans.

Line-6

Legge: The sixth line, dynamic, shows its subject solitary amidst the prevailing disunion. In the subject of the third line, he seems to see a pig bearing on its back a load of mud, or fancies there is a carriage full of ghosts. He first bends his bow against her, and afterwards unbends it, for he discovers that she is not an assailant to injure, but a near relative. Going forward, he shall meet with the genial rain, and there will be good fortune.

Wilhelm/Baynes: Isolated through opposition, one sees one's companion as a pig covered with dirt, as a wagon full of devils. First one draws a bow against him, then one lays the bow aside. He is not a robber; he will woo at the right time. As one goes, rain falls; then good fortune comes.

Blofeld: Wandering estranged and lonely, he saw a boar covered with mud and a wagon loaded with demons. First he stretched his bow, but then put it aside. It is not an obstacle but a matter of betrothal which causes delay or hesitation. If rain is encountered during the conduct of affairs, good fortune will ensue. *[The first two sentences imply that we shall meet with unpleasant and frightening things; that, at first, we shall think to fend them off, but then decide to let them be. The sentence about betrothal means only that there will be some delay or hesitation for very good reasons. The last sentence may or may not mean*

exactly what it says. If we decide that it is not to be taken literally, then we must take it to mean that a slight setback on the way is a good omen.]

Liu: Isolated due to opposition, one sees a dirty pig by the roadside, and many devils in a cart. First he draws his bow against him, then he puts it down. He is not a robber, he will propose marriage. If he meets the rainfall, there will be good fortune.

Ritsema/Karcher: Polarizing alone. Visualizing pigs bearing mire. Carrying souls, the-one chariot. Beforehand stretching's bow. Afterwards stimulating's bow. In-no-way outlawry, matrimonial allying. Going meeting rain, by-consequence significant.

Shaughnessy: Perverse solitude; seeing a pig with mud on its back and one cart carrying ghosts; the first drawn bow is later released into the jar; it is not robbers who in the evening have intercourse; going and meeting rain then it will be auspicious.

Cleary (1): Disharmony results in isolation; see a pig covered with mire, a wagon carrying devils. First you draw the bow, later you put the bow down. It is not an enemy but a partner. Going on, it is fortunate if you encounter rain.

Cleary (2): ... Encountering rain, then there is good fortune.

Wu: He is isolated because of incongruity. He sees a pig hoarding mud on its back and a cart loaded with ghosts. At first he draws his bow, but soon after laying it down, he realizes what he sees is not a transgressor, but a suitor. It will be auspicious if he goes ahead and encounters rain.

COMMENTARY

Confucius/Legge: The good fortune of the rain symbolizes the passing away of all doubts. **Wilhelm/Baynes:** All doubts disappear. **Blofeld:** The last sentence implies the dispersal of all doubt. *[Coupling this commentary with what is said about rain, we may suppose that, if rain (or an unexpected setback) occurs, then we shall no longer have any reason to doubt the successful outcome of our plans.]* **Ritsema/Karcher:** The flock doubt extinguished indeed. **Cleary (2):** Doubts disappear. **Wu:** The dissolution of all doubts.

Legge: Line six is a magnetic place, yet this line is dynamic -- what can he do? He looks at the magnetic three, his proper correlate, with the mistrustful eye of disunion. The third line appears no better than a filthy pig, no more real than an impossible carriage-load of ghosts. He bends his bow, then unbends it when he discovers that three is his friend, as did one in four, and five in two. He acts with good luck, comparable to the falling rain which results from the happy union of the yang and yin in nature.

38 -- Mutual Alienation -- 38

NOTES AND PARAPHRASES

Siu: The man misjudges his friend unfairly because of misunderstandings. But he realizes his mistake and relieves the tension.

Wing: Misunderstandings and mistrust have caused you to lose all perspective. You see your true friends as enemies and become defensive. You will, however, see your mistakes, and the tensions will be relieved. Just when ***Contradictions*** are at their worst they begin to ebb. Good fortune.

Editor: The image is quite clear -- through misperception one initially rejects something valuable which appears to be either repugnant or fantastic. Psychologically, this suggests the idea of projection -- the assignment of our own unconscious material to external phenomena. To *"go forward to meet the rain"* is to make the proper connection -- to unite with the truth. In the ***I Ching*** rain always means the union between heaven and earth, above and below, Self and ego, thought and feeling, etc. The supreme union is a holy marriage, as described in hexagram number eleven. Here it simply refers to making a connection -- getting the message.

> *These psychic elements lying behind the ego in the individual's unconscious are projected, that is, they are reflected or mirrored externally, in persons and things and situations which therefore acquire for him a significance and power of attraction borrowed from the unknown aspects of his own psyche.*
>
> M.E. Harding -- ***Psychic Energy***

A. What you perceive as evil circumstances will in time reveal themselves as fortunate.

B. Disparate elements in the psyche are about to come together. You perceive disunion where none exists.

May 26, 2001, 4/25/06, **9/30/10**

39 -- Impasse -- 39



HEXAGRAM NUMBER THIRTY-NINE –
IMPASSE

Other titles: Obstruction, The Symbol of Difficulty, Arresting Movement, Trouble, Obstacles, Barrier, Halt, Halting, Limping, Afoot, “Sit Tight—Don’t move” *"One is surrounded by an underwater reef and should wait for assistance."* -- D.F. Hook

Judgment

Legge: During an ***Impasse*** advantage is found in the southwest, disadvantage in the northeast. See the great man. Firm correctness brings good fortune.

Wilhelm/Baynes: ***Obstruction***. The southwest furthers. The northeast does not further. It furthers one to see the great man. Perseverance brings good fortune.

Blofeld: ***Trouble.*** The west and the south are favorable, but not the east and north. *[That is to say, if we try to forward our plans by proceeding in either of those directions, we shall get bogged down or lost. It could also mean that we should be driven to unvirtuous conduct.]* It is advisable to see a great man. *[We should seek advice from someone of lofty moral stature and profound wisdom.]* Persistence in a righteous course brings good fortune.

Liu: ***Obstruction.*** The southwest is of benefit. The northeast -- no benefit. It benefits one to visit a great man. To continue brings good fortune.

Ritsema/Karcher: ***Limping,*** Harvesting: Western South. Not Harvesting: Eastern North. Harvesting: visualizing Great People. Trial: significant. *[This hexagram describes your situation in terms of being weak, afflicted or hampered. It emphasizes that going ahead even though haltingly is the adequate way to handle it.* (Sic) *To be in accord with the time, you are told to: limp!]*

Shaughnessy: ***Afoot:*** Beneficial to the southwest, not beneficial to the northeast; beneficial to see the great man; determination is auspicious.

Cleary (1): When ***halted,*** the southwest is beneficial, not the northeast. It is profitable to see a great person; innocence is auspicious.

39 -- Impasse -- 39

Cleary (2): When in ***trouble,*** it is beneficial to go southwest; it is not beneficial to go northeast. It is beneficial to see a great person. Correctness leads to good results.

Wu: ***Difficulty*** indicates that it will be advantageous in the southwest, but not so in the northeast. There will be advantage to meet with the great man. Auspiciousness will come with perseverance.

Hua-Ching Ni: The good direction is where there is no abyss or high mountains, like the Southwest, but not the Northeast. One should go to the great leader who can work with people in breaking through obstructions.

The Image

Legge: Water on the mountain -- the image of ***Impasse.*** The superior man turns around to examine himself and cultivate his virtue.

Wilhelm/Baynes: Water on the mountain: the image of ***Obstruction***. Thus the superior man turns his attention to himself and molds his character.

Blofeld: This hexagram symbolizes water upon a mountain. The Superior Man cultivates virtue by bringing about a revolution within himself.

Liu: Water on the mountain symbolizes ***Obstruction.*** The superior man reexamines himself and improves his character.

Ritsema/Karcher: Above mountain possessing stream. ***Limping.*** A *chun tzu* uses reversing individuality to renovate actualizing-tao. *[**Actualize-tao:** Ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): There is water atop a mountain, ***halting.*** Thus do superior people examine themselves and cultivate virtue.

Cleary (2): Water on a mountain – ***trouble.*** Developed people examine themselves to cultivate virtue.

Wu: There is water on the mountain; this is ***Difficulty.*** Thus, the *jun zi* examines his own person to polish his virtue.

COMMENTARY

Confucius/Legge: ***Impasse*** means difficulty, with the trigram of Peril up ahead. It is a wise man who can stop his advance at the first sign of danger. Advantage in the southwest means that the dynamic line has advanced to the central position. In the northeast, however, progress is halted. Seeing the great

man insures progress and success. All of the lines except the first are in their appropriate places, suggesting the firm correctness in which the regions of the kingdom are brought to their natural order. Great indeed is the work to be done during an ***Impasse.***

Legge: ***Impasse*** is the symbol of incompetency in the feet and legs involving difficulty in walking. Hence it represents a state of the kingdom which makes government an arduous task. The figure teaches how to perform this task under the prevailing circumstances.

The Judgment requires three things: the attention to place, the presence of the great man, and the observance of firm correctness. According to King Wen's arrangement of the trigrams, the southwest is occupied by the trigram of the Earth, and the northeast by the trigram of the Mountain. The former is the fertile lowland, the latter the mountain peaks; the former is easily traversed and held, while the latter presents obstacles. Thus the attention to place becomes a calculation of circumstances -- differentiating those that are promising from those that are likely to fail.

The great man is the correctly dynamic ruler in the fifth place, with the proper magnetic correlate in line two. However, favorable position and circumstances, and the presence of the great man do not relieve us from the observance of firm correctness -- this principle is consistent throughout the ***I Ching.***

Ch'eng-tzu says: *"We see here a steep and difficult mountain, on the top of which is water. Each trigram represents perilousness -- there is peril above and below. Hence it shows the difficulties of the state."* The application of the symbolism is illustrated by the words of Mencius: *"When our actions do not realize our desires, we must turn inwards and examine ourselves in every point."*

NOTES AND PARAPHRASES

Judgment: Dissolve the polarities of an ***Impasse*** by seeking its most fertile integration. Use your will in harmony with the principles of the Work.

The Superior Man seeks his center and refines his commitment.

Lines two and five of this difficult hexagram show those who struggle with hardship; all of the other lines show images of an improper advance followed by a proper return to a former position. Ritsema/Karcher's characterization of the hexagram's overall meaning as an injunction to *"(go) ahead even though haltingly is the adequate way to handle (the situation)"* is anomalous and at variance with the general import of this figure. Legge's Confucian commentary is more in keeping with its meaning: *"It is a wise man who can stop his advance at the first sign of danger."*

39 -- Impasse -- 39

Legge also chooses an excellent paraphrase of the role of the superior man in the Image with his quotation from Mencius: *"When our actions do not realize our desires, we must turn inwards and examine ourselves in every point."* In other words, the chances are good that the ***Impasse*** may be self-created, and when the ego introspects with care the reasons usually become apparent.

It is not unknown at a certain stage of development for the ego, overwhelmed with the enormity of the Work, to evade its responsibilities and vainly try to return to the bliss of its former ignorance. At such times it soon becomes clear that no matter what you attempt, success will be blocked: where others succeed with ease, it will take you five times as much effort just to break even. This ***Impasse*** is permanent until you reassume responsibility for the Work. The following quotation is an allegory of this condition:

> *Yahweh Saboath says this: Reflect carefully how things have gone for you. You have sown much and harvested little; you eat but never have enough, drink but never have your fill, put on clothes but do not feel warm. The wage earner gets his wages only to put them in a purse riddled with holes ... The abundance you expected proved to be little. When you brought the harvest in, my breath spoiled it. And why? It is Yahweh Saboath who speaks. Because while my house lies in ruins you are busy with your own, each one of you.*
>
> ***Haggai*** 1: 6-10

In one way or another, the Self will attain its intent. To ignore this hard truth is to experience ***Impasse.***

Line-1

Legge: The first line, magnetic, shows that advance on the part of its subject will lead to greater difficulties, while remaining stationary will afford ground for praise.

Wilhelm/Baynes: Going leads to obstructions, coming meets with praise.

Blofeld: Going involves trouble; coming wins praise.

Liu: Going leads to obstruction. Coming brings praise. *[People should remain in their present positions.]*

Ritsema/Karcher: Going Limping, coming praise.

Shaughnessy: Going afoot, coming in a cart.

Cleary (1): Going results in trouble, coming in praise.

39 -- Impasse -- 39

Wu: Going forth is difficult; coming back is commendable.

Hua-Ching Ni: If one moves forward, obstruction will be encountered. Honorable growth naturally comes to the one who keeps still.

COMMENTARY

Confucius/Legge: The proper course is to wait. **Wilhelm/Baynes:** Because it is right to wait. **Blofeld:** This passage stresses the advantage of waiting for some time. **Ritsema/Karcher:** Proper to await indeed. **Cleary (2):** It is best to wait. **Wu:** This means that waiting is in order.

Legge: Line one is magnetic in a dynamic place. If she advances she won't be able to cope with the difficulties of the situation, but will be overwhelmed by them. Let her wait for a more favorable time.

NOTES AND PARAPHRASES

Siu: At the outset, the man forges ahead in the face of an impasse and is overwhelmed by complications. He should wait for a favorable moment.

Wing: If you have met with an obstacle in your path, do not attempt to overcome it. Instead, pull back from the situation and wait out the trouble. You will know the right moment for action when you can move with ease.

Editor: Most translators use the words *"going"* and/or *"coming"* in every line of this hexagram except number two. The respective differences between these two words, *"going"* and *"coming,"* are the differences between analysis and synthesis. To "go" is to disperse, to create differences; to "come" is to return to center, to reunite. Legge chooses the phrase *"remaining stationary"* in place of *"coming,"* which is not quite the same idea, though it nicely stresses the idea of waiting mentioned in the Confucian commentary.

> *The teaching without words and the benefit of taking no action are without compare in the universe.*
> Lao-Tzu

A. “Don’t go there” -- "Wait and see."

Line-2

Legge: The second line, magnetic, shows the king's servant struggling with difficulty on difficulty, and not with a view to her own advantage.

39 -- Impasse -- 39

Wilhelm/Baynes: The king's servant is beset by obstruction upon obstruction, but it is not his own fault.

Blofeld: The King's minister meets with difficulty upon difficulty, but through no fault of his.

Liu: The king's officer meets many obstructions. It is not his fault.

Ritsema/Karcher: A king, a servant: Limping, Limping. In-no-way body's anteriority.

Shaughnessy: The king's servant is so afoot; it is not the body's reason.

Cleary (1): King and vassal both faithful in spite of difficulty, not for their own comfort.

Cleary (2): King and minister recognize trouble as trouble, not for personal reasons.

Wu: A king's minister is in the depths of difficulties and he disregards his personal gains or losses.

COMMENTARY

Confucius/Legge: In the end no blame will attach to her. **Wilhelm/Baynes:** But in the end there is no blame in this. **Blofeld:** This indicates that we shall be free from blame to the very end (or in the end). **Ritsema/Karcher:** Completing without surpassing indeed. **Cleary (2):** In the end there is no bitterness. **Wu:** He will make no error in the end.

Legge: Line two is the correctly magnetic correlate of the ruler in line five. Here we see that the moral value of conduct is independent of success or failure.

NOTES AND PARAPHRASES

Siu: When duty bound, the man should seek out the danger and deliberately face the opposition. This is especially important for officials in the government.

Wing: Because you serve a larger cause, whether you realize it or not, you are obligated to meet ***Obstacles*** head on and overcome them. Even though this is not advisable in ordinary affairs, this is the proper approach for extraordinary causes. You will not be blamed.

Editor: The image depicts an ego doggedly coping with an imperfect universe to further the Work. Since its subject is judged blameless for the difficulties encountered, this line often refers to dealing with the illusions of others; it could be a test.

39 -- Impasse -- 39

> *Thus when Heaven is about to entrust a man with great work, it first causes distress to his mind, belabors his muscles and frame, starves his body, subjects him to want, and frustrates what he sets out to do. This is to stimulate his ambition, strengthen his character, and increase his capacity for doing what he could not do before.*
> Mencius

A. Cope as best you can with arduous circumstances. The Work is more important than you are.

B. A selfless struggle ("Self-sacrifice").

Line-3

Legge: The third line, dynamic, shows its subject advancing, but only to greater difficulties. He remains stationary, and returns to his former associates.

Wilhelm/Baynes: Going leads to obstructions, hence he comes back.

Blofeld: To proceed would lead to trouble; therefore turn back!

Liu: Going leads to obstruction. Therefore he returns. He will be happy.
[Caution will prevent loss or injury.]

Ritsema/Karcher: Going Limping, coming reversing.

Shaughnessy: Going afoot, coming in return.

Cleary (1): Going leads to trouble. Come back.

Wu: Going forth is difficult; coming back is the opposite.

COMMENTARY

Confucius/Legge: His associates, represented by the lower trigram, rejoice in him. **Wilhelm/Baynes:** Those within rejoice over it. **Blofeld:** This passage presages happiness for the women of the family (literally, happiness for those within). *[This could also be translated "internal happiness," but I think the above rendering is what the author meant.]* **Ritsema/Karcher:** Inside rejoicing-in-it indeed. **Cleary (2):** Those inside will rejoice at this. **Wu:** Because he will be greeted from inside.

Legge: Line three is dynamic, and in a place of strength, but his correlate sixth line is magnetic, so that his advance would not be supported. He waits therefore for a better time, and nurtures the two lines below, who naturally cling to him.

On line three, K'ung Ying-ta says: *"Of the three lines of the lower trigram only the third is yang, above the two others who are of the yin nature. They cling to him, and are represented as rejoicing."*

NOTES AND PARAPHRASES

Siu: Under certain circumstances, however, it is the duty of the man to refrain from dealing with obstructions. Should the father, for example, fail to return from his reckless venture, the dependents entrusted to his care may not survive.

Wing: If you abandon your present concerns in order to struggle with an external obstacle, you are in danger of jeopardizing the security of those close to you and, perhaps, undermining the structure of your life. It would be a good idea to return to your center and reconsider your plan.

Editor: This line changes the hexagram to number eight, ***Holding Together,*** the corresponding line of which states: *"We see its subject seeking for union with such as ought not to be associated with."* This reinforces the idea in the present case of returning from a dangerous position. There seems to be very little difference between lines one and three -- as in the former, the psychological correlations of "going" and "coming" with "analysis" (differentiation), and "synthesis" (union), are sometimes useful.

> *Much that I sought, I could not find;*
> *Much that I found, I could not bind;*
> *Much that I bound, I could not free;*
> *Much that I freed returned to me.*
> -- L.W. Dodd

A. Avoid adversity by returning to a former alliance, attitude or discipline.

Line-4

Legge: The fourth line, magnetic, shows its subject advancing, but only to greater difficulties. She remains stationary, and unites with the line above.

Wilhelm/Baynes: Going leads to obstructions, coming leads to union.

Blofeld: To proceed would lead to trouble, whereas those coming will forge useful connections.

Liu: Going leads to obstruction. Coming brings about unity.

Ritsema/Karcher: Going Limping, coming continuity.

Shaughnessy: Going afoot, coming connected.

39 -- Impasse -- 39

Cleary (1): Going leads to trouble; come form associations.

Cleary (2): Going means trouble; coming back brings company.

Wu: Going forth is difficult; coming back will find an associate.

COMMENTARY

Confucius/Legge: To advance will only be to encounter greater difficulties; she remains stationary, and unites with the line above who is in his proper place and has the ruler's stability. **Wilhelm/Baynes:** In the appropriate place one finds support. **Blofeld:** Because this line is suitably placed and possesses solidity. **Ritsema/Karcher:** Appropriate situation, substance indeed. **Cleary (2):** One's position is solidified. **Wu:** What is in place is solid.

Legge: Line four is magnetic, and though in her proper place, she can do very little by herself. She is immediately below the king or great man however, and cultivates her loyal attachment, waiting for the time when she shall be required to act.

NOTES AND PARAPHRASES

Siu: The man charges ahead, only to fall back because of insufficient strength. He needs to gather trustworthy associates for the venture before it can succeed.

Wing: In order to meet the challenge and overcome ***Obstacles*** facing you, you must rely upon someone who can help you. You will need a unified approach, employing the help of another person or an organization. A single-handed maneuver will surely fail. Hold back and unite.

Editor: Blofeld's rendering of *"union with the line above"* in terms of *"forging useful connections"* is sometimes an apt interpretation in contemporary idiom. Psychologically it can refer to reuniting with your essence via meditation on the principles of the Work. Note that both lines 4 and 6 are magnetic, and both are counseled to focus on the 5th line ruler: dimensionally, the inner Self: the one who is both "above" and "inside." The structure of the upper trigram symbolizes these relationships in the context of ***Impasse.***

> *They also serve who only stand and wait.*
> Milton

A. Remain in place and develop your higher potential.

39 -- Impasse -- 39

Line-5

Legge: The fifth line, dynamic, shows its subject struggling with the greatest difficulties, while friends are coming to help him.

Wilhelm/Baynes: In the midst of the greatest obstructions, friends come.

Blofeld: In the midst of severe trouble, friends (or a friend) arrive.

Liu: One meets great obstruction. Friends come. *[You can expect help in your undertakings and good fortune in everything.]*

Ritsema/Karcher: The great Limping, partnering coming.

Shaughnessy: Greatly afoot, the friend comes.

Cleary (1): Great trouble; a companion comes.

Cleary (2): In great trouble, companions come.

Wu: There is great difficulty. Friends will come.

COMMENTARY

Confucius/Legge: He is in the central position and possesses the requisite virtue. **Wilhelm/Baynes:** For they are ruled by the central position. **Blofeld:** This is indicated by the line's central position in the upper trigram. **Ritsema/Karcher:** Using centering articulating indeed. **Cleary (2):** Because of balance and moderation. **Wu:** The difficulty will be assuaged around the center.

Legge: Line five is the king, the man great and strong. He can cope with the difficulties, and his *"friends"* are his correlate line two and the other two lines of the lower trigram who also give their help.

NOTES AND PARAPHRASES

Siu: The man meets the obstruction head-on in an emergency. His spirit attracts able helpers.

Wing: Even in the most desperate struggles, your spirit alone will attract others. This co-operation will bring you success in your endeavors. ***Obstacles*** will give way.

Editor: The image suggests an impasse about to be resolved by forces currently outside your sphere of awareness.

39 -- Impasse -- 39

> *I was living in a constant state of tension; often I felt as if gigantic blocks of stone were tumbling down upon me. One thunderstorm followed another. My enduring these storms was a question of brute strength. Others have been shattered by them -- Nietzsche, and Holderlin, and many others. But there was a demonic strength in me, and from the beginning there was no doubt in my mind that I must find the meaning of what I was experiencing in these fantasies. When I endured these assaults of the unconscious I had an unswerving conviction that I was obeying a higher will, and that feeling continued to uphold me until I had mastered the task.*
>
> Jung -- ***Memories, Dreams, Reflections***

A. Forces for integration are on the threshold of awareness.

Line-6

Legge: The sixth line, magnetic, shows its subject going forward, only to increase the difficulties, while her remaining stationary will be productive of great merit. There will be good fortune, and it will be advantageous to meet with the great man.

Wilhelm/Baynes: Going leads to obstructions, coming leads to great good fortune. It furthers one to see the great man.

Blofeld: To proceed would lead to trouble; coming will produce excellent results. It is advisable to see a great man. *[We should seek advice from someone of lofty moral stature and profound wisdom.]*

Liu: Going leads to obstruction. Coming brings great events. Good fortune. It is beneficial to see a great man.

Ritsema/Karcher: Going Limping, coming ripening. Significant. Harvesting: visualizing Great People.

Shaughnessy: Going afoot, coming with swelled head; auspicious; beneficial to see a great man.

Cleary (1): Going is trouble, coming is great. For good results, it is beneficial to see a great person.

Wu: Going forth is difficult; coming back is great. Good fortune. It will be advantageous to see the great man.

COMMENTARY

Confucius/Legge: Her aim is to assist the subject of the line inside of her. By

her course she follows that noble Lord of the figure. **Wilhelm/Baynes:** For the will is directed to inner things. For thus does one follow a man of rank. **Blofeld:** The first sentence points to directing the will inwards. The other sentence is an injunction to submit ourselves to someone truly noble. **Ritsema/Karcher:** Purpose located inside indeed. Using adhering-to valuing indeed. **Cleary (2):** The aim is within. By following what is valuable. **Wu:** His goals are directed inward. He can get his advices from the highly placed.

Legge: The action of the hexagram is over -- where can the magnetic sixth line go? Let her abide where she is, and serve the great man immediately below her. So shall she also be great -- in meritorious action at least. *"The line inside of her"* refers to the ruler in line five.

NOTES AND PARAPHRASES

Siu: The man cannot go forward. He needs to remain where he is and serve the great man in order to achieve meritorious deeds.

Wing: Although it seems that you may ignore the turmoil around you and proceed with your own affairs, you will not be able to do so. You will inexorably be drawn into the struggle. Look to the paths of the wise for guidance in this matter. This brings good fortune to all concerned.

Editor: The third and sixth lines are proper correlates and very similar in content. Wilhelm comments that the magnetic line six and its dynamic correlate in line three unite to support the dynamic fifth line ruler (*"that noble Lord of the figure"*). Legge's commentary misses this subtle distinction. The psychological message is to conjoin your thoughts and feelings and re-attune yourself to the principles of the Work. To assist the ruler *"inside of us,"* or direct the will to *"inner things,"* is to serve the intent of the Self -- a repetition of the counsel in the Judgment to *"see the great man."*

> *The wisdom of the "unconscious" stratum is not only different from but in certain respects even superior to our ego consciousness. While the conscious ego is normally unfamiliar and unaware of this hidden stratum, the unconscious objective psyche is evidently aware of the ego, its intentions and activities. We have learned through our work with dreams that the "unconscious" is also aware of facts and connections beyond the ego's scope and capacity to tap, and which are relevant to the past, present and future.*
>
> E. C. Whitmont -- ***The Alchemy of Healing***

A. Forces abdicate their autonomy to break an impasse by serving a greater good.

B. The work is taking place on inner planes -- cease your activity and allow the changes to fulfill themselves.

39 -- Impasse -- 39

C. “Don’t go there.” Seek inner guidance -- by focusing on the Self and the principles of the Work, one attains success.

D. Nothing external can be accomplished. Instead, venture inward and work on your attitudes, beliefs or expectations.

June 25, 2001, 4/25/06

40 -- Liberation -- 40



HEXAGRAM NUMBER FORTY – LIBERATION

Other titles: Deliverance, The Symbol of Loosening, Release, Eliminating Obstacles, Taking-apart, Untangled, Solution, Dissolution, Relief, Unloose, Release of Tension

Judgment

Legge: ***Liberation*** finds advantage in the southwest. When the operation is completed, a return to stability brings good fortune. If operations are incomplete, it is best to finish them quickly.

Wilhelm/Baynes: ***Deliverance.*** The southwest furthers. If there is no longer anything *(Sic)* where one has to go, return brings good fortune. If there is still something *(Sic)* where one has to go, hastening brings good fortune.

Blofeld: ***Release.*** The west and south are favorable. Those with nothing to gain from going forward will find good fortune by turning back; those who do have much to gain from going forward must hasten to be sure of doing well. *[This is not a time to stay where we are. If we have no good reason to advance, it is best to retreat.]*

Liu: ***Liberation.*** The southwest benefits. If there is nothing for one where one has to go, then returning brings good fortune. If there is something in a place where one can go, then going quickly leads to good fortune.

Ritsema/Karcher: ***Taking-apart.*** Harvesting: Western South. Without a place to go: one's coming return significant. Possessing directed going: Daybreak significant. *[This hexagram describes your situation in terms of reflection and release from tension. It emphasizes that analyzing and understanding things in order to be delivered from compulsion is the adequate way to handle it...]*

Shaughnessy: ***Untangled:*** Beneficial to the southwest; there is nowhere to go; his coming in return is auspicious; there is someplace to go to spend the night; auspicious.

Cleary (1): For ***liberation,*** the southwest is beneficial. When going nowhere, the return brings good fortune; when going somewhere, promptness brings good fortune.

40 -- Liberation -- 40

Cleary (2): For ***solution***, the southwest is beneficial. Going nowhere, coming back is fortunate, etc.

Wu: ***Relief*** indicates advantage in the southwest**.** If he undertakes to do something without a cause, it will be auspicious for him to return to his former station. If he undertakes to do something with a cause, it will be auspicious for him to do it early.

The Image

Legge: ***Liberation*** shows a thunderstorm clearing the atmosphere. The superior man, in accordance with this, forgives errors and deals gently with crimes.

Wilhelm/Baynes: Thunder and rain set in: the image of ***Deliverance.*** Thus the superior man pardons mistakes and forgives misdeeds.

Blofeld: This hexagram symbolizes thunder and rain bringing ***release***. The Superior Man tends to forgive wrongs and deals leniently with crimes. *[The component trigrams suggest that a certain amount of forceful action is required.]*

Liu: Thunder and rain come, symbolizing ***Liberation.*** The superior man forgives errors and pardons criminals.

Ritsema/Karcher: Thunder, rain, arousing. ***Taking-apart.*** A *chun tzu* uses forgiving excess to pardon offenses.

Cleary (1): Thunder and rain act, ***dissolving.*** Thus do superior people forgive faults and pardon crimes.

Cleary (2): Thunder and rain – ***solution.*** *Etc.*

Wu: There come thunder and rain; this is ***Relief.*** Thus the *jun zi* pardons inadvertent transgressors and extenuates *(Sic)* criminal offenders.

COMMENTARY

Confucius/Legge: ***Liberation*** shows the trigram of Movement above the trigram of Danger -- through movement there is an escape from peril. An early movement to the southwest wins the allegiance of the masses and returns the state to normalcy and equilibrium. When heaven and earth are freed from the grasp of winter, we have thunder and rain. When these come, the buds of the fruit-producing vegetation begin to open. Great indeed are the phenomena in the time of ***Liberation.***

40 -- Liberation -- 40

Legge: The written Chinese character for ***Liberation*** is the symbol of unloosing -- untying a knot or unraveling a complication. This hexagram denotes a condition in which the obstruction and difficulty of the preceding figure have been removed. The lesson is how this new and better state of the kingdom should be dealt with. If no tasks remain to be completed, the sooner things resume their normal course the better. If further operations are necessary, let them be accomplished without delay. The K'ang-hsi editors say that moving to the south and west is the same as returning to normality.

Thunder and rain clear the atmosphere, and a feeling of oppression is relieved. The images of springtime in the Confucian commentary refer to the gentle policy of a conquering ruler who forgives the opposition of those who cease to offer resistance.

NOTES AND PARAPHRASES

Judgment: Do what obviously needs to be done and return to stability as soon as possible.

The Superior Man forgives, forgets, and bears no grudges. (i.e., Stability is more important than fixing blame or haggling over who is right.)

If the thirty-ninth hexagram of ***Impasse*** is turned upside down it becomes the fortieth hexagram of ***Liberation*** or Deliverance. The two figures represent opposite situations: if ***Impasse*** creates tension, then ***Liberation*** releases it. The upper trigram of Movement ascends to escape from the lower trigram of Danger, giving us an unambiguous image of freedom and relief.

> *Apart from all personification, the whole of space in which life finds itself has a malevolently spiritual character, and the "demons" themselves are as much spatial realms as they are persons. To overcome them is the same thing as to pass through them, and in breaking through their boundaries this passage at the same time breaks their power and achieves the liberation from the magic of their sphere.*
>
> H. Jonas -- ***The Gnostic Religion***

Legge's commentary in the preceding hexagram explains that the *"southwest"* is the direction of *"earth,"* the fertile lowland where life is natural and uncontrived. Confucius tells us here that an early move in this direction will win the *"allegiance of the masses."* Psychologically interpreted, this refers to the inner kingdom of the psyche, where “the masses” are the drives, emotions and archetypal complexes which make up our being. The symbolism suggests a conscious freeing up of inner tension.

> *These forces, therefore, must not be left to run wild, but should be disposed of in harmless ways or, better still, used for constructive*

40 -- Liberation -- 40

purposes: creative activities of various kinds; the rebuilding of our personality, contributing to our Psychosynthesis.
Roberto Assagioli -- ***Psychosynthesis***

Line-1

Legge: The first line, magnetic, shows that its subject will commit no error.

Wilhelm/Baynes: Without blame.

Blofeld: No error!

Liu: No blame. *[If you receive this line you can expect success in your undertakings.]*

Ritsema/Karcher: Without fault.

Shaughnessy: There is no trouble.

Cleary (1): No blame.

Wu: No error.

COMMENTARY

Confucius/Legge: The dynamic fourth line and the magnetic first line are in correlation. We judge rightly in saying that its subject will commit no error. **Wilhelm/Baynes:** On the border between firm and yielding there should be no blame. **Blofeld:** the conjunction of yielding and firm (namely, lines one and two) *(Sic)* implies freedom from error. **Ritsema/Karcher:** Solid and supple's border. Righteous, without fault indeed. **Cleary (2):** At the border of hard and soft, etc. **Wu:** Where the strong-minded and the softhearted meet, there is on balance no error.

Legge: There is a magnetic line instead of a dynamic one in the first place, but this is compensated for by her dynamic fourth line correlate.

NOTES AND PARAPHRASES

Siu: At the outset, the man is freed from obstacles and is recuperating in peace.

Wing: You have surmounted the difficulties in your current endeavor. The path has been cleared and progress will continue. Use this time to consolidate your position.

Editor: Blofeld's interpretation of the Confucian commentary is anomalous -- correctness is found in the tension between lines one and four (not one and two). To be magnetic in a dynamic place and dynamic in a magnetic place suggests a continuous adjustment to changing circumstances. Wilhelm's Confucian commentary provides a good image of this kind of adaptation: *"On the border between firm and yielding there should be no blame."* Sometimes this line can mean a confirmation of a hypothesis, speculation or attitude -- it is saying "affirmative" to your query.

> *Fortunate, indeed, is the man who takes exactly the right measure of himself, and holds a just balance between what he can acquire and what he can use, be it great or be it small.*
> -- P.M. Latham

A. A position of dynamic (as opposed to static) balance between opposing forces is free of error.

Line-2

Legge: The second line, dynamic, shows its subject catch, in hunting, three foxes, and obtain the yellow (golden) arrows. With firm correctness there will be good fortune.

Wilhelm/Baynes: One kills three foxes in the field and receives a yellow arrow. Perseverance brings good fortune.

Blofeld: With one yellow arrow, he killed three foxes in the field. *[Three birds with one stone.]* Righteous persistence will bring good fortune.

Liu: One catches three foxes in the field and gains a yellow (golden) arrow. To continue brings good fortune.

Ritsema/Karcher: The fields, catching three foxes. Acquiring a yellow arrow. Trial: significant.

Shaughnessy: In the fields bagging three foxes, and getting a yellow arrowhead; determination is auspicious.

Cleary (1): Catching three foxes on a hunt, having golden arrows, correctness brings good fortune.

Cleary (2): Catching the third fox on a hunt, finding a yellow arrow, etc.

Wu: The hunter bags three foxes and finds a yellow arrow. It will be auspicious with perseverance.

40 -- Liberation -- 40

COMMENTARY

Confucius/Legge: The good fortune is because he holds the due mean. **Wilhelm/Baynes:** The good fortune is due to its attaining the middle way. **Blofeld:** The good fortune of being able to steer a middle course. **Ritsema/ Karcher:** Acquiring centering tao indeed. **Cleary (2): A**ttaining the way of balance. **Wu:** Because he takes a middle road.

Legge: The second line is dynamic, but the place is magnetic, so his strength is tempered. As the correlate of the ruler in line five, he is an officer striving to bring about deliverance and pacify the subdued kingdom. He is compared to a hunter who disposes of inferior men, represented by the three foxes. He receives the yellow arrows, the instruments of war or hunting, whose color is correct and whose form is straight. The K'ang-hsi editors say that while straight-forwardness, symbolized by the arrows, is the first duty of an officer, if he doesn't temper that quality by pursuing the due mean, symbolized by their yellow color, and instead proceeds by main force to remove what is evil, he will provoke indignation and rebellion.

NOTES AND PARAPHRASES

Siu: The man proceeds at a proper pace and with moderation to remove the designing individuals, who influence the ruler through flattery and obstruct public progress.

Wing: The situation may be in the hands of inferior individuals who use unworthy methods to influence those in authority. You must now be particularly straightforward and virtuous while discrediting their efforts. Good fortune.

Editor: *Arrow:* The arrow has associations similar to the sword – the discriminating function. To shoot an arrow into the heart of the matter is to pierce its essence, to comprehend it completely. *Yellow:* Color of the mean, of the sun – suggests wisdom which comes from clarity: balanced perception. *Fox:* Common Asian symbol for evil, especially its wily or tricky aspects. *Three:* Symbol of dialectical synthesis or completion, as is the concept of the mean. The line images a situation in which careful discrimination perceives the elements of a problem.

> *Therefore, the doubts which have arisen in your heart out of ignorance should be slashed by the weapon of knowledge. Armed with yoga, O Bharata, stand and fight.*
> ***Bhagavad-Gita***

A. Balanced insight into the situation differentiates and eliminates harmful elements.

B. Bull's-eye! – your suspicions are confirmed.

40 -- Liberation -- 40

Line-3

Legge: The third line, magnetic, shows a porter with his burden, yet riding in a carriage. He will only tempt robbers to attack him. However firm and correct he may try to be, there will be cause for regret.

Wilhelm/Baynes: If a man carries a burden on his back and nonetheless rides in a carriage, he thereby encourages robbers to draw near. Perseverance leads to humiliation.

Blofeld: Traveling with both luggage-bearers and a carriage, he attracted the attention of robbers. To persist would bring misfortune. *[This could mean that someone bearing luggage on his back rides in a carriage. In any case, the Chinese additional commentaries explain that the passage refers to those who usurp privileges to which they are not entitled by rank or merit.]*

Liu: A man carries goods on his back and rides in a carriage – thus invites robbers to come. To continue brings humiliation.

Ritsema/Karcher: Bearing, moreover riding. Involving outlawry culminating. Trial: abashment.

Shaughnessy: Carrying on the back and riding in a cart brings robbers to arrive; determination is distressful.

Cleary (1): Riding bearing a burden causes enemies to arrive. Even being righteous one is humiliated.

Cleary (2): Carrying and riding brings on enemies. It is right to be humiliated.

Wu: A man bearing a load rides in a carriage. What he swaggers is conducive to robbery. Even though he does nothing wrong, he will be humiliated.

COMMENTARY

Confucius/Legge: For a porter with his burden to be riding in a carriage is a thing to be ashamed of. It is he himself that tempts the robbers to come. On whom besides can we lay the blame? **Wilhelm/Baynes:** He should really be ashamed of himself. When I myself thus attract robbers, on whom shall I lay the blame? **Blofeld:** Moreover, his using both of them was shameful. If I were to act thus and bring robbers down on me, who but myself would be to blame? **Ritsema/Karcher:** Truly permitting the demoniac indeed. Originating-from my involving arms. Furthermore whose fault indeed. **Cleary (2):** Carrying and riding are both disgraceful. One brings attack by oneself – who else is to blame?

40 -- Liberation -- 40

Wu: It is a shame for a bearer to ride in a carriage. He exposes himself to robbery. Who else is to be blamed?

The Master said: *The makers of the **I Ching** may be said to have known the philosophy of robbery. The **I Ching** says, "He is a burden-bearer, and yet rides in a carriage, thereby exciting robbers to attack him." Burden-bearing is the business of an inferior man. A carriage is the vehicle of a gentleman. When an inferior man rides in the vehicle of a gentleman, robbers will think of taking it from him. When one is insolent to those above him, and oppressive to those below, robbers will wish to attack him. Careless laying up of things excites to robbery, as a woman's adorning of herself excites to lust. What the **I Ching** says about the burden-bearer's riding in a carriage, and exciting robbers to attack him shows how robbery is called out.*

Legge: The third line is magnetic where it should be dynamic. In the top place of the lower trigram it suggests the idea of a porter riding in a carriage. People will say: "How did he get there? The things cannot be his own." Therefore robbers will attack and plunder him since he can't protect himself or accomplish anything good.

NOTES AND PARAPHRASES

Siu: The man has obtained material goods and comfort and seeks a life of ease which does not suit his nature. Like a woman's self-adornment which excites to lust, this way of life merely invites robbers and leads to humiliation.

Wing: You have been able to assume a somewhat powerful position, which you do not know how to control. You pretend to be something that you are not. This invites envy. If you continue in this way you will suffer humiliation at the hands of others who would usurp your position.

Editor: Receiving this line can be a reprimand for an unworthy attitude. It shows one who aspires beyond his station, or who incorrectly seeks an easy solution to his problems. If this is the only changing line, the hexagram becomes number thirty-two, ***Consistency***, the corresponding line of which begins: *"Shows one who does not constantly maintain his virtue..."* The idea is that a desire to move ahead quickly tempts one into an improper response to the situation at hand. Sometimes the context of the question can suggest that the "vehicle" (carriage) is the oracle itself -- you want it to answer a question you can figure out for yourself. The porter's burden is an obvious responsibility or duty. The robbers are anything that would harm the Work.

> *The acceptance of the need to relate to a power or powers beyond our personal control and rational comprehension does not necessitate, indeed does not even permit, abandonment of our personal responsibility but rather requires of us that in the domain of the personal life assigned to us*

our own responsibility must be exerted to the limits.
E.C. Whitmont -- ***The Symbolic Quest***

A. "There's no such thing as a free lunch." Get your head out of the clouds and assume your responsibilities.

B. Did you expect a spiritual helicopter to take you to the top of the mountain?

Line-4

Legge: To the subject of the fourth line, dynamic, it is said: "Remove your toes. Friends will then come, and there will be mutual confidence between you."

Wilhelm/Baynes: Deliver yourself from your great toe. Then the companion comes, and him you can trust.

Blofeld: A fumbled release. Put your trust in the friend(s) who will come. *["A fumbled release" is the result of my attempt to make something of three Chinese words -- "release" and "thumb" (or "big toe") joined by a grammatical particle with various possible meanings. Whether my guess is right or not, the commentary on the line makes it clear that the omen is not a fortunate one. Happily, an awkward situation will be relieved by the arrival of a friend (or friends).]*

Liu: Loosen your big toe. When your friend comes, you can trust each other.

Ritsema/Karcher: Taking-apart and-also the thumbs. Partnering culminating, splitting-off conforming.

Shaughnessy: Untangling his hemlock; a friend arrives and returns this.

Cleary (1): Releasing your big toe, when the companion comes, then trust.

Cleary (2): Remove your big toe. When a companion comes, then you trust.

Wu: He unties his big toes. This will bring the trust of his friends.

COMMENTARY

Confucius/Legge: The places of this line and of the third and first are all inappropriate to them. **Wilhelm/Baynes:** The place is not the appropriate one. **Blofeld:** A fumbled release is indicated by the unsuitable position of this line. **Ritsema/Karcher:** Not-yet an appropriate situation indeed. **Cleary (2):** You are not yet in the right position. **Wu:** Because he is out of place.

40 -- Liberation -- 40

Legge: Line four is dynamic in a magnetic place, and his correlate is magnetic in a dynamic place. Such a union will not be productive of good. In the symbolism line one becomes the toe of line four. The K'ang-hsi editors say that *"Line four is neither central nor in his correct place. He has line one for a correlate and line three for his close associate -- both of whom are magnetic in dynamic places. Hence it is said that they are all in places inappropriate to them."*

NOTES AND PARAPHRASES

Siu: The man removes the inferior people who have attached themselves to him and have even become indispensable in some respects. This is a necessary prelude to great attainments. Their departure will enable him to cultivate friends with similar views and mutual confidence.

Wing: There are people who attach themselves to you for reasons of their own. This is a parasitic relationship, which may become habitual. You should liberate yourself from this kind of entanglement, since it repels others who might be valuable allies in your endeavors.

Editor: The respective meanings of lines one and four are derived from their correlation with each other. Note that this correlation is seen as favorable to line one, but unfavorable to line four. There are seven lines in the ***I Ching*** which mention toes, and all except the present one are first lines. In this case the toe referred to *is* the first line, which is magnetic in a dynamic place during a time of liberation from peril or stagnation. This suggests that from the point of view of line four, his magnetic correlate in the first place is a liability to be discarded. As regards the immanent assistance of "friends," Wilhelm comments that *"the present line and the [dynamic line] in the second place are friends of kindred nature, jointly rendering loyal help to the ruler in the fifth place."* Since line two is the only other dynamic line in the hexagram and is portrayed as a *"hunter who disposes of inferior men,"* such help is obviously advantageous. As confusing as all this seems to be, the essential idea is clear enough: free yourself of a compulsion or entanglement in order to obtain help. (A toe either gives us the impetus to move or obstructs movement when we stumble over it.) Perhaps it represents a timid, conservative or over-cautious attitude which is holding us back.

> *It takes a great leap of imagination to conceive of this ego position. We are so much in the habit of taking our conscious selves for granted that our sense of ourselves seems to us the primary fact from which all other experiences arise merely secondarily. We find it difficult to regard the subjective experience of "I" as in any way secondary, as something through which some objective "other" -- namely, a "not-I," an objective psychic stratum -- brings itself to experience as consciousness, as a focal point of the total field in terms of space and time.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

40 -- Liberation -- 40

A. Liberate yourself from egotism and allow the trustworthy insights of the Self to guide you.

B. Control your compulsive fear or anxiety and success will come of itself.

C. The image suggests that perhaps you have fallen in with bad company – abandon inferior influences.

Line-5

Legge: The fifth line, magnetic, shows the superior man (the ruler) executing his function of removing whatever is injurious to the idea of liberation, in which case there will be good fortune, and confidence in him will be shown even by the inferior men.

Wilhelm/Baynes: If only the superior man can deliver himself, it brings good fortune.

Blofeld: Only the Superior Man brings release. Good fortune! It is up to lesser men to put their trust in him. *[This could also mean "He has confidence in lesser men."]*

Liu: Only the superior man can liberate himself from entanglement. Good fortune. Thus the inferior man trusts him.

Ritsema/Karcher: A *chun tzu* holding-fast possesses Taking- apart. Significant. Possessing conformity, tending-towards Small People.

Shaughnessy: The gentleman only is untangled; auspicious; there is a return among the little men.

Cleary (1): In this the superior person has liberation, which is fortunate; there is earnestness in regard to the inferior person.

Cleary (2): The developed person has a solution, which is fortunate. There is sincerity toward a petty person.

Wu: The *jun zi* is relieved of what has implicated him. This is auspicious. It would be a lesson to the little men.

COMMENTARY

Confucius/Legge: When he removes the barriers to liberation the inferior men will of themselves retire. **Wilhelm/Baynes:** The superior man delivers himself, because inferior men then retreat. **Blofeld:** But when the Superior Man offers them release, they take to their heels. *[Perhaps this means the true release*

involves release from selfishness -- a lesson which men of little merit have no desire to learn!] **Ritsema/Karcher:** Small People withdrawing indeed. **Cleary (2):** The developed person has a solution. The petty person withdraws. **Wu:** The *jun zi* is relieved and the little men will resign.

Legge: Line five is magnetic in a dynamic place, but the place is that of the ruler, whose duty is to promote liberation by removing all barriers to harmony within the kingdom -- especially all the inferior men symbolized by the divided lines. He can do this with the help of his dynamic correlate in the second line. Then even the inferior men will change their ways, and conform to his will. *"The inferior men retire"* means that believing in the sincerity of the ruler's determination to remove all evil men, they either retire of themselves or strive to conform to his wishes.

NOTES AND PARAPHRASES

Siu: The man drives away inferior people through an inner resolve and makes a complete mental and spiritual break. They recognize his earnestness, withdraw of their own accord, and even extend begrudging approval.

Wing: In order to eliminate an inferior habit or situation you must first make an inner resolve to overcome it. Only you can save yourself. Once you are liberated, inferior elements will retreat into the background and you will win the respect you deserve. Good fortune.

Editor: The context of the line does not lend itself to the usual gender symbolism used in this book. Wilhelm renders this in a conditional sense: *"If only the superior man can deliver himself..."* Blofeld and Liu say that *"only the superior man"* can liberate himself. There is the implication that your "superiority" may be in question. You are challenged to take appropriate action to liberate yourself from your fetters. This will be in accordance with the ruler's central place and an active balancing of forces as imaged in the relationship with the second line correlate.

> *For when the body gets out of equilibrium, we look to which side it inclines in becoming unbalanced, and then oppose it with its contrary until it returns to equilibrium. When it is in equilibrium, we remove that counterbalance and revert to that which keeps the body in equilibrium. We act in a similar manner with regard to moral habits.*
>
> Maimonides

A. Identify and eliminate the problem or limiting belief. Clear the psyche of inhibitions.

B. If you stop indulging your weaknesses they will eventually leave you alone.

40 -- Liberation -- 40

Line-6

Legge: In the sixth line, magnetic, we see a feudal prince with his bow shooting at a falcon on the top of a high wall, and hitting it. The effect of this action will be in every way advantageous.

Wilhelm/Baynes: The prince shoots at a hawk on a high wall. He kills it. Everything serves to further.

Blofeld: The prince shot an arrow and killed a hawk perching on a high wall. Everything is favorable!

Liu: A duke shoots a hawk on the high wall and catches it. Everything is beneficial.

Ritsema/Karcher: A prince avails-of shooting a hawk, tending- towards the high rampart's above. Without not Harvesting: catching it.

Shaughnessy: The duke herewith shoots a hawk on the top of a high wall, bagging it; there is nothing not beneficial.

Cleary (1): The prince shoots at a hawk on a high wall and gets it, to the benefit of all.

Wu: The duke aims his arrow at a hawk perching on a high city wall. He bags the predator. Nothing is disadvantageous.

COMMENTARY

Confucius/Legge: Thus he removes the promoters of rebellion. **Wilhelm/ Baynes:** Thereby he delivers himself from those who resist. **Blofeld:** This means that he was able to liberate himself from perverse men. **Ritsema/ Karcher:** Using Taking- apart rebelling indeed. **Cleary (2):** The lord shoots the hawk to solve the conflict. **Wu:** To relieve the threat of sedition.

The Master said: *"The falcon is a bird of prey; the bow and arrow is a weapon of war; the shooter is a man. The superior man keeps his weapon concealed about his person, and waits for the proper time to move; doing this, how should his movement be other than successful? There is nothing to fetter or embarrass movement, and hence when he comes forth, he succeeds in his object. The language speaks of movement when the instrument necessary to it is ready and perfect."*

Legge: Line six is the highest line in the figure, but not the place of the ruler. Hence he appears as a feudal duke, who carries out the idea of the figure against inferior men.

40 -- Liberation -- 40

NOTES AND PARAPHRASES

Siu: Using hitherto concealed, ready, and perfect instruments, the man removes the powerful promoter of obstruction and rebellion.

Wing: Prepare yourself to forcefully dispense with a great adversary. This is done with careful planning and clever timing. This is a formidable enemy so you must be constantly alert. When you have removed this obstacle to your progress, everything that you attempt will succeed.

Editor: The line does not lend itself to the usual gender symbolism. Prince: Minor official -- the ego. Bow: The tension and release of aimed power -- conceptualization. Arrow: Perception, realization, that which pierces the heart of the matter. Hawk/Falcon: A predator bird. Swedenborg says: *"Birds signify such things as relate to the understanding, and thence to thought and deliberation."* The hawk, then, is aggressive, dangerous thinking. Confucius calls him a *"promoter of rebellion,"* hence: undisciplined thinking, the source of an illusion. Wall: From the outside, it defines a space, outlines a perimeter; from the inside, it is protection from what lies outside: a division between one state or condition and another. A "high" wall suggests the realm of thought, ideas. The wall is the threshold, and the falcon is the guardian of the threshold.

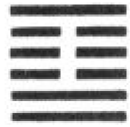
> *Now the mind flies forth like an arrow from a cross-bow, to be the arbiter of right and wrong. Now it stays behind as if sworn to an oath, to hold on to what it has secured.*
>
> Chuangtse

In this quote from Chuangtse, the first sentence describes the action of the prince, and the second sentence describes the function of the threshold guardian -- in this case the hawk. The line suggests the elimination of an illusion which thereby liberates one to explore a whole new realm of thought or experience.

A. Attain liberation by identifying and eliminating a dangerous entrenched thought, idea, attitude, concept or limiting belief which has been preventing a resolution of the matter at hand.

February 17, 2001, **4/25/06**

41 -- Compensating Sacrifice -- 41



HEXAGRAM NUMBER FORTY-ONE -- COMPENSATING SACRIFICE

Other titles: Decrease, The Symbol of Lessening, Loss, Diminishing, Reduction, Diminution of Excesses, Decline, Bringing into Balance, Dynamic Balance, Sacrifice, *"Not necessarily material loss. Can mean decreasing the lower self to increase the higher."* -- D.F. Hook

Judgment

Legge: ***Compensating Sacrifice*** means that sincerely maintained rectitude brings great success. Action is appropriate if one's sacrifice is sincere -- even two baskets of grain, though there be nothing else, may be offered.

Wilhelm/Baynes: ***Decrease*** combined with sincerity brings about supreme good fortune without blame. One may be persevering in this. It furthers one to undertake something. How is this to be carried out? One may use two small bowls for the sacrifice.

Blofeld: ***Loss*** accompanied by confidence -- sublime good fortune and no error! It is favorable to have in view some goal (or destination). If there is doubt as to what to use for the sacrifice, two small bowls will suffice.

Liu: ***Decrease*** with sincerity: great good fortune, no blame. One may continue. It is beneficial to go somewhere. How can this (decrease with sincerity) be done? One may use two bamboo containers of grain for a sacrifice.

Ritsema/Karcher: ***Diminishing,*** possessing conformity. Spring significant. Without fault, permitting Trial. Harvesting: possessing directed going. Asking-why: having availing of. Two platters permit availing-of presenting. *[This hexagram describes your situation in terms of sacrifice and loss. It emphasizes that lessening yourself and decreasing your involvements is the adequate way to handle it...]*

Shaughnessy: There is a ***return;*** prime auspiciousness; there is no trouble. It can be determined. Beneficial to have someplace to go. Why use two tureens; you can use aromatic grass.

Cleary (1): ***Reduction*** with sincerity is very auspicious, impeccable. It should be correct. It is beneficial to go somewhere. What is the use of the two bowls? They can be used to receive.

41 -- Compensating Sacrifice -- 41

Cleary (2): ... It is beneficial to have somewhere to go, etc ... They can be used for presentation.

Wu: ***Loss*** indicates that with confidence there will be great fortune, no error, perseverance, and advantage to have undertakings. What to use in offerings? Two boxes of grain are adequate.

The Image

Legge: The image of a mountain and beneath it the waters of a marsh form ***Compensating Sacrifice.*** The superior man, in accordance with this, restrains his wrath and represses his desires.

Wilhelm/Baynes: At the foot of the mountain, the lake: the image of ***Decrease***. Thus the superior man controls his anger and restrains his instincts.

Blofeld: This hexagram symbolizes a marshy lake at the foot of a mountain. The Superior Man keeps his anger under control and is moderate in his desires.

Liu: The lake beside the mountain symbolizes ***Decrease***. The superior man curbs his indignation and restricts his desires.

Ritsema/Karcher: Below mountain possessing marsh. ***Diminishing***. A *chun tzu* uses curbing anger to block the appetites.

Cleary (1): There is a lake under a mountain, ***reducing*** it. Thus does the superior person eliminate wrath and cupidity.

Cleary (2): Lake below a mountain – ***Reducing***. Thus do developed people eliminate anger and greed.

Wu: There is a marsh below the mountain; this is ***Loss***. Thus the *jun zi* mitigates his anger and restrains his desires.

COMMENTARY

Confucius/Legge: In ***Compensating Sacrifice*** the lower trigram is diminished to increase the upper, and the flow is upward. The two baskets of grain accord with the time. There is a time when the strong should be diminished and the weak strengthened. Decrease and increase, overflowing and emptiness, take place in harmony with the demands of the time.

Legge: Ch'eng-tzu says: *"Every diminution and repression of what we have in excess to bring it into accordance with right and reason is comprehended under* ***Compensating Sacrifice****. If there is sincerity in doing this it will lead to success and happiness, and even if the offering is small, yet it will be accepted."*

41 -- Compensating Sacrifice -- 41

The K'ang-hsi editors say: *"What is meant by diminishing in this hexagram is the regulation of expenditure or contribution according to the time. This would vary in a family according to its poverty or wealth, and in a state according to the abundance or scantiness of its resources. If one supplements the insufficiency of his offering with the abundance of his sincerity, the insignificance of his two baskets will not be despised."*

The waters of a marsh are continually rising up in vapor to bedew the hill above it, and thus increase its verdure. What is taken from the marsh gives increase to the hill.

NOTES AND PARAPHRASES

Judgment: A sacrifice creates equilibrium.

The Superior Man sacrifices his appetites to a higher principle.

The traditional name for this hexagram is ***Decrease,*** but the lines and commentary all describe a compensating exchange of forces to attain equilibrium. The idea of "sacrifice" is mentioned in the Judgment, and that also might make a good title, though the image of two baskets of grain suggests a balancing scale: a "compensating" device. In this hexagram, the flow of energy moves from below upwards -- the waters of the lake or marsh are dispersed to enrich the mountain. In psychological terms we think of the ego sacrificing or decreasing its autonomy to achieve psychic equilibrium with the Self: we forfeit something valuable to obtain something even more valuable. Without this *quid pro quo,* the concept of sacrifice is meaningless and irrational.

> *A sacrifice is meant to be a loss, so that one may be sure that the egoistic claim no longer exists. Therefore the gift should be given as if it were being destroyed. But since the gift represents myself, I have in that case destroyed myself, given myself away without expectation of return. Yet, looked at in another way, this intentional loss is also a gain, for if you can give yourself it proves that you possess yourself. Nobody can give what he has not got.*
>
> Jung -- ***Transformation Symbolism in the Mass***

Compare the Image message from hexagram number 15, ***Temperance*** with the notion of a compensating balance: *"The superior man, in accordance with this, diminishes his excesses to augment his insufficiencies, thus creating a just balance."* We are reminded of another "Temperance" -- the 14th Arcanum of the Tarot, which depicts an angel pouring water from one vessel into another: "compensating." A comparison of its symbolism with that of hexagram number 41 yields many insights:

> *The Path of ... TEMPERANCE, leads from ... the Personality [ego] to the Higher Self ... The whole experience is one of preparation of the*

41 -- Compensating Sacrifice -- 41

> *Personality [ego], and the body in which it is operating, to deal with an influx of Light which would be devastating to a system unready to handle such energy. Most important here is the monitoring of progress, the continual testing from above. It is the angel here which is at once the Higher Self and the initiatory forces of Nature, which pours the elixir from vase to vase. This is an ongoing process of testing; measuring to see how much the physical vehicle can bear.*
> R. Wang -- ***The Qabalistic Tarot***

Without belaboring the point, we can see that all sacrifice is a kind of remuneration: it couldn't be otherwise in an interconnected universe. The Image instruction for the superior man to "control his anger" is also echoed in the Temperance card. This relates to:

> *...an aspect of the Mysteries only rarely discussed, and certainly germane to the Twenty-Fifth Path* [the Kabbalistic equivalent of the relationship between lines one and four in this hexagram]: *this is the very real hostility often felt by the student toward the Path itself, as he works day after day and seems to be getting nowhere. Such hostility and frustration is in itself a major test; it is part and parcel of the work prior to the emergence of inner proofs.* -- ***Ibid***

"Decrease with sincerity" (Liu) refers to one's continuous sacrifice for the goals of the Work, and *"curbing anger"* (Ritsema/Karcher) is how one handles the archetypal forces evoked when the decrease seems endless and you've yet to receive anything in return. Like any other hexagram, ***Compensating Sacrifice*** can symbolize an infinity of possible situations, but psychologically speaking we can first regard it as an image of sacrifice for the purpose of attaining a balance of power within the psyche. Without the sacrificial devotion of the ego, the Self cannot attain its will; and if the Self can't make it, the ego is doomed by default.

Line-1

Legge: The first line, dynamic, shows its subject suspending his own affairs, and hurrying away to help the subject of the fourth line. He will commit no error, but let him consider how far he should contribute of what is his for the other.

Wilhelm/Baynes: Going quickly when one's tasks are finished is without blame. But one must reflect on how much one may decrease others.

Blofeld: To hurry away when work is done is not wrong, but first consider whether such a hasty departure will harm the work.

Liu: To go quickly after the work is done brings no blame. One should consider how much the decrease will be.

41 -- Compensating Sacrifice -- 41

Ritsema/Karcher: Climaxing affairs, swiftly going. Without fault. Discussing Diminishing it.

Shaughnessy: Already serving the ends in going; there is no trouble; toasting decreases it.

Cleary (1): Ending affairs, going quickly, there is no fault; but assess before reducing something.

Cleary (2): ... Assess the reduction of this.

Wu: He stops doing his own things, and swiftly goes forward. There will be no blame. He should consider limiting the loss.

COMMENTARY

Confucius/Legge: The subject of the fourth line mingles her wishes with his. **Wilhelm/Baynes:** The mind of the one above accords with one's own. **Blofeld:** Moreover, the approval of our superiors must first be obtained. **Ritsema/Karcher:** Honoring uniting purposes indeed. **Cleary (2):** Valuing unification of aims. **Wu:** He does what pleases the above.

Legge: Line one is dynamic and his correlate in line four is magnetic. He wants to help her, but won't leave anything of his own undone in doing so. Nor will he diminish anything of his own for her without due deliberation.

NOTES AND PARAPHRASES

Siu: At the outset, the man disregards his own interests to help his superior. The latter should be sensitive to the amount of such help that can be accepted without harm to the subordinate. Neither should a subordinate give without due consideration.

Wing: When you are in a position to help others or to be helped yourself, be certain that moderation is exercised. To give or take too much can result in an imbalanced situation. Think this through carefully before acting.

Editor: The full meaning of this line is best evoked by comparing it with its fourth line correlate. This is an image of less than total support. It says: "Render all due assistance." It is left up to you to differentiate the appropriate amount, which is a hint that a test may be involved. (*"...Let him consider how far he should contribute of what is his for the other"* can sometimes imply a warning about slavish service to archetypal powers.) When compared with the image of line four, we get a definite picture of an active balancing of forces – perhaps a dialectical process. The Self is demanding a differentiation from the rational ego. This is a complex line which often implies messages which are literally impossible to put into words.

41 -- Compensating Sacrifice -- 41

> *Principally he must know how far he is willing to go, what he is willing to sacrifice. There is nothing more easy to say than everything. A man can never sacrifice everything and this can never be required of him. But he must define exactly what he is willing to sacrifice and not bargain about it afterwards.*
>
> Gurdjieff

A. An image of judicious choices to attain proper balance or equitable compensation of forces.

B. How much are you willing to give to the Work? (Be careful with your answer!)

C. Render aid to "the one above." (The Self.)

Line-2

Legge: The second line, dynamic, shows that it will be advantageous for its subject to maintain firm correctness, and that action on his part will be evil. <u>He can give increase to his correlate without taking from himself</u>.

Wilhelm/Baynes: Perseverance furthers. To undertake something brings misfortune. <u>Without decreasing oneself, one is able to bring increase to others</u>.

Blofeld: Persistence in a righteous course brings reward, but to advance (or go anywhere) now would bring misfortune. <u>This is not a time for decreasing but for augmenting</u>.

Liu: To continue is beneficial. Undertakings bring misfortune. <u>Without decrease, without increase</u>.

Ritsema/Karcher: Harvesting Trial. Chastising: pitfall. <u>Nowhere Diminishing, augmenting it</u>.

Shaughnessy: Beneficial to determine; to be upright is inauspicious. <u>Not decreasing it, but increasing it</u>.

Cleary (1): It is beneficial to be correct. An expedition is inauspicious. <u>No reduction or increase of this</u>. *[If you do not know when enough is enough and go on reducing and increasing, you will reactivate the human mentality and thus obscure the mind of Tao ... It is because the strong energy is balanced, not biased or lopsided, that there is no more reduction or increasing to be done.]*

Cleary (2): ... <u>Increase it without reduction</u>.

41 -- Compensating Sacrifice -- 41

Wu: It is advantageous to be firm and correct, but foreboding to go ahead. His decision of not taking a loss will benefit the other. *[It may be justifiable for the below to support the above in a very moderate way in time of Loss, but it would be unacceptable by asking the below to give up all of its possessions ... to satisfy the above.]*

COMMENTARY

Confucius/Legge: His central position gives its character to his aim. **Wilhelm/Baynes:** It has the correct mean in its mind. **Blofeld:** The central position of this line in the lower trigram indicates that persistence will be rewarded by the fulfillment of what is willed. **Ritsema/Karcher:** Centering using activating purposes indeed. **Cleary (2):** The balance that characterizes its aim. **Wu:** He is to remain central.

Legge: Line two is dynamic and in the central place. But he is in the place of a magnetic line, and should maintain his position without moving to help his fifth line correlate. Maintaining his own firm correctness is the best way to give assistance. *"His aim"* is to abide where he is and help the fifth line by the exhibition of firm correctness.

NOTES AND PARAPHRASES

Siu: The man renders faithful service without sacrificing himself. Forfeiting one's dignity and personality to do the bidding of a person of high rank is shameful.

Wing: When aiding others, be certain to maintain your sense of dignity. If the nature of your task diminishes your strength or compromises your principles, or if you sacrifice your personality to please your superior, you are acting shamefully. Only efforts that do not diminish your Self are worthwhile.

Editor: This line changes the hexagram to number twenty- seven, ***Nourishing,*** the corresponding line of which carries a similar message, i.e., the idea that one's impetus to act is incorrect. Lines one and three each show some variation of active compensating (balancing) going on. Here in line two, which is the center of the lower trigram, action is inappropriate. It is the fulcrum or point of balance which must remain stationary. Note the subtle differences in the various translations of the last sentence. You decide.

> *The Sage uses his mind like a mirror. It remains in its place passively, and it gives back what it receives without concealment. Therefore it can overcome things without distorting them.*
>
> Chuangtse

A. You serve the Work best now by remaining in place. Willpower, non-action and example are all the assistance that is required.

B. Maintain the *status-quo*.

Line-3

Legge: The third line, magnetic, shows how of three men walking together, the number is diminished by one; and how one, walking, finds his friend.

Wilhelm/Baynes: When three people journey together, their number decreases by one. When one man journeys alone, he finds a companion.

Blofeld: If three set forth together now, one will be lost on the way; whereas one man going forth alone will find company.

Liu: Three people walking together will lose one. When one walks alone, he will meet a friend.

Ritsema/Karcher: Three people moving, by-consequence Diminishing the-one-person. The-one-person moving. By-consequence acquiring one's friend.

Shaughnessy: If three men move then they will decrease by one man; if one man moves then he will obtain his friend.

Cleary (1): Three people traveling are reduced by one person; one person traveling finds a companion.

Cleary (2): ... One person traveling gets companionship.

Wu: When three persons walk, one will be left out. When one walks alone, he will find a friend.

COMMENTARY

Confucius/Legge: When three are together, doubts arise among them. **Wilhelm/Baynes:** If a person should seek to journey as one of three, mistrust would arise. **Blofeld:** It is well to travel alone now, as three would give rise to suspicion. **Ritsema/Karcher:** Three by-consequence doubting indeed. **Cleary (2):** When one person travels, three then doubt. **Wu:** Three would create doubts.

The Master said: *"Heaven and earth come together, and all things take shape and find form. Male and female mix their seed, and all creatures take shape and are born. In the* ***Book of Changes*** *it is said: `When three people journey together, their number decreases by one. When one man journeys alone, he finds a companion.' This refers to the effect of becoming one."*

41 -- Compensating Sacrifice -- 41

Legge: Chu Hsi says that the lower trigram was originally three yang lines, like "three men" walking together, and that the third line was removed and made into the topmost line of the upper trigram which was originally three yin lines. This exchange of places between lines three and six maintains their proper correlation and suggests the proper pairing of affinities. The K'ang-hsi editors observe that this line is true not only of three men, but of many repetitions of thought or action.

NOTES AND PARAPHRASES

Siu: A close bond is possible only between two persons. A group of three engenders jealousy. The lone man finds a complementary companion.

Wing: The closest bonds are now possible only between two persons. Groups of three create jealousy and mistrust and will eventually splinter. Yet someone who remains alone becomes lonely and will seek a companion. It is time to strike a proper balance.

Editor: The original condition described by Chu Hsi is an image of hexagram number eleven, ***Harmony,*** which represents the correct union of male and female forces. Psychologically the *Syzygy* archetype is suggested: the proper pairing of male and female which is seen in its supreme state in the *hieros gamos* or holy marriage. (See commentary on hexagram eleven for further detail.) A dialectical process is also implied.

> *God unfolds himself in the world in the form of syzygies (paired opposites), such as heaven/earth, day/night, male/female, etc ... At the end of this fragmentation process there follows the return to the beginning, the consummation of the universe through purification and annihilation.*
>
> Jung -- **Aion**

A. The image suggests a sorting-out of affinities to attain balance or unity. Forces are seeking their natural level.

B. "Birds of a feather flock together."

Line-4

Legge: The fourth line, magnetic, shows its subject diminishing the ailment under which she labors by making the subject of the first line hasten to her help, and make her glad. There will be no error.

Wilhelm/Baynes: If a man decreases his faults, it makes the other hasten to come and rejoice. No blame.

41 -- Compensating Sacrifice -- 41

Blofeld: He reduced the number of ills besetting him and thus hastened the arrival of happiness -- no error!

Liu: If he decreases his sickness (or faults) quickly, he will be happy. No blame.

Ritsema/Karcher: Diminishing one's affliction. Commissioning swiftly possesses rejoicing. Without fault.

Shaughnessy: Decreasing his illness; serving ends has happiness; there is no trouble.

Cleary (1): Reducing sickness, causing there to be joy quickly, there is no fault.

Cleary (2): Reducing the ailment causes there to be joy soon. No blame.

Wu: His illness is alleviated and conditions are quickly improved. There is joy. No error.

COMMENTARY

Confucius/Legge: This is a matter for joy. **Wilhelm/Baynes:** It is indeed something that gives cause for joy. **Blofeld:** A reduction of troubles is in itself a cause for happiness. **Ritsema/Karcher:** Truly permitting rejoicing indeed. **Cleary (2):** Reducing the ailment is a matter of joy. **Wu:** Capable of alleviating his illness is a cause for joy.

Legge: Line four is magnetic in a magnetic place, like someone ailing and unable to perform her proper work. But her first line correlate is strong, and is made to hasten to four's relief. The joy of the line shows her desire to do her part in the work of the hexagram.

NOTES AND PARAPHRASES

Siu: As a consequence of giving up his bad habits, the man attracts the help of well-disposed friends.

Wing: If you can now locate your shortcomings and bad habits and make a serious attempt to decrease them you will be approached by friends and helpers. A humble attitude on your part will open the way to progressive interaction and joy.

Editor: The full meaning of this line is best evoked by comparing it with its first line correlate. All translations render line four in the imagery of decreasing one's faults (or illness). That is: rid yourself of error and happiness will come to you. Legge's version depicts incapacity which is overcome through a correct union with line one. Taken in this sense, the line can symbolize the Self (line four, upper trigram of Heaven) gaining from the ego's sacrifice in spacetime (line one,

lower trigram of Earth). Whatever the context of your query, the image here is of a harmonization of forces to bring about balance.

> *Man is a materialized thought; he is what he thinks. To change his nature from the mortal to the immortal state he must cease to hold fast in his thoughts to that which is illusory and perishing, and hold on to that which is eternal.*
>
> F. Hartmann -- ***Paracelsus: Life and Prophecies***

A. A decrease in error is an increase in truth.

B. The elimination of imbalance promotes union; the elimination of illusion makes room for joy.

C. The one above (the Self) accepts your aid, endorses your action, etc.

Line-5

Legge: The fifth line, magnetic, shows parties adding to the stores of its subject ten pairs of tortoise shells, and accepting no refusal. There will be great good fortune.

Wilhelm/Baynes: Someone does indeed increase him. Ten pairs of tortoises cannot oppose it. Supreme good fortune.

Blofeld: There was one who enriched him to the extent of ten PENG of tortoise shells (2,100 of them) and who would accept no refusal -- sublime good fortune!

Liu: He is enriched by twenty tortoises and he cannot refuse. Great good fortune.

Ritsema/Karcher: Maybe augmenting's ten: partnering's tortoise. Nowhere a controlling contradiction. Spring significant.

Shaughnessy: Increasing it by ten double-strands of turtles; you cannot deflect it; prime auspiciousness.

Cleary (1): One is given a profit of ten pairs of tortoise shells. None can oppose. Very auspicious.

Wu: He may be presented with ten pairs of tortoise shells and may not decline the gift. This is great fortune.

COMMENTARY

Confucius/Legge: This is due to the blessing from above. **Wilhelm/Baynes:** The supreme good fortune comes from its being blessed from above. **Blofeld:**

Good fortune coming from those above. **Ritsema/Karcher:** Originating-from shielding above indeed. **Cleary (2):** Help from above. **Wu:** He has been blessed from heaven.

Legge: Line five is the seat of the ruler, who is here humble, and welcomes the assistance of her correlate in line two. She is a ruler whom all her subjects of ability will rejoice to serve in every possible way, and the result will be great good fortune.

NOTES AND PARAPHRASES

Siu: Fate has marked the man for good fortune. Nothing opposes him. He needs fear nothing.

Wing: You are marked by fate. Nothing stands in the way of this. It comes about through refined inner forces that have led you into this situation. Fear nothing. Good fortune.

Editor: The most ancient method of divination in China involved the use of tortoise shells (Plastromancy). The yarrow stalk and coin methods didn't come into vogue until after King Wen committed the ***I Ching*** to writing. At the time that this line was composed then, to receive ten pairs of tortoise shells was a very numinous gift -- perhaps equivalent to "having God on your side." The *"blessing from above"* is mentioned by some commentators as a reference to the oracles obtained through divining with the tortoise shells, and could be construed as an endorsement of your interpretative skills. This line changes the hexagram to number sixty-one, ***Inner Truth,*** the corresponding line of which expresses the idea of a beneficial synthesis of forces.

> *Good fortune is a god among men, and more than a god.*
> Aeschylus

> A. A great reward -- the context of your query will tell you what it is.

> B. Beneficial energy is on its way.

Line-6

Legge: The sixth line, dynamic, shows its subject giving increase to others without taking from himself. There will be no error. With firm correctness there will be good fortune. There will be advantage in every movement that shall be made. He will find ministers more than can be counted by their clans.

Wilhelm/Baynes: If one is increased without depriving others, there is no blame. Perseverance brings good fortune. It furthers one to undertake something. One obtains servants but no longer has a separate home. *[Through perseverance and zealous work a man wins success and finds helpers as they*

are needed. But what he accomplishes is not a limited private advantage; it is a public good and available to everyone... There are loyal helpers, but not for promoting family interests.]

Blofeld: Gain which causes no loss to others involves no error. Persistence in a righteous course brings good fortune. It is favorable to have in view some goal (or destination). He obtains followers but not a family (or home).

Liu: If one increases (gains) without anyone decreasing (losing), no blame. To continue brings good fortune. It is beneficial to go somewhere else; one will find a helper after leaving home.

Ritsema/Karcher: Nowhere Diminishing, augmenting it. Without fault. Trial: significant. Harvesting: possessing directed going. Acquiring a servant, without dwelling.

Shaughnessy: Not decreasing it, but increasing it; there is no trouble; determination is auspicious; there is someplace to go; obtain a servant without family.

Cleary (1): Not reducing or increasing this is faultless. Correctness brings good fortune. It is beneficial to go somewhere. Getting a servant, there is no house. *[The mind of Tao is the master, the human mind is the servant. When the mind of Tao is in charge of things, every step, every undertaking, is celestial design; personal desires do not arise, and even the human mind transforms into the mind of Tao: "getting a servant, there is no house" ... This is returning to ultimate good by reduction.]*

Cleary (2): Increase without reduction, and there will be no blame. Correctness leads to good results. There is somewhere to go. Getting an administrator without a house. *[To increase the third yin, it is necessary not to reduce the top yang. This is because the third yin as an administrator is in the position of "losing one's home in the service of the country," but the top yang perceives the sincerity of this lone journey, so this is "great attainment of the objective," and the third yin considers this "getting companionship." This is called "increase without reduction."]*

Wu: His wishes of not taking a loss will benefit others. No error. Perseverance brings auspiciousness. It is advantageous to have undertakings. His subordinates are so dedicated to their assignments that they act as if they had no families.

COMMENTARY

Confucius/Legge: He obtains his wish on a grand scale. **Wilhelm/Baynes:** He attains his will in great measure. **Blofeld:** The first sentence presages the complete fulfillment of what is willed. **Ritsema/Karcher:** The great acquiring

purpose indeed. **Cleary (2):** Increase without reduction is great attainment of the objective. **Wu:** His aspiration is fully realized.

Legge: Line six has been changed from a magnetic to a dynamic line from line three. He has received the greatest increase and will carry out the idea of the hexagram in the highest degree and style. He can increase others without diminishing his own resources, and the benefit will be incalculable. Ministers will come to serve him, and not one from each clan only, but many. Ch'eng-tzu says on line six: *"Dwelling on high and taking nothing from those below him, but on the contrary giving more to them, the superior man accomplishes his aim on a grand scale. The aim of the superior man is simply to be increasing what others have -- that and nothing else."*

NOTES AND PARAPHRASES

Siu: The man increases in power and dispenses blessings to the world without diminishing his own resources. Everyone willingly serves him because he does not siphon off resources to his private advantage.

Wing: Expand your goals to encompass a more universal pursuit. In this way others will lend support. Your successes will lead you to a new public awareness. You may find this social position and responsibility a desirable new life-style and a benefit to many.

Editor: There is a conceptual disagreement between Legge's rendition of this line and that of the other translators. Legge: *"increasing others while not decreasing oneself."* Wilhelm: *"increasing oneself without decreasing others."* Cleary's Buddhist version is the most neutral: *"increase without reduction."* My understanding of the hexagram is that it depicts a process of active compensation -- the continuous give and take of life which maintains a fair equilibrium: neither pole imbalances the other. Psychologically interpreted, the sentence about the *"servant but no home,"* suggests the creation of a kind of Psychic Commonwealth in which all the complexes have become integrated enough to abandon their partisan interests and serve the intentions of the Self. The ego as an administrator or servant is essential for the attainment of this.

> *Insofar as analytical treatment makes the "shadow" conscious, it causes a cleavage and a tension of opposites which in their turn seek compensation in unity.*
>
> Jung – ***Memories, Dreams, Reflections***

> *It may be thought that a few initiates living life according to principle could have little effect on the vast mass of people living their lives in various degrees of chaos, seeking only after pleasure and profit rather than principle. The point is, though, that a life lived with talismanic*

intention has far greater force than one that has its patterns based, not on spiritual reality, but on day to day physical expediency.
Gareth Knight -- ***Qabalistic Symbolism***

A. A harmonious alliance or balance of power is created through the wise apportionment of energy and resources.

B. It costs you nothing to benefit the situation.

C. Increase without decrease.

February 25, 2001, 4/25/06, **2/18/08**

42 -- Increase -- 42



HEXAGRAM NUMBER FORTY-TWO -- INCREASE

Other titles: The Symbol of Addition, Gain, Augmenting, Help from Above, Benefit, Advantage, Profit, Expansion

Judgment

Legge: ***Increase*** denotes advantage in every movement which shall be undertaken -- it will be advantageous even to cross the great stream.

Wilhelm/Baynes: ***Increase***. It furthers one to undertake something. It furthers one to cross the great water.

Blofeld: ***Gain.*** It is favorable to have in view some goal (or destination) and to cross the great water (or sea).

Liu: ***Increase.*** It is of benefit to set forth. It is of benefit to cross the great water.

Ritsema/Karcher: ***Augmenting***, Harvesting: possessing directed going. Harvesting: wading the Great River. *[This hexagram describes your situation in terms of increase and advance. It emphasizes that expanding the quantity and quality of your involvement is the adequate way to handle it. To be in accord with the time, you are told to augment!]*

Shaughnessy: ***Increase:*** Beneficial herewith to have someplace to go; beneficial to find the great river.

Cleary (1): For ***Increase,*** it is beneficial to go somewhere; it is beneficial to cross great rivers.

Wu: ***Gain*** indicates an advantage in having undertakings and in crossing a big river.

The Image

Legge: Wind over thunder -- the image of ***Increase.*** When the superior man perceives good, he moves toward it; when he perceives his faults, he eliminates them.

42 -- Increase -- 42

Wilhelm/Baynes: Wind and thunder: the image of ***Increase***. Thus the superior man: if he sees good, he imitates it; if he has faults, he rids himself of them.

Blofeld: This hexagram symbolizes wind and thunder. The Superior Man, seeing what is good, imitates it; seeing what is bad, he corrects it.

Liu: Wind and thunder symbolize ***Increase***. When the superior man discovers good, he follows it. When he has errors, he corrects them.

Ritsema/Karcher: Wind, thunder. ***Augmenting***. A *chun tzu* uses visualizing improvement, by-consequence shifting. A *chun tzu* uses possessing excess, by-consequence amending.

Cleary (1): Wind and thunder ***increase***. Thus do superior people take to good when they see it, and correct whatever faults they have.

Wu: Wind and thunder make ***Gain.*** Thus, when the *jun zi* sees a good deed, he improves his own at once; when he realizes he is making a mistake, he corrects it at once.

COMMENTARY

Confucius/Legge: ***Increase*** shows the upper trigram brilliantly decreased to augment the lower. What descends from above reaches to all below, and the satisfaction of the people is without limit. Advantage in movement is shown in the blessings dispensed by the second and fifth lines from their correct positions. The action of Wood shows that it is advantageous to cross the great stream. Through the trigrams of Movement and Humility there is unlimited daily advancement -- heaven dispenses and earth produces, and all proceeds according to the requirements of the time.

Legge: ***Increase*** has the opposite meaning to hexagram number forty-one, ***Compensating Sacrifice*** [***Decrease***]. What king Wen had in mind was a ruler or a government operating to dispense benefits to the people and increase their resources. The two important lines in the figure are the correlates two and five. The general auspice of the hexagram is one of being successful in one's enterprises and of overcoming the greatest difficulties.

The formation of the trigrams here is the reverse of that in the preceding hexagram. The people are full of pleasure in the labors of the ruler for their good. *"The action of Wood"* in the Confucian commentary refers to the upper trigram, which is the symbol of Wind and Wood. From wood boats are made on which the great stream may be crossed. In three hexagrams, this, fifty-nine and sixty-one, in which this is the upper trigram, we find mention made of crossing the great stream. In the Image thunder and wind are seen to increase one another, and their combination gives the idea of Increase.

42 -- Increase -- 42

NOTES AND PARAPHRASES

Judgment: Take advantage of your opportunities.

The Superior Man recognizes his duty and rectifies his mistakes. Or: "Accentuate the positive, eliminate the negative."

If the ego's sacrifices for the good of the Work are described in the previous hexagram, here we see the inverse image of that figure in which it is the Self who bestows its blessings upon the psyche. The one implies the other -- in the words of an old Blues lyric: "If you don't put somethin' in, you can't get nothin' out..." The forty-first and forty-second hexagrams are intimately related, and in their interaction portray the active progress of the Work. To paraphrase the last sentence of the Confucian commentary: "The Self dispenses and the ego produces, and all proceeds according to the requirements of the time."

> *If a man continually weighs his actions and aims at the mean, he is in the highest of human ranks. In that way, he will come close to God and will attain what belongs to Him. This is the most perfect of the ways of worship.*
>
> Maimonides -- ***Eight Chapters***

Line-1

Legge: The first line, dynamic, shows that it will be advantageous for its subject in his position to make a great movement. If it be greatly fortunate, no blame will be imputed to him.

Wilhelm/Baynes: It furthers one to accomplish great deeds. Supreme good fortune. No blame.

Blofeld: The time is favorable for undertaking great works -- sublime good fortune and no error!

Liu: It is beneficial to undertake a great enterprise. Sublime good fortune. No blame.

Ritsema/Karcher: Harvesting: availing-of activating the great, arousing. Spring significant, without fault.

Shaughnessy: Beneficial herewith to do the great creation; prime auspiciousness; there is no trouble.

Cleary (1): It is beneficial to act so as to do great work: this is very auspicious and blameless.

42 -- Increase -- 42

Cleary (2): It is beneficial to undertake to do great work. If it turns out very well, there is no blame.

Wu: It is beneficial to do farming. There is great fortune, no error.

COMMENTARY

Confucius/Legge: Though it is not for one in so low a position to have to do with great affairs. **Wilhelm/Baynes:** Those below do not use it for their own convenience. **Blofeld:** What is said about sublime good fortune and freedom from error means that those below do not complain of having too much to do. *[This suggests that others will now work for us gladly.]* **Ritsema/Karcher:** The below, not munificent affairs indeed. **Cleary (2):** It is not for those in low positions to be deeply concerned with affairs. **Wu:** A person in this position is not suitable to do a delicate task.

Legge: Line one is dynamic, but his low position might seem to prevent him from any great enterprise. Favored as he is, however, by the general idea of the hexagram, and responding to his proper correlate in the fourth line, it is natural that he should make a movement. Great success will make his rashness irrelevant. The Confucian commentary says that *"one in a low position should not move in great affairs"* -- not a son, it is said, while his father is alive, nor a minister while his ruler governs, nor a member of an official department while its head directs its affairs. If such a one does initiate such an affair, only great success will excuse his rashness.

NOTES AND PARAPHRASES

Siu: At the outset, the man receives help from on high. He should use it to accomplish something correspondingly worthwhile. Success will cause his rashness to be forgotten.

Wing: You are blessed with the energy to approach a large task, which at any other time you may have avoided or not even considered. Success is yours if your goal is worthwhile and can ***Benefit*** others. Consider this carefully. In this way your reputation will remain above reproach.

Editor: Despite the confusing Confucian commentary, this is one of the very few lines in the entire ***Book of Changes*** that counsels unconstrained movement. Psychologically interpreted, action taken in the matter at hand will be in accordance with the will of the Self.

> *One must seek out what one's True Will is, and do it -- irrespective of whether it is convenient or not. Once one's true will is found, to*

implement it will require change, and change is always painful -- or always appears so.
Gareth Knight -- ***Qabalistic Symbolism***

A. Decisive action may be taken now.

B. Archetypal forces (*"those below"*) cooperate with the ego to effect positive action.

C. "Go for it!"

Line-2

Legge: The second line, magnetic, shows parties adding to the stores of its subject ten pairs of tortoise shells whose oracles cannot be opposed. Let her persevere in being firm and correct, and there will be good fortune. Let the ruler, having the virtues thus distinguished, employ them in presenting her offerings to God, and there will be good fortune.

Wilhelm/Baynes: Someone does indeed increase him; Ten pairs of tortoises cannot oppose it. Constant perseverance brings good fortune. The king presents him before God. Good fortune.

Blofeld: There was one who enriched him to the extent of ten PENG or tortoise shells (2,100 of them) and who would accept no refusal -- unwavering persistence in a righteous course brings good fortune! The King sacrificed to the Supreme Lord of Heaven *[From the point of view of divination, this can be taken to mean that we are about to benefit either from our earlier devotions or from some sacrifice either to moral principles or to the public good.]* -- good fortune!

Liu: Someone enriches him with twenty tortoises. He cannot refuse. Perpetual continuance brings good fortune. The king makes a presentation to God. Good fortune.

Ritsema/Karcher: Maybe Augmenting's ten: partnering's tortoise. Nowhere a controlling contradiction. Perpetual Trial significant. Kinghood availing-of presenting tending- towards the supreme, significant.

Shaughnessy: Someone increases it by ten double-strands of turtles; you cannot deflect it; permanent determination is auspicious. The king uses aromatic grass to Di; auspicious.

Cleary (1): One gains ten sets of tortoise shells, and none can oppose. Perpetual correctness is auspicious. It is good for the king to serve the lord.

Cleary (2): ... It bodes well to be always correct. It bodes well for the king to make offerings to God.

Wu: He may be presented with ten pairs of tortoise shells and may not decline the gift. Being constantly persevering is auspicious. The king makes offerings to the Supreme Being in heaven. Auspicious.

COMMENTARY

Confucius/Legge: (*"Parties add to her stores"*) -- they come from beyond her immediate circle to do so. **Wilhelm/Baynes:** This comes from without. **Blofeld:** The one who enriched him came from elsewhere. **Ritsema/ Karcher:** Originating-from outside, coming indeed. **Cleary (2):** What one is given comes from outside. **Wu:** Because it comes from without.

Legge: Compare this line with line five of hexagram number forty-one, ***Compensating Sacrifice.*** Line two is magnetic, but in the center, and is the correlate of line five. Friends give her the valuable gifts mentioned. *"That is,"* says Kuo Yung (Sung Dynasty) *"men benefit her. The oracles of the divination (i.e., the favorable spirits) benefit her also. And finally, when the ruler sacrifices to God, God accepts. Heaven confers benefit from above."* Line five, as the proper correlate here, is among the contributing parties, but others beyond will be won to take part with him.

NOTES AND PARAPHRASES

Siu: The ensuing gains issue naturally from the inner goodness of the man, who is in harmony with the highest laws of the universe.

Wing: Because you are receptive to worthwhile aims and energies, you are successful in your endeavors. You may think of it as exceptionally good luck. You can maintain the momentum of this fortunate time if you preserve the normal structure of your life. Do not become rash or overly confident.

Editor: If we reverse this hexagram it becomes number forty- one, ***Compensating Sacrifice,*** and this line (now "upside down") becomes line five of that figure, with a meaning nearly identical to this one. (See the commentary on 41:5 for the significance of the tortoise shells.) It is also interesting to note that in each case the changing line (either 42:2 or 41:5) changes its respective hexagram to number sixty-one, ***Inner Truth.*** Kuo Yung's mention of *"favorable spirits"* bringing increases to the recipient of this line is reminiscent of the legions of angels said to appear at the birth or inception of a new and positive force into spacetime:

42 -- Increase -- 42

> *And suddenly with the angel there was a great throng of the heavenly host, praising God and singing: "Glory to God in the highest heaven, and peace to men who enjoy his favor."*
> **Luke** 2: 13-14

A. Extraordinary benefits accrue from outside your immediate awareness. The Work bears fruit if you maintain your will and devotion.

Line-3

Legge: The third line, magnetic, shows increase given to its subject by means of what is evil, so that she shall be led to good, and be without blame. Let her be sincere and pursue the path of the Mean, so shall she secure the recognition of the ruler, like an officer who announces herself to her prince by the symbol of her rank.

Wilhelm/Baynes: One is enriched through unfortunate events. No blame, if you are sincere and walk in the middle, and report with a seal to the prince.

Blofeld: He used an unfortunate means to gain something; but, as he acted in all sincerity, he was not to blame. Walking in the center (of the hall) to report to the Prince, he carried his jade tablet of office. *[The additional Chinese commentaries declared that the jade tablet is a symbol of our being able to give an assurance of our faithfulness.]*

Liu: He is enriched by unfortunate affairs. No blame, if you are sincere and moderate in your conduct, and report to the officials for the record.

Ritsema/Karcher: Augmenting's availing-of pitfall affairs. Without fault. Possessing conformity, center moving. Notifying the prince, availing-of the scepter.

Shaughnessy: Increase it, using work service; there is no trouble. There is a return in the middle of the ranks reporting to the duke using a tessera.

Cleary (1): Using unfortunate events to gain increase is blameless. Acting in a moderate, balanced way with sincerity and truthfulness, public announcement uses the imperial seal.

Cleary (2): Enhancement through unfortunate events is blameless. Sincere and balanced in action, one presents impartial use of authority.

Wu: He experiences increasing misfortune, but this is blameless. He proceeds with confidence and reports to his prince by holding a tablet in his hands.

42 -- Increase -- 42

COMMENTARY

Confucius/Legge: Increase is given by means of what is evil and difficult, as she has in herself the qualities called forth. **Wilhelm/Baynes:** This is something that certainly is one's due. **Blofeld:** His gaining something by an unfortunate means may lead to the supposition that such means are a matter of course. **Ritsema/Karcher:** Firmly possessing it indeed. **Cleary (2):** There has always been such a thing as enhancement through unfortunate events. *[If one can believe that misfortune is beneficial, then it is no longer unfortunate.]* **Wu:** *"He experiences increasing misfortune,"* because of his position, not his doing.

Legge: Line three is magnetic, neither central nor in her correct position. It would seem therefore that she should have no increase given to her. But it is the time for giving increase, and the idea of her receiving it by means of evil things is put into the line. That such things serve for reproof and correction is well known to Chinese moralists. But the paragraph goes on also to caution and admonish. There is a soul of good even in those who seem only evil, and adversity may quicken it.

NOTES AND PARAPHRASES

Siu: Even unfortunate events accrue to the good of the man. Pursued with reasonableness and sincerity, they exert beneficial influence, as if officially sanctioned.

Wing: You may find that you are going to ***Benefit*** from what might be considered unfortunate circumstances. If you hold to your principles, nevertheless, you can avoid reproach.

Editor: Every translation of the Confucian commentary says something distinctly different in the English language. When this happens it is a fair assumption that the original is ambiguous as well. My experience with the line prefers Wilhelm's version of line and commentary. Psychologically interpreted, since the idea of *"No blame"* applies, we can assume that a painful but necessary transformation is in progress. This may be taking place on unconscious levels of the psyche.

> *Life on earth is tough. Of that there is no doubt, but esoteric tradition says, that under these harsh conditions of maximum physical constraint, many things can be quickly acquired, that are not possible in the upper worlds. The pleasure and pain of the body are the vital teaching situation of the psyche. Illness, love, even war, may be important demonstrations to the non- sensual psyche, of laws it has to respect, both below and above.*
>
> Z.B.S. Halevi -- ***Adam and the Kabbalistic Tree***

A. "Through adversity we acquire strength."

B. Growing pains.

Line-4

Legge: The fourth line, magnetic, shows its subject pursuing the due course. Her advice to her prince is followed. She can with advantage be relied on in such a movement as that of removing the capital.

Wilhelm/Baynes: If you walk in the middle and report to the prince, he will follow. It furthers one to be used in the removal of the capital.

Blofeld: He walked up the center of the hall and informed the Prince of his fealty. It is favorable to be entrusted with the task of removing the capital.

Liu: If you are moderate in your conduct, people will follow you. It is beneficial to be dependent or move to a new place.

Ritsema/Karcher: Center moving. Notifying the prince, adhering. Harvesting: availing-of activating depending-on shifting the city.

Shaughnessy: In the middle of the ranks reporting to the duke to follow; beneficial herewith to make a family and to transfer the state.

Cleary (1): When balanced action is openly expressed, the public follows. It is beneficial to use a support to move the nation.

Cleary (2): Balanced action openly expressed is followed impartially. It is beneficial to use this as a basis to move the center of operations.

Wu: When his approach is central, the prince will value his counsel. It will be beneficial to counsel the prince on relocating the capital.

COMMENTARY

Confucius/Legge: Her only object is the increase of the general good. **Wilhelm/Baynes:** *"If you report to the prince, he will follow,"* because his purposes are thereby increased. **Blofeld:** He reported his fealty so as to be of use in carrying out the Prince's will. **Ritsema/Karcher:** Using Augmenting purpose indeed. **Cleary (2):** Open expression of impartial following is because of the beneficial aim. **Wu:** his goal is to benefit the state.

Legge: Line four is the place of the minister -- next to the ruler. She is magnetic, but her position is appropriate, and since she follows the due course, her ruler listens to her and even supports the most critical movements. Changing the

capital from place to place was frequent in feudal China. That of Shang, which preceded Chou, was changed five times.

NOTES AND PARAPHRASES

Siu: As the mediator between the prince and his followers, the man renders proper advice on the distribution of benefits. If he does not retain portions for selfish purposes and follows a moderate course, he will retain the confidence of all for executing critical projects.

Wing: You have the opportunity to act as a mediator between someone in a higher position than yourself and those below you, whom you represent. If you express yourself in a reasonable manner and make ***Benefit*** to all concerned the first priority of your interests, your advice will be followed. This influential position can have far-reaching effects.

Editor: This is an image of trustworthiness. All the translators except Legge emphasize the idea of moderation, or *"walking in the middle."* Wilhelm and Liu also make it a conditional statement: ***"If"*** *you* follow the middle way, etc.

> *The ego has both to exert and to restrain its power drive, not only in respect to inner and outer entities but in respect also to its own position and needs as conscious center. This means that the function of the ego is not only one of controlling but of balancing and directing...It has the task of emotional integration of experience, that is, of adaptation to the inner world by realizing itself in relation to the Self, to the total functioning authority.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Balanced devotion to the Work will ensure the reciprocity of inner forces. A new seat of power may thus be created within the psyche.

Line-5

Legge: The fifth line, dynamic, shows its subject with sincere heart seeking to benefit all below. There need be no question about it; the result will be great good fortune. All below will with sincere heart acknowledge his goodness.

Wilhelm/Baynes: If in truth you have a kind heart, ask not. Supreme good fortune. Truly, kindness will be recognized as your virtue.

Blofeld: Be confident (or sincere) and kind, but refrain from asking questions and you will enjoy sublime good fortune. Faithfulness (or sincerity) and confidence are virtues proper to us.

42 -- Increase -- 42

Liu: If you are sincere and benevolent in your heart, without consulting, there will be great good fortune. People will trust your benevolent character.

Ritsema/Karcher: Possessing conformity, a benevolent heart. No question, Spring significant. Possessing conformity, benevolence: my actualizing tao. *[**Actualize-tao:** ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Shaughnessy: There is a return with a kind heart; do not question it; prime auspiciousness. There is a return that treats kindly my virtue.

Cleary (1): When there is truthfulness and a benevolent heart, there is no need to ask – it is very auspicious. Truthfulness and benevolence are charismatic qualities in oneself.

Cleary (2): There is sincerity to benefit the mind. Do not ask – it is very auspicious. There is sincerity granting one's rewards.

Wu: Having confidence in his people and being benevolent-hearted, he enjoys great auspiciousness without asking for it. His people return his kindly virtue by placing their confidence in him.

COMMENTARY

Confucius/Legge: He gets what he desires on a great scale. **Wilhelm/ Baynes:** You have attained your purpose completely. **Blofeld:** The whole of this passage presages the fulfillment of what is willed. **Ritsema/Karcher:** Actually no questioning it. The great acquiring purpose indeed. **Cleary (2):** Do not question it. Great achievement of what is intended. **Wu:** He asks no questions. His goal is amply realized.

Legge: Line five is dynamic, in its fitting position, and central. It is the seat of the ruler, who has his proper correlate in line two. Everything good, according to the conditions of the hexagram, may be said of him.

NOTES AND PARAPHRASES

Siu: Without asking for recognition and gratitude, the man in a high position benefits those below. He acts from the inner necessity of acknowledged goodness.

Wing: A true kindness on your part, something you did or will do without thought of your own gain, will bring you recognition.

Editor: The image suggests a cornucopia of power flowing to meet that which is receptive to it. If this is the only changing line the new hexagram becomes number twenty-seven, ***Nourishment.*** Literally: "***Increase*** brings about

Nourishment." Sincere: Heartfelt, true. Heart: Center, core, source. All below: Unconscious complexes, components of the psyche, etc.

> *Jung uses the term Self to represent the center of psychic awareness that transcends ego consciousness and includes in its scope all the vast reaches of the psyche that are ordinarily unconscious; it therefore is not merely a personal consciousness but a nonpersonal one as well. Achievement of this level has been regarded by most of the great religions of the world as the supreme goal. It is expressed in such terms as "finding the God within." For the Self, the center of this new kind of consciousness is felt to be distinct from the ego and to possess an absolute authority within the psyche. It speaks with a voice of command exerting a power over the individual as great as that of the instincts.*
>
> M.E. Harding -- ***Psychic Energy***
>
> A. The image suggests the Self bringing increase to its satellites.

Line-6

Legge: The sixth line, dynamic, shows us one to whose increase none will contribute, while many will seek to assail him. He observes no regular rule in the ordering of his heart. There will be evil.

Wilhelm/Baynes: He brings increase to no one. Indeed, someone even strikes him. He does not keep his heart constantly steady. Misfortune.

Blofeld: He did not attempt to benefit them and someone struck him for his inconstancy of heart -- misfortune!

Liu: He benefits no one. Someone will attack him. His mind is not consistent. Misfortune.

Ritsema/Karcher: Absolutely-no Augmenting it. Maybe smiting it. Establishing the heart, no persevering. Pitfall.

Shaughnessy: No one increases it, someone hits it; establishing the heart but not making it constant; inauspicious.

Cleary (1): Don't increase here, or you may be attacked. If determination is inconsistent, that brings misfortune.

Cleary (2): None benefit one here; they may attack one. Do not persist in this attitude, for that would lead to misfortune.

Wu: People do not add to his coffer. They may even assail him. He sets no consistent course of action. Foreboding.

42 -- Increase -- 42

COMMENTARY

Confucius/Legge: To his increase none will contribute -- this expresses but half the result. They will come from beyond his immediate circle to assail him. **Wilhelm/Baynes:** This is a saying that pictures one-sidedness. This comes from without. **Blofeld:** He not benefiting them indicates prejudice: his being struck presages that we incur the wrath of people outside our own circle. **Ritsema/Karcher:** One-sided evidence indeed. Originating-from outside, coming indeed. **Cleary (2):** "*None benefit one here*" expresses partiality; "*They may attack one*" refers to what comes from without. **Wu:** "*People do not add to his coffer.*" This is a one-sided statement. "*They may even assail him,*" because he alienates them.

The Master said: *"The superior man in a high place composes himself before he tries to move others; makes his mind restful and easy before he speaks; settles the principles of his intercourse with others before he seeks anything from them. The superior man cultivates these three things, and so is complete. If he tries to move others while he is himself in a state of apprehension, the people will not respond to him; if without certain principles of intercommunication, he issues his requests, the people will not grant them. When there are none to accord with him, those who work to injure him will make their appearance. As is said in the* ***I Ching,*** *`We see one to whose advantage none will contribute, while some will seek to assail him. He observes no regular rule in the ordering of his heart: there will be evil.'"*

Legge: Line six is dynamic, but it should be magnetic. At the top of the figure he will only concentrate his powers for his own advantage, and not think of benefiting those below him. The repulsive power of selfishness is exhibited, and the consequences will be as described. Contrast this with line two where the attractive power of benevolence is shown: in both cases forces come from *"beyond"* to do either benefit or harm.

NOTES AND PARAPHRASES

Siu: The man in a high position fails to bring benefits to those below. They, in turn, assail his reputation and do not support him. He does not think before speaking and does not decide the principles that govern his relationships before he sets forth.

Wing: While you seem to have the means to ***Benefit*** others, you actually do not. This is not in accord with the demands of the time. You will lose your position of influence and become open to attack. This is unfortunate indeed.

Editor: Wilhelm renders Legge's *"half the result"* in the first sentence of the Confucian commentary as *"one-sidedness"* -- an image more expressive of the idea of selfishness. To *"observe no regular rule in the ordering of the heart"*

suggests inconstancy and vacillation. Perhaps selfish motives have overwhelmed the ego's devotion to the Work. Selfishness is an imbalanced state where energy is appropriated by a part at the expense of the whole. Negative results are inevitable because the forces involved must seek equilibrium, and the stress of the imbalance is released in a violent reaction.

> *Emotion is not an activity of the ego but, when uncontrolled, is something that happens to it. Affects occur usually where adaptation is weakest, and at the same time they reveal the reason for its weakness, namely a certain degree of inferiority and the existence of a lower level of personality. On this lower level with its uncontrolled or scarcely controlled emotions one behaves more or less like a primitive, who is not only the passive victim of his affects but also singularly incapable of moral judgment.*
>
> Jung -- ***Aion***

A. Vacillation of will invites rebellion of unconscious forces.

B. A warped sense of priorities leaves the Work vulnerable to a setback.

C. Self-centeredness invites defensive or hostile responses.

February 28, 2001, **4/25/06**

43 -- Resoluteness -- 43



HEXAGRAM NUMBER FORTY-THREE – RESOLUTENESS

Other titles: Break-through, The Symbol of Decision, Resolution, Determination, Parting, Removing Corruption, Eradication

Judgment

Legge: Recognizing the risks involved in criminal prosecution, justice demands a resolute proof of the culprit's guilt in the royal court. One informs one's own city that armed force is not necessary. In this way progress is assured.

Wilhelm/Baynes: ***Break-through***. One must resolutely make the matter known at the court of the king. It must be announced truthfully. Danger. It is necessary to notify one's own city. It does not further to resort to arms. It furthers one to undertake something.

Blofeld: ***Resolution.*** When a proclamation is made at the court of the King, frankness in revealing the true state of affairs is dangerous. *[In vital matters, frankness may prove dangerous.]* In making announcements to the people of his own city, it is not fitting for the ruler to carry arms. *[It is better to repose trust in our own people.]* It is favorable to have some goal (or destination).

Liu: ***Determination.*** Someone is proud in the king's court, and the king trusts him. If one exposes the truth, danger. It must be told to one's own people. Using force does not benefit. It does benefit to do something else. *[You must decide how to deal with a situation before it reaches a dangerous point, or things will take their own course and overwhelm you.]*

Ritsema/Karcher: ***Parting,*** displaying tending-towards kingly chambers. Conforming, crying-out, possessing adversity. Notifying originates from the capital. Not Harvesting: approaching arms. Harvesting: possessing directed going. *[This hexagram describes your situation in terms of separation and diverging directions. It emphasizes that resolutely dividing your energies is the adequate way to handle it...]*

Shaughnessy: ***Resolution:*** Raised up at the royal court, returning crying out; there is danger. Announcing from the sky; not beneficial to regulate the belligerents; beneficial to have someplace to go.

Cleary (1): ***Parting*** is lauded in the royal court. The call of truth involves danger. Addressing one's own domain, it is not beneficial to go right to war, but it

is beneficial to go somewhere. *[The royal court is the abode of the mind-ruler, where true and false are distinguished.]*

Cleary (2): ***Decision*** is brought up in the royal court. A sincere statement involves danger, etc.

Wu: ***Eradication*** indicates a conceited pronouncement in the royal court on the one hand, and a concerted call for vigilance on the other. It is essential to make the danger known to the people, but not to resort to force now. It is advantageous to have undertakings.

The Image

Legge: The image of the waters of a marsh mounting over heaven forms ***Resoluteness.*** The superior man, in accordance with this, does not hoard his wealth, but shares it with his subordinates.

Wilhelm/Baynes: The lake has risen up to heaven: the image of ***Break-through.*** Thus the superior man dispenses riches downward and refrains from resting on his virtue.

Blofeld: This hexagram symbolizes a marshy lake being drawn (sucked) towards the sky. The Superior Man distributes his emoluments to those below; dwelling in virtue, he renounces them.

Liu: The lake ascends to heaven, symbolizing ***Determination.*** The superior man distributes wealth below him, without displaying his favors.

Ritsema/Karcher: Above marsh with-respect-to heaven. ***Parting.*** A *chun tzu* uses spreading-out benefits to extend to the below. A *chun tzu* uses residing-in actualizing tao, by- consequence keeping-aloof. *[**Actualize-tao:** Ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being what it is meant to be.]*

Cleary (1): Moisture ascends to heaven, which parts with it. Thus do superior people distribute blessings to reach those below, while avoiding presumption of virtue. *[After people get mixed up in temporal conditioning, the discriminatory consciousness takes charge of affairs; wine and sex distract them from reality, the lure of wealth deranges their nature, emotions and desires well forth at once, thoughts and ruminations arise in a tangle, and the mind-ruler is lost in confusion. Because habituation becomes second nature over a long period of time, it cannot be abruptly removed. It is necessary to work on the matter in a serene and equanimous way, according to the time: Eventually discrimination will cease, and the original spirit will return; the human mind will sublimate and the mind of Tao will be complete – again you will see the original self.]*

Cleary (2): ... If they presumed on their virtue, they would be resented.

43 -- Resoluteness -- 43

Wu: The marsh rises to heaven; this is ***Eradication.*** Thus the *jun zi* distributes his emolument to those below and is loath to monopolize virtues.

COMMENTARY

Confucius/Legge: ***Resoluteness*** is the symbol of displacing or removing. We see the dynamic lines displacing the magnetic line. The figure displays the attributes of Strength and Cheerfulness. There is displacement, but harmony continues. The exhibition of the criminal's guilt in the royal court is shown by the magnetic line mounted on five dynamic lines. The awareness of danger and appeal for justice makes the matter clear. If he has recourse to arms, what he prefers will soon be exhausted. When the advance of the dynamic lines is complete, there will be an end to displacement.

Legge: ***Resoluteness*** represents the third month when the last vestige of winter, represented by the sixth line, is about to disappear before the advance of summer. The single yin line at the top symbolizes an inferior man, a feudal prince or high minister who is corrupting the government. The five yang lines below are the representatives of good order. The lesson of the hexagram is how to remove corruption from the kingdom. He who would do this must do so by the force of his character more than the force of arms. Never forgetting the dangerous nature of his undertaking, he must openly denounce the criminal in the court and awaken general sympathy to his cause. Among his own adherents (*"In his own city"*) he must prevent any tendency to resort to armed conflict. As a worthy statesman he is not motivated by private feelings.

Hu Ping-wen says: *"If but a single inferior man is left, he is sufficient to make the superior man anxious; if but a single inordinate desire be left in the mind, that is sufficient to disturb the harmony of the heavenly principles. The eradication in both cases must be complete, before the labor is ended."*

NOTES AND PARAPHRASES

Judgment: ***Resoluteness*** involves astute discernment of what is wrong and a discreet re-establishment of order without polarizing the situation. Be clear in your own strategy, but let common sense be your guide about how much you need to disclose to others. Avoid aggression at all costs.

The Superior Man maintains equilibrium by distributing his energy equitably -- he smoothes things out.

The forty-third hexagram is an image of the eradication of an inferior force from the situation at hand: five yang lines resolutely advance on the single yin line, which is about to be pushed out of the hexagram at the top. This is a negative image of the twenty-third hexagram, ***Disintegration,*** which shows the opposite situation of five lower yin lines undermining one upper yang line. It is

instructive to compare the nearly identical message for the superior man in the Images of each of these figures. The idea is one of fostering an equitable distribution of energy within the situation -- ***Disintegration*** and the ***Resoluteness*** required to rectify it are extreme situations requiring extreme measures. Such extremes must always be neutralized through a justly distributed balance of forces.

> *It's not the concern of law that any one class in the city fare exceptionally well, but it contrives to bring this about for the whole city, harmonizing the citizens by persuasion and compulsion, making them share with one another the benefit that each class is able to bring to the commonwealth. And it produces such men in the city not in order to let them turn whichever way each wants, but in order that it may use them in binding the city together.*
>
> Plato -- ***The Republic***

Compare the nuances of meaning in each translation of the Judgment. Wilhelm's is most radical, advising a direct (albeit dangerous), expose of what is wrong. Most of the others imply room for discretion about what needs to be revealed. Diplomacy is the art of knowing when full- disclosure only prevents resolution of the problem. Ritsema/Karcher allude to the proper mind-set required to manage such situations: "[A *chun tzu* uses] *residing-in actualizing tao, by-consequence keeping-aloof."* To *"reside in actualizing tao,"* is to live directly from one's essence, and when this is associated with *"keeping-aloof"* we get an image of quietly rectifying a situation without revealing our purpose or strategy.

Psychologically interpreted, ***Resoluteness,*** like ***Disintegration,*** depicts an extreme situation which must first be rectified, then prevented from re-occurring through the maintenance of a just balance of power which is administered by the ego under the will of the Self.

Line-1

Legge: The first line, dynamic, shows its subject in the pride of strength, advancing with his toes. He goes forward, but will not succeed. There will be ground for blame.

Wilhelm/Baynes: Mighty in the forward-striding toes. When one goes and is not equal to the task, one makes a mistake.

Blofeld: To set out with a great show of strength, advance, but win no success is shameful. *[That is, we should not voluntarily and somewhat boastfully take on a difficult task, unless we are sure of success.]*

43 -- Resoluteness -- 43

Liu: Power in toes moving forward. If one goes and lacks ability, he makes a mistake.

Ritsema/Karcher: Invigorating tending-towards the preceding foot. Going not mastering, activating faulty.

Shaughnessy: Mature in the front foot; to go will not be victorious, but will be trouble.

Cleary (1): Vigor in the advancing feet, going but not prevailing, this is faulty.

Wu: He has strong toes. If he acts in a rash way and is not able to get his job done, he will be blamed.

COMMENTARY

Confucius/Legge: Without being able to succeed he goes forward -- this is an error. **Wilhelm/Baynes:** When one goes without being equal to the task, it is a mistake. **Blofeld:** This illustrates the shame involved in taking on something and then failing. **Ritsema/Karcher:** Not mastering and also going. Fault indeed. **Cleary (2):** To go without prevailing is faulty. **Wu:** Acting in a rash way with no ability to get his job done is a mistake.

Legge: Line one, the first line in the lower trigram of Strength, is in the lowest place in the hexagram. The stage of the enterprise is too early and the preparation too small to make victory certain. He had better not take the field.

NOTES AND PARAPHRASES

Siu: At the outset, the man presses forward prematurely without sufficient preparation and strength. Initial setbacks due to blind miscalculations are grounds for blame.

Wing: Despite strong resolve, beginnings are the most difficult and dangerous of times. Be certain that you are equal to the task you have in mind. A mistake now could become an insurmountable setback. Better rethink this one.

Editor: Compare this line with the first line in hexagram number thirty-four, ***Great Power,*** in which an almost identical idea is presented.

> *"Work-addiction," the "manager disease," the compulsive need of always having to do something in order to appear busy, also indicates the inability of modern man to find a meaning in life.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Don't force the issue. You aren't equal to the consequences of your impulses.

B. "Don't bite off more than you can chew."

Line-2

Legge: The second line, dynamic, shows its subject full of apprehension and appealing for sympathy and help. Late at night hostile measures may be taken against him, but he need not be anxious about them.

Wilhelm/Baynes: A cry of alarm. Arms at evening and at night. Fear nothing.

Blofeld: Though disturbed by cries in the night, he who is armed knows no fear. *[It is well to be forearmed.]*

Liu: A cry of warning. One arms at night against the unexpected without fear.

Ritsema/Karcher: Awe, an outcry. Absolutely-no night-time, possessing arms. No cares.

Shaughnessy: Softly crying out; at dusk and at night there are belligerents; do not pity them.

Cleary (1): If one is cautious and alert, though there be armed troublemakers in the night, one need not worry.

Cleary (2): When there is a cry of alert, even if there are attackers in the night, there is no worry.

Wu: There is a warning of violence at night, but nothing to worry.

COMMENTARY

Confucius/Legge: He pursues the course of the due mean. **Wilhelm/ Baynes:** Despite weapons, no fear -- because one has found the middle way. **Blofeld:** Being armed and fearless is indicated by the central position of this line. **Ritsema/Karcher:** Acquiring centering tao indeed. **Cleary (2):** Because one has attained balance. **Wu:** Having the central position.

Legge: Line two is dynamic and central -- possessed with determination to do his part in the work of removal. But his eagerness is tempered by being in a magnetic place, and he is cautious. However artful they may be, no attempts to harm him will take effect.

NOTES AND PARAPHRASES

Siu: The man remains alert to unseen dangers at all times. Hostile measures against him will fail even at night because of his guarded alertness.

Wing: It is best now to develop a continuous caution and inner strength. Behave as though you are constantly in danger. Through intense awareness you gain in security and need not fear difficulties.

Editor: Psychologically, *"late at night"* is when consciousness is asleep and vulnerable and when autonomous forces within the psyche are most powerful. However, this line displays a strength that is balanced and conscientious: despite anxiety he is able to take care of himself. The line can be a warning to prepare yourself against approaching stress.

> *If by setting one's heart right every morning and evening, [a samurai] is able to live as though his body were already dead, he gains freedom in the Way. His whole life will be without blame, and he will succeed in his calling.*
>
> Yamamoto Tsunetomo -- ***The Book of the Samurai***

A. Vulnerable, yet protected: "Forewarned is forearmed."

B. Balanced perception protects the Work from the excesses of unconscious forces.

Line-3

Legge: The third line, dynamic, shows its subject about to advance with strong and determined looks. There will be evil. But the superior man, bent on cutting off the criminal, will walk alone and encounter the rain, till he be hated by his proper associates as if he were contaminated by the others. In the end there will be no blame against him.

Wilhelm/Baynes: To be powerful in the cheekbones brings misfortune. The superior man is firmly resolved. He walks alone and is caught in the rain. He is bespattered, and people murmur against him. No blame.

Blofeld: Strength in the cheekbones -- misfortune! *[Making a parade of our strength.]* The Superior Man is firmly determined; but if, while walking alone in the rain, he is irked by the mud, he is not to be blamed for that. *[Nothing must deflect us, but a little grumbling at unpleasantness is in order.]*

43 -- Resoluteness -- 43

Liu: To display too much strength in the face -- misfortune. The superior man is determined. He walks alone through the rain. He gets wet. He is unhappy. No blame.

Ritsema/Karcher: Invigorating tending-towards the cheek- bones: Possessing a pitfall. A *chun tzu*: Parting, Parting. Solitary going, meeting rain. Like soaking, possessing indignation. Without fault.

Shaughnessy: Mature in the cheekbones; there is inauspiciousness. The gentleman so broken-up moves alone, meeting rain that is like moistening; there are hot springs; there is no trouble.

Cleary (1): Vigor in the face has bad luck. A superior person leaves what is to be left; going alone, encountering rain and so getting wet, there is irritation, but no fault.

Cleary (2): Vigor in the face involves misfortune. Developed people part decisively and travel alone. Encountering rain, if they get wet there is irritation but no fault.

Wu: He has strong cheekbones. Foreboding. The *jun zi* is determined to eradicate the little man. Walking alone, he encounters rain and gets wet. He is angry, but not to be blamed.

COMMENTARY

Confucius/Legge: The superior man looks bent on cutting off the culprit – there will in the end be no error. **Wilhelm/Baynes:** Ultimately this is not a mistake. **Blofeld:** The resolutely determined Superior Man is blameless to the end. **Ritsema/Karcher:** Completing without fault indeed. **Cleary (2):** Developed people part decisively and are faultless in the end. **Wu:** (He) will not be blamed in the end.

Legge: Line three is dynamic, and displays his purpose too eagerly. Being beyond the central position gives an indication of evil. Lines three and six are also proper correlates, and as elsewhere in the ***I Ching,*** the meeting of yin and yang lines is associated with falling rain. Line three, therefore, communicates with line six in a way that annoys his associates. Nevertheless, he commits no error, and in the end incurs no blame.

NOTES AND PARAPHRASES

Siu: The man displays his purposes too openly. The superior man does not show outward hostility when bent on cutting off the criminal, since the time is not ripe and the inferior man will endanger the situation through countermeasures. He resolves the difficulty by maintaining outward politeness, avoiding

recriminations, and awaiting the propitious opportunity. Although he is misunderstood and maligned by the multitude, there will be no blame in the end.

Wing: Your struggle against an adversary is one you must approach alone. Although your entire milieu may be against this foe, the battle is still yours. In overcoming this difficulty, you may temporarily align yourself with it. This looks bad and you are misunderstood but you remain without error in the end.

Editor: Rain symbolizes the union of heaven and earth -- male with female, thought with feeling. It means encountering the truth -- making a "fertile connection." Psychologically, this line suggests the travail and turmoil involved in coming to grips with an unpleasant truth or duty. The superior man's *"associates"* are those complexes in the psyche which prefer not to cope with the situation. The misfortune of being *"strong in the cheekbones"* suggests that determined action accomplishes more than expressions of righteous indignation.

> *And he who takes his hand from the plough of his immediate Earthly duty, (which is a Cosmic and Spiritual duty also, however much familiarity may tend to breed contempt), will never by that act attain to his heavenly home in the stars. The furrow awaits his tilling – and until it be tilled, and the seed sown, and the harvest garnered and gathered in -- his place remains in Earth, with the added burden of rooting out the weeds and breaking up the clodded sods brought about by his own neglect and spiritual defection.*
>
> Gareth Knight -- ***Qabalistic Symbolism***

A. Bite the bullet and do what needs to be done without making a big deal out of it.

B. You are stuck with an unpopular but necessary duty.

Line-4

Legge: The fourth line, dynamic, shows one from whose buttocks the skin has been stripped, and who walks slowly and with difficulty. If he could act like a sheep led after its companions, occasion for repentance would disappear. But though he hear these words, he will not believe them.

Wilhelm/Baynes: There is no skin on his thighs, and walking comes hard. If a man were to let himself be led like a sheep, remorse would disappear. But if these words are heard they will not be believed.

Blofeld: His haunches have been flayed and he walks falteringly, though he could put an end to his shame by allowing himself to be dragged along like a sheep. Moreover, he puts no faith in the words of others. *[Having recently*

suffered, we advance with hesitation and are unwilling to accept useful but rather humiliating assistance.]

Liu: He injures his thighs. He walks with difficulty. If he were to follow like a sheep, remorse would vanish. People will not believe his words when they hear them.

Ritsema/Karcher: The sacrum without flesh. One moves the resting-place moreover. Hauling-along the goat, repenting extinguished. Hearing words, not trustworthy.

Shaughnessy: The lips do not have skin; his movement is herky-jerky, pulling sheep; regret is gone; you will hear words that are not trustworthy.

Cleary (1): No flesh on the buttocks, not making progress. Leading a sheep, regret disappears. Hearing the words but not believing.

Cleary (2): With no flesh on the buttocks, one walks haltingly. Leading the sheep, regret disappears. The words heard are not believed.

Wu: His buttocks have no skin. He hobbles along. If he would lead away the sheep, there will be no regret; but he does not trust what he hears.

COMMENTARY

Confucius/Legge: He is not in the place appropriate to him. He hears, but does not understand. **Wilhelm/Baynes:** There is no clear comprehension. **Blofeld:** Having no faith in the words of others shows lack of intelligence. **Ritsema/ Karcher:** Understanding not brightened indeed. **Cleary (2):** Being out of place. Not hearing clearly. **Wu:** His position is improper. He does not understand it.

Legge: Line four is not in the center, nor in a place appropriate for a dynamic line. He therefore will not be at rest, nor do anything to accomplish the work of the hexagram. He is symbolized as a culprit who has been whipped. Alone he can do nothing. If he could follow others, like a sheep led along, he might accomplish something, but he will not listen to advice.

NOTES AND PARAPHRASES

Siu: The man is restless and wishes to enforce his will by stubbornly pushing forward. But he meets with insuperable antagonisms. Advice to desist and to follow others is ignored.

Wing: As you continue to push forward, you meet with one obstacle after the next. Your resoluteness has reached a degree where you cannot stop yourself. If you would submit to the difficult times and allow others to lead, your problems

would resolve themselves. Such advice is meaningless, however, since you cannot be led.

Editor: The image here is clearly one of willful stubbornness. The harsh indictment is mitigated somewhat by Legge's Confucian commentary -- *"He hears, but does not understand."* With all of the goodwill in the world, it is still possible to receive this line, and the commentary takes some of the sting out of it by saying that you simply haven't gotten the message yet. The Self is a terrible archetype -- far more like the wrathful Yahweh than the forgiving Christ, and there are phases of the Work in which no matter what you do, it seems to be wrong. One must learn to live with this fact.

> *The Lord leads the willing; He drags the unwilling in his wake.*
> A. Rothberg -- ***The Sword of the Golem***

A. You create hardship for yourself through your own stubbornness.

B. You haven't gotten the message yet. You don't understand, yet insist on pushing ahead anyway.

Line-5

Legge: The fifth line, dynamic, shows the small men like a bed of purslaine, which ought to be uprooted with the utmost determination. The subject of the line having such determination, his action, in harmony with his central position, will lead to no error or blame.

Wilhelm/Baynes: In dealing with weeds, firm resolution is necessary. Walking in the middle remains free of blame.

Blofeld: With the tenacity of spinach clinging to the earth, he blamelessly steers a middle course. *[That is, weak but determined.]*

Liu: Clinging weeds. Determination is necessary. Taking the middle path. No blame.

Ritsema/Karcher: Reeds, highlands: Parting, Parting. Center moving, without fault.

Shaughnessy: The amaranth burns so broken-up, in the middle of the ranks; there is no trouble.

Cleary (1): Wild burdock root; cut through resolutely. Balanced action is impeccable.

43 -- Resoluteness -- 43

Cleary (2): A hill of amaranth; parting with what is to be parted with, balanced action is faultless. *[Here it is appropriate to part with what the other yangs part with [i.e., the top yin line], but still preserve and nurture it; this is the path of balanced action, whereby it is possible to be faultless. However, when parting, after all one does not avoid distinguishing between developed and undeveloped people, though one still does not forget what is universally the same in everyone – therefore "balance is not yet obvious."]*

Wu: Like the lead sheep of a flock, he is determined to lead the charge against the little man. His approach from the center results in no error.

COMMENTARY

Confucius/Legge: His standing in the due mean is not yet clearly displayed. **Wilhelm/Baynes:** The middle is not yet in the light. **Blofeld:** Yes, blamelessly but not brilliantly! *[In this situation, we can do well enough, but not very well.]* **Ritsema/Karcher:** Center not-yet shining indeed. **Cleary (2):** Balanced action is faultless, but balance is not yet obvious. **Wu:** Though central, his action is not enlightening.

Legge: Purslaine grows in shady places, and hence we find it here in close contiguity to the topmost line, which is yin. Line five's proximity to line six is supposed to have a bad effect on him, so that while he does what his central position requires, it is not without an effort. Ch'eng-Tzu says: *"If a man cherishes a single illicit desire in his mind, he has left the right way."* Since five is the ruler's seat, evil may come to him, and strenuous efforts must be made to prevent such an evil.

NOTES AND PARAPHRASES

Siu: Uprooting corruption from high offices requires the utmost determination.

Wing: When attempting to overthrow adversaries or obstacles in powerful positions, great ***Resolution*** and determination are necessary. The roots of this opposition run wide and deep and, unless completely eradicated, it may spring back to power. A calm thoroughness will see you through.

Editor: Wilhelm and Liu render the other translators' wide range of specific plants as *"weeds,"* which is a much more evocative image of the inferior forces symbolized in this line. Psychologically, the idea is clear enough: unless one uproots (brings under control) every remnant of independent (habitual) affect within the psyche, it will eventually return to harm the Work. Sometimes the majority Confucian commentary does not seem to apply, in which case Cleary's minority Buddhist interpretation (above) may be more apt.

43 -- Resoluteness -- 43

Now 'tis the spring, and weeds are shallow-rooted;
Suffer them now and they'll o'ergrow the garden.
Shakespeare -- Henry VI

A. Succumbing to neither despair nor overconfidence, one resolutely eliminates every trace of inferior perception and feeling associated with the matter at hand.

B. A balanced viewpoint roots out error.

Line-6

Legge: The sixth line, magnetic, shows its subject <u>without any helpers on whom to call.</u> Her end will be evil.

Wilhelm/Baynes: <u>No cry.</u> In the end misfortune comes.

Blofeld: In the end, misfortune will come <u>without warning.</u>

Liu: <u>Without a cry.</u> Misfortune in the end. *[If you get this line you will have difficulty in a new undertaking.]*

Ritsema/Karcher: <u>Without crying-out.</u> Completing: possessing a pitfall.

Shaughnessy: <u>There is no crying out;</u> in the winter there is inauspiciousness.

Cleary (1): <u>No call</u>***;*** in the end there is misfortune.

Wu: <u>He has no one to call for help</u>. It will be foreboding in the end.

COMMENTARY

Confucius/Legge: There is the misery of having none on whom to call-- the end will be that she cannot continue any longer. **Wilhelm/Baynes**: The misfortune of not crying out should in the end not be allowed to persist. **Blofeld:** This unheralded misfortune will be due to our failure to persist to the end. **Ritsema/ Karcher:** Without <u>crying-out's</u> pitfall. Completing not permitting long-living indeed. *[**Cry- out/outcry:** HAO: call out, proclaim; signal, order, command; mark, label, sign.]* **Cleary (2):** There cannot be growth at the end. *[The five lines below epitomize the exhortations and admonitions of sages to the strong who gather together. Here one who is weak is at the top and <u>even though correct</u> is unable to call forth caution for preparedness, so in the end cannot grow.]* **Wu:** The foreboding of having no one to call for help will come before long.

Legge: The subject of the sixth line, standing above, may be easily disposed of.

43 -- Resoluteness -- 43

NOTES AND PARAPHRASES

Siu: Just as victory is at hand, the man finds no helpers to eradicate the remaining evil. The evil conceals itself, only to spring up again at a later time.

Wing: Danger comes from a seed of evil in your own Self, perhaps a self-delusion or conceit that blinds you. Just when you feel you may relax your resolve and continue without helpers, it will cause you to err. Misfortune.

Anthony: We need not harbor anger or hold onto bad memories to remind ourself that the situation is unresolved... We must leave correction or punishment of the evil inferiors to the Sage as this is not our province of action...

Editor: Despite Legge's one-sentence dismissal of this line in his annotation, there is a great deal of ambiguity here. Notice the range of interpretations for the Confucian commentary: none of them say the same thing in English and Wilhelm's is so labored as to be virtually meaningless. These are strong clues that the text may be ambiguous in the original Chinese. Because Blofeld's translation of *HAO* (out-cry) as *"warning"* makes plausible sense, at its most neutral the line can depict an unexpected catastrophe. Also note that although blame is implied for line six via the symbolic structure of the hexagram, its actual text contains no value judgment, and as a magnetic line it remains correctly placed at the top. To complicate things even further, the message can be interpreted as either the *elimination* or the *escape* of an inferior force and, depending on the context of the question, one can meditate for hours to ascertain what exactly is meant. In a differentiated multiverse, there will always be forces requiring reconciliation and synthesis: nothing is ever "eradicated." If this is the only changing line, the new hexagram becomes ***The Dynamic,*** with a corresponding line depicting the consequences of arrogance.

> *The shadow cannot be eliminated. It is the ever-present dark brother or sister. Whenever we fail to see where it stands, there is likely to be trouble afoot. For then it is certain to be standing behind us. The adequate question therefore never is: Have I a shadow problem? Have I a negative side? But rather: Where does it happen to be right now? When we cannot see it, it is time to beware!*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. The image suggests the disempowerment of an inferior force. [Quarantine without allies results in elimination of authority or influence. A negative, inferior force is terminated due to lack of support.]

B. The image suggests a sudden, unexpected misfortune of some sort.

C. The image suggests a demonically stubborn force which escapes rectification.

43 -- Resoluteness -- 43

D. You are alone without allies in a vulnerable position or questionable endeavor.

March 21, 2001, **5/08/09**

44 -- Temptation -- 44



HEXAGRAM NUMBER FORTY-FOUR -- TEMPTATION

Other titles: Coming to Meet, The Symbol of Meeting, Contact, Sexual Intercourse, Encountering, Coupling, Infiltration by Inferior Men, Adultery
"Contains a definite warning about a person or situation which may appear harmless but will prove dangerous." -- D.F. Hook

Judgment

Legge: ***Temptation*** shows a female who is bold and strong. It will not be good to marry such a female.

Wilhelm/Baynes: ***Coming to Meet.*** The maiden is powerful. One should not marry such a maiden.

Blofeld: ***Contact.*** Women wield the power. Do not marry. *[At this time marriage would be unfortunate; the husband would almost surely be henpecked.]*

Liu: ***Encountering.*** The female is forceful. One should not marry her.

Ritsema/Karcher: ***Coupling,*** womanhood invigorating. No availing-of grasping womanhood. *[This hexagram describes your situation in terms of the encounter of primal energies. It emphasizes that seeing-through your personal situation as the connection of objective forces is the adequate way to handle it...]*
Couple, KOU: intense, driven encounter, at once transitory and enduring, that is the reflection of primal yin and yang; meet, encounter, copulate; mating animals; magnetism, gravity; *to be gripped by impersonal forces. Primal forces couple in the inner world, seeding enduring new forms.*

Shaughnessy: ***The maiden matures***; do not herewith take a maiden.

Cleary (1): ***Meeting,*** the woman is strong. Don't get married.

Cleary (2): In ***meeting***, the woman is strong. Do not marry the woman.

Wu: ***Rendezvous*** indicates that the woman is strong. It is not advisable to marry that woman.

44 -- Temptation -- 44

The Image

Legge: The image of wind with the sky above it forms ***Temptation.*** The sovereign, in accordance with this, delivers his charges, and promulgates his announcements throughout the four quarters of the kingdom.

Wilhelm/Baynes: Under heaven, wind: the image of ***Coming to Meet.*** Thus does the prince act when disseminating his commands and proclaiming them to the four quarters of heaven.

Blofeld: This hexagram symbolizes wind blowing across the face of the earth. When the ruler issues commands, he has them proclaimed in every corner of the world.

Liu: The wind under the sky symbolizes ***Encountering.*** The ruler issues his directives, announcing them to the four corners (throughout his country).

Ritsema/Karcher: Below heaven possessing wind. ***Coupling.*** The crown-prince uses spreading-out fate to command the four sides.

*[**Fate,** MING: individual destiny; birth and death as limits of life; issue orders with authority; consult the gods. The ideogram: mouth and order, words with heavenly authority.]*

Cleary (1): There is wind under heaven, ***meeting.*** Thus do rulers announce their directives to the four quarters.

Wu: There is wind under heaven; this is ***Rendezvous.*** Thus, the sovereign announces the royal mandate to the whole nation.

COMMENTARY

Confucius/Legge: ***Temptation*** has the significance of unexpectedly coming on. We see in it the magnetic line coming unexpectedly on the dynamic ones. Marriage is improper, because one so symbolized should not be long associated with. When heaven and earth meet together as here represented, all the variety of natural things becomes displayed. When a dynamic line finds itself in the central and correct position, good government will nourish all under the sky. Great indeed is the significance of what has to be done at the time indicated by ***Temptation.***

Legge: A single, magnetic line enters at the bottom of the hexagram. This is the figure used to represent the time of year when light and heat begin to wane. In the divided line we see the symbol of the inferior man, beginning to insinuate himself into the government of the country. His influence, if unchecked, would go on to grow and fill the vacant seats with others like himself. The objective of the Judgment is to arouse resistance to this evil influence.

44 -- Temptation -- 44

Temptation is defined here as a sudden and casual meeting with something inferior -- the divided line is seen as appearing all at once in the figure. The first line, magnetic in a dynamic place, becomes the symbol of a bold woman of more than questionable virtue who appears unexpectedly on the scene with the object of seducing all five of the dynamic (male) lines to herself. No one would contract a marriage with such a female, and every good servant of his country will repel the entrance into government of every officer who can be so symbolized.

On the first two sentences of the Confucian commentary, the K'ang-hsi editors say: *"The magnetic line meets with (or comes unexpectedly on) the dynamic ones. The magnetic line, that is, plays the principal part. The case is like that of the minister who assumes the power of decision in place of the ruler, or of a hen crowing at sunrise -- is not the name of shameless boldness rightly applied to it?"*

NOTES AND PARAPHRASES

Judgment: Do not unite with an inferior element in your situation. ("Lead us not into temptation.")

The Superior Man formulates his code of conduct and abides by it.

Wilhelm translates the forty-fourth hexagram as ***Coming to Meet,*** and Blofeld gives it the rather startling subtitle of ***Sexual Intercourse.*** There is no doubt at all that the figure has an aura of illicit excitement associated with it which I feel is best conveyed by R. L. Wing's title of ***Temptation,*** though ***Adultery*** might also be suitable. One sometimes receives this hexagram under dramatic circumstances, and it serves to dump cold water on a potentially volatile series of choices and their equally volatile consequences.

When we consider the importance of the proper correlation of male and female lines in the ***I Ching,*** we see that the Judgment in this hexagram can psychologically depict the temptation to an adulterous union of thought and feeling. Adultery is a very useful metaphor for understanding the principles of the Work -- it means union with anything which, in ***I Ching*** terms, is not a "proper correlate." To adulterate something is to degrade a pure substance by the addition of an inferior ingredient. The image of a temptation to adulterate the Work in this hexagram is therefore a warning in the strongest possible terms that you are vulnerable to some inferior choices.

> *Consequently by marriages not only the earths but also the heavens are filled with inhabitants ... The earth indeed may be filled with inhabitants by fornications and adulteries as well as by marriages; but not heaven. The reason is that hell is from adulteries, and heaven from marriages ... When the procreations of the human race are effected through marriages in which the holy love of good and truth from the Lord reigns,*

> *then it is done on earth as in the heavens, and the kingdom of the Lord on earth corresponds to the kingdom of the Lord in the heavens.*
> Swedenborg -- ***Apocalypse Explained***

The concept of the *hieros gamos,* or holy marriage, is a ubiquitous archetype found in every tradition rooted in the Perennial Philosophy. If this "marriage" symbolizes a proper union or reunion of previously separated elements, then it follows that the opposite situation: a union of mismatched entities would be symbolized by adultery. To recreate a primordial gestalt of perfection out of an exploded multiverse of mixed forces demands that all of the original pairs of opposites become properly matched correlates. Although any two opposite genders might feel a mutual attraction, there is really only one opposite which is an appropriate spouse. In the realm of human relationships this is evoked in the concept of the Soul Mate. Esoterically speaking, every polarized force in the multiverse has its proper correlate; it follows that the Work (in its largest conception) cannot be completed until each is reunited with each.

> *Indeed every act of sexual intercourse which has occurred between those unlike one another is adultery... Members of a race usually have associated with those of like race. So spirit mingles with spirit, and thought consorts with thought and light shares with light. If you are born a human being, it is the human being who will love you. If you become a spirit, it is the spirit which will be joined to you. If you become thought, it is thought which will mingle with you. If you become light, it is the light which will share with you.*
> ***The Gnostic Gospel of Philip***

The point is important enough to bear repeating: psycho-spiritually interpreted, sexual intercourse and marriage symbolize the possibility of a unification of forces. Conversely, union with an improper correlate means adulteration of the Work. This is the esoteric meaning underlying the Hindu caste system:

> *When (unrighteousness) overwhelms the family, O Krishna The women of the family become corrupt; and when, O Krishna, the women are corrupt, there arises a mixing of castes.*
> ***Bhagavad-Gita*** 1: 41

The *"mixing of castes"* is, in the symbolism of the ***I Ching,*** the union of improper correlate forces. ("Women," as we have seen, usually symbolize the emotional and feeling aspects of the psyche.) We readily recognize that the above quotation from the ***Bhagavad-Gita*** accurately reflects the symbolism of the forty-fourth hexagram, reiterating the great truth that when emotions make the choices, the unity of the psyche is compromised.

Added notes, 9/7/10: Sometimes this hexagram is received in answer to queries related more to a fated (karmic) situation than anything normally

regarded as “temptation.” In these cases Ritsema/Karcher’s expanded notes on the ideograms are useful guides: “*... gripped by impersonal forces. Primal forces couple in the inner world, seeding enduring new forms... This hexagram describes your situation in terms of the encounter of primal energies. It emphasizes that seeing-through your personal situation as the connection of objective forces is the adequate way to handle it...*”

Line-1

Legge: The first line, magnetic, shows how its subject should be kept like a carriage tied and fastened to a metal drag, in which case with firm correctness there will be good fortune. But if she move in any direction, evil will appear. She will be like a lean pig, which is sure to keep jumping about.

Wilhelm/Baynes: It must be checked with a brake of bronze. Perseverance brings good fortune. If one lets it take its course, one experiences misfortune. Even a lean pig has it in him to rage around.

Blofeld: The chariot wheel is held with a metal brake. Persistence in a righteous course brings good fortune. Those with a goal or destination in view will witness misfortune. However, even a lean pig is able to wiggle its trotters.

Liu: The cart is held in check by a metal brake. To continue this is good fortune. If one goes somewhere, one meets misfortune. The lean pig that wriggles does not go any farther.

Ritsema/Karcher: Attaching tending-towards a metallic chock. Trial: significant. Possessing directed going. Visualizing: pitfall. Ruining the pig, conforming: hoof dragging.

Shaughnessy: Tied to a metal ladder; determination is auspicious. If you have someplace to go, you will see inauspiciousness; the emaciated piglet returns helter-skelter.

Cleary (1): A metal brake is applied. It is good to be correct. If you go anywhere, you will see misfortune. An emaciated pig leaps in earnest.

Cleary (2): Arrested by a metal brake, *etc.*

Wu: Staying with a silk spinning machine will be auspicious if consistent. Going elsewhere will be foreboding. It is like a sow hopping around boars.

COMMENTARY

Confucius/Legge: The metal drag describes the arrest of the magnetic line in its advancement. **Wilhelm/Baynes:** It is the way of the weak to be led.

44 -- Temptation -- 44

Blofeld: The weak have to be dragged. **Ritsema/Karcher:** Supple tao hauling-along indeed. **Cleary (2):** The reining of the course of flexibility. **Wu:** To restrain the yin's way.

Legge: Line one represents the *Bete Noir* of the figure. If it can be halted, firm government and order will prevail. If she can't be restrained, she will become disgusting and dangerous. It isn't enough for the carriage to be halted by the metal drag -- it must also be chained fast to some steadfast object. Internal and external restraints must stop the evil influence from advancing.

NOTES AND PARAPHRASES

Siu: At the outset, the inferior man has wormed his way into the organization. He must be held in check energetically; otherwise he will grow disgusting and dangerous.

Wing: You have the opportunity to put limits upon an inferior element and prevent the growth of its influence. Do not be tempted to allow things to develop naturally. If you ignore it, it will not go away but will, instead, become a sizable problem. Act now.

Editor: Chetwynd, in his ***Dictionary of Symbols***, says that a pig symbolizes the *"dark side of the mother: (she) may be a monster or wild pig, with whom the Hero has to do battle at the appropriate time, in order to avoid being castrated or devoured by her."* The pig in this line is symbolically identical with the fish in lines two and four: both represent a kind of untamed extravagance now unfolding -- primal forces challenging our will and intent to protect and advance the Work. The situation demands all of our control to prevent deterioration or loss.

> *This necessary ego function called willing is also the ability to say "no" to our drives, to ourselves and to others.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Cease and desist -- bring this notion to a screeching halt right now!

B. "Yield not unto temptation."

Line-2

Legge: The second line, dynamic, shows its subject with a ***wallet*** of fish. There will be no error. But it will not be good to let the subject of the first line go forward to the guests.

Wilhelm/Baynes: There is a fish in the ***tank***. No blame. Does not further guests.

44 -- Temptation -- 44

Blofeld: There is a fish in the ***bag*** -- no error! But it is of no advantage to the guests.

Liu: There is a fish in the ***kitchen***. No blame, but there is no benefit to the guest.

Ritsema/Karcher: ***Enwrapping*** possessing fish. Without fault. Not Harvesting: guesting.

Shaughnessy: The ***wrapper*** has fish; there is no trouble; not beneficial to have audience.

Cleary (1): When the fish is in the ***bag***, there's no fault. It is not advantageous to the visitor.

Cleary (2): There is a fish in the ***bag***, etc.

Wu: There is a fish in the ***wrapping***. This is blameless, but disadvantageous to friends.

COMMENTARY

Confucius/Legge: It is right for him not to allow the first line to get to the guests. **Wilhelm/Baynes:** It is a duty not to let it reach the guests. **Blofeld:** This implies that we are not dutiful to our guests. **Ritsema/Karcher:** Righteously not extending-to guesting indeed. **Cleary (2):** Duty does not extend to visitors. **Wu:** There is no reason to share it with friends.

Legge: The wallet of fish symbolizes line one, which has come into the possession of line two. With his strength he must repress her advance, and he therefore assumes the rulership of the hexagram. All of the other dynamic lines are merely guests. He is the first line of defense, and it is important that he should prevent line one from contaminating them. The commentaries say that the lesson of line two is that he should make the repression of the first line his exclusive work, and not allow it to pass on to any of the other lines.

NOTES AND PARAPHRASES

Siu: The inferior element is contained not by force but by gentle means. No error will issue from such a course. However, contact of the inferior with those farther away must be prevented. Otherwise, the evil will spread.

Wing: Keep the lid on the situation. Gently control the weak spots and do not allow them to show. If they become obvious to others, things may get out of hand.

Editor: Fish are aquatic animals. If water symbolizes the realm of the emotions and the unconscious psyche in general, then any denizen of this world represents an autonomous psychic force dwelling below the level of consciousness. A contemporary alternative for *"wallet of fish"* might be: *"can of worms."* Line two has to deal with the can of worms, chaotic mess, or sticky problem of line one. The situation is favorable because the fish are contained in a wallet, tank or wrapper -- not swimming free. Line two is a threshold guardian who must protect the forces above him from contamination by lower elements. (Compare the VII of Wands in the Tarot deck.) In some situations, the line can suggest comprehension of something (a theory, perhaps) that has some substance to it, but is not accurate enough to be acted upon in its present state.

> *Without taboos there is no means for training the will or achieving discipline. The child's experience of being surrounded by taboos cannot be set down to an arbitrary high-handedness of parents or culture but is an indispensable necessity arising from a need of the psyche to develop adequate ego functioning.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Protect the Work from contamination by inferior elements.

B. "Hold that line! Block that kick!"

Line-3

Legge: The third line, dynamic, shows one from whose buttocks the skin has been stripped so that he walks with difficulty. The position is perilous, but there will be no great error.

Wilhelm/Baynes: There is no skin on his thighs, and walking comes hard. If one is mindful of the danger, no great mistake is made.

Blofeld: His haunches have been flayed and he walks totteringly -- trouble, but no great error!

Liu: He loses skin on his thighs and walks with difficulty. Danger. No great mistake.

Ritsema/Karcher: The sacrum without flesh. One moves the resting-place moreover. Adversity. Without the great: fault.

Shaughnessy: The buttocks has *(Sic)* no skin; his movements are hither and thither; danger; there is no great trouble.

Cleary (1): No flesh on the buttocks, having trouble walking. If one is diligent in danger, there’s no great fault.

Cleary (2): With no flesh on the buttocks, the walk is halting. There is danger, but no great fault.

Wu: His buttocks have no skin. He hobbles along. He is in a precarious situation, but makes no big error.

COMMENTARY

Confucius/Legge: He walks with difficulty, but his steps have not yet been drawn into the course of the first line. **Wilhelm/Baynes:** He still walks without being led. **Blofeld:** Being able to walk without being dragged. *[Despite rather severe trouble, for which we are not much to blame, we shall manage to get along somehow.]* **Ritsema/Karcher:** Moving, not-yet hauling-along indeed. **Cleary (2):** The walk is halting because it is unconnected. **Wu:** He does not lead the sheep away.

Legge: Compare this line with line four of the preceding hexagram. Line three is dynamic, but has gone beyond the central place and has no correlate above. He is cut off from the first line by the intervening second line, and therefore cannot do much against her. But since his aim is to repress her, there will be no great error.

NOTES AND PARAPHRASES

Liu: The man is tempted to join with the inferior element. Circumstances prevent this, leaving him with a painful decision. The position is perilous, but a clear insight will prevent great errors.

Wing: Although you are tempted to fall into an inferior situation, you are held back in spite of yourself. You must now resolve this indecisive conflict. Give it a great deal of thought, gain some insight, and you can avoid mistakes.

Editor: Line four of hexagram number forty-three also describes *"One from whom whose buttocks the skin has been stripped."* Since hexagram forty-four and hexagram forty-three are upside down images of each other, it is interesting to note that lines three and four swap places with very similar images. Note the difference between them however -- in the present instance no blame is attached to the position. It is a good rendering of the stresses of temptation, of the discipline required to resist any compulsion. Sometimes the line suggests that you may only be able to affect the situation in a limited way. At its most neutral, it's an image of walking a tough path.

> *But it is to be known that no one is regenerated without temptation; and that many temptations succeed, one after another. The reason is that regeneration is effected for an end; in order that the life of the old man may die, and the new life which is heavenly be insinuated. It is evident therefore that there must certainly be a conflict; for the life of the old*

man resists and determines not to be extinguished; and the life of the new man can only enter where the life of the old is extinct.
Swedenborg -- ***Arcana Coelestia***

A. A difficult position. Cope with care and sensitivity. Don't surrender to circumstances.

B. You have not yet yielded to temptation and can still escape its consequences.

Line-4

Legge: The fourth line, dynamic, shows its subject with his ***wallet***, but no fish in it. This will give rise to evil.

Wilhelm/Baynes: No fish in the ***tank***. This leads to misfortune.

Blofeld: No fish in the ***bag*** -- this gives rise to misfortune.

Liu: No fish in the ***kitchen*** -- that brings misfortune.

Ritsema/Karcher: ***Enwrapping*** without fish. Rising-up: pitfall.

Shaughnessy: The ***wrapper*** has no fish; to be upright is inauspicious.

Cleary (1): No fish in the ***bag*** causes trouble.

Wu: There is no fish in the ***wrapping***. If he raises an issue here, it will be foreboding.

COMMENTARY

Confucius/Legge: This is because he keeps himself aloof from the people. **Wilhelm/Baynes:** The misfortune comes from his having kept aloof from the people. **Blofeld:** Misfortune in the sense of being remote from the people. **Ritsema/Karcher:** Distancing the commoners indeed. **Cleary (2):** The misfortune of having no fish is that of alienating people. **Wu:** He is far from it.

Legge: The fourth line is the proper correlate of line one, but she has already locked horns with line two, leaving four to stand alone. It is implied that this isolation is owing to his impatience. If he could exercise forbearance, he would find a proper opportunity to check the first line's advance.

Wilhelm: Insignificant people must be tolerated in order to keep them well disposed. Then we can make use of them if we should need them. If we become alienated from them and do not meet them halfway, they turn their backs on us

and are not at our disposal when we need them. But this is our own fault. The fourth place is that of the minister. The six at the beginning stands here for the inferior, lowly people. There is a relationship of correspondence between the two lines. Furthermore, it would be the duty of the official to keep in touch with the people. But this has been neglected. The line belongs to the trigram Ch'ien, hence strives upward, away from the people below. By doing this it attracts misfortune to itself.

Anthony: *No fish in the tank*. Being brusque with others when their inferiors approach comes from our inferiors. In learning from the ***I Ching,*** our inferiors, which have been disciplined, become intolerant of undisciplined inferiors in others. This harshness, however, is not a good servant, although there is no great blame. It is best, however, to avoid alienating others by correcting the envious or superior attitude of our inferiors. If we have already alienated others, it is best to bear their dislike with composure.

NOTES AND PARAPHRASES

Siu: The man keeps himself aloof from the common people. He will lose their help when needed.

Wing: Do not become so aloof that you lose contact with people of lesser importance. You may need their help and support sometime in the future. If you do not communicate with them now, they will not be able to help you later. Misfortune then follows.

Editor: Psychologically interpreted, a fish symbolizes an entity dwelling in the watery unconscious: a drive, affect, complex or insight, perhaps. In line two, these creatures are confined in a wallet, tank or wrapping, but here they have escaped confinement (comprehension). Wilhelm/Baynes' image of a "fish tank" (aquarium) suggests a container (form) without content: if the container (hypothesis) "doesn't hold water," no fish (viable truth) can live therein. Some kind of avoidance is indicated because the Confucian commentary tells us that this line, in the minister's place, is neglecting his duties to *"the people,"* symbolized by line one. One way to be *"aloof from the people"* (either as inner complexes or persons in the outer world) is to avoid dealing with them -- we flee difficult situations because we refuse to cope with the stresses they evoke. Sometimes this is wise policy, here perhaps it is cowardice: we have yielded to the ***Temptation*** of denial: the Work is not furthered when we avoid its challenges. The line can sometimes suggest that you have misunderstood a previous oracle: you are "out of touch."

> *It is not always realized that a large majority of those living in the physical universe are not really in contact with it at all but are wandering most of the time in a subjective dream world of their own.*
>
> Gareth Knight -- ***Qabalistic Symbolism***

44 -- Temptation -- 44

A. Something substantive is missing from your capacity to resolve the problem at hand. What are you avoiding?

B. "Out of touch" -- a lack of insight or imagination. Whatever “the people” may symbolize in your query, they are being neglected.

C. Form without content: Your hypothesis doesn’t hold water.

Line-5

Legge: The fifth line, dynamic, shows its subject as a medlar tree overspreading the <u>gourd</u> beneath it. If he keeps his brilliant qualities concealed, a good issue will descend from heaven.

Wilhelm/Baynes: A <u>melon</u> covered with willow leaves. Hidden lines. Then it drops down to one from heaven.

Blofeld: The medlar leaves wrapping the melon hide its beauty. Something falls from heaven. *[This is more or less equivalent to hiding our light under a bushel.]*

Liu: The melon lies under the medlar tree. The glory is hidden. Something (blessing) comes down from heaven.

Ritsema/Karcher: Using osier, enwrapping melons. Containing composition. Possessing tumbling, originating-from heaven.

Shaughnessy: With jealousy wrap the gourd; it contains a pattern; something drops from the heavens.

Cleary (1): Wrapping a melon in river willow. Hiding embellishments, being detached, one realizes the celestial self.

Cleary (2): Wrapping a melon in river willows, containing brilliance, there is a descent from heaven.

Wu: He uses willow branches to wrap a melon to protect its beautiful patterns, as if a mandate had come from heaven.

COMMENTARY

Confucius/Legge: His qualities are kept concealed because of his central and correct position. His aim does not neglect the ordinances of heaven. **Wilhelm/Baynes:** It is in the middle and correct. Because the will does not give up what has been ordained. **Blofeld:** What is willed is consonant with heaven's decrees. **Ritsema/Karcher:** Centering correctness indeed. Purpose, not stowing-away

fate indeed. **Cleary (2):** Balanced correctly. Aspiration not disregarding destiny. **Wu:** He is central and correct. He does not intend to compromise his prerogatives.

Legge: Line five is dynamic and in the ruler's place. His relationship to the first line is like that of a forest tree to a gourd growing beneath it. Force must not be used to repress or destroy the growth of line one. He must restrain himself and keep his excellence concealed. Then heaven will set a seal to his virtue. While mindful of his task of repressing the growth of the first line, he keeps his wise plans concealed until the time for carrying them into execution. Then comes the successful stroke of his policy as if it were directly from heaven.

NOTES AND PARAPHRASES

Siu: The man is well disposed toward his subordinates, tolerates their weaknesses, and protects their welfare. He is modest about his talents and does not resort to outward show or tireless admonition.

Wing: The superior person now relies upon the correctness of his principles and the force of his character to achieve an effect. He works quietly from within. His will is consonant with the direction of the cosmos, and he attains his aim.

Von Franz: "Hidden lines" means in China a pattern of the Tao which man does not yet know and which, when it becomes suddenly conscious to him after a ripening process in the unconscious, is compared with the falling of a ripe fruit from above. So the oracle evidently means that *the melon represents a latent conscious order within the darkness, which suddenly and unexpectedly becomes manifest.* [***The Dream of Descartes***]

Editor: Most of the translators render *"gourd"* as *"melon"* --a fruit described as beautiful or glorious. The image is of a fruit ripening unseen beneath sheltering leaves. (Every gardener has experienced the surprise of finding a large fruit or vegetable which grew hidden in such a fashion.) Ritsema/Karcher say the ideogram contains the meanings of: *"enfold and self, a fetus in the womb."* Wilhelm says: *"We entrust the fruit in our care entirely to its own natural development. Then it ripens of its own accord."* The line usually suggests the promise of future reward or sometimes can be a warning not to interfere with a natural process.

> *A fruit plucked before maturity rots and gets spoiled. A wound bleeds if you remove the scab before time, but when the wound is healed it drops off of itself.*
> Sri Ramakrishna

A. Don't meddle in a growth process -- allow the situation to develop naturally.

44 -- Temptation -- 44

Line-6

Legge: The sixth line, dynamic, shows its subject receiving others on his horns. There will be occasion for regret, but there will be no error.

Wilhelm/Baynes: He comes to meet with his horns. Humiliation. No blame.

Blofeld: It rubs against things with its horns -- regret, but no error! *[We shall regret our inability to progress, even though we are not at fault.]*

Liu: Encountering on the horns. Humiliation, but no mistake.

Ritsema/Karcher: Coupling: one's horns. Exhausting abashment above indeed.

Shaughnessy: Meeting its horns; distress; there is no trouble.

Cleary (1): Meeting the horn is humiliating. No blame.

Wu: He tries to meet the yin with his horns and is embarrassed. No error.

COMMENTARY

Confucius/Legge: He is exhausted at his greatest height, and there will be cause for regret. **Wilhelm/Baynes:** At the top it comes to an end, hence humiliation. **Blofeld:** Regret owing to the complete exhaustion of our powers. **Ritsema/Karcher:** Exhausting abashment above indeed. **Cleary (2):** The humiliation of coming to an impasse above. **Wu:** This is a desperate move from the highest position.

Legge: The K'ang-hsi editors say: *"The subject of this line is like an officer who has withdrawn from the world. He can accomplish no service for the time, but his person is removed from the workers of disorder. He does nothing to repress their advance, but keeps himself from evil communication with them."*

NOTES AND PARAPHRASES

Siu: After his retirement from the everyday world, the man rebuffs the low and the inferior who come to him. He is blamed and reproached for his noble pride. Since he is no longer active in the world, he is able to bear criticisms with composure and continues to speak forthrightly without error.

Wing: Even if you withdraw from an inferior element and reject it openly, it will still be there. You will be thought proud and aloof. It would be more practical and less humiliating to retreat quietly. Nevertheless, you are not to blame for your actions.

44 -- Temptation -- 44

Editor: Line six meets line one on its horns -- not as a direct attack as much as a petulant warning. (One is reminded of how an adult animal might nip or butt an importunate youngster in irritation, but with no real intent to inflict harm.) It's an image of a harsh rebuff which, though impolite, is not necessarily unjustified. Note that although Confucius emphasizes that there will be cause for regret, the original line ends with *"no blame."* Since the Self seldom shows much consideration for the ego's feelings, we must assume that there are situations when the ego may do likewise with others. At its most neutral, we have an image of exhausted irritability: unpleasant perhaps, but understandable.

> *I am a rough man, born in a rough country; I have been brought up in pine-woods, and I may have inherited some knots. That which seems to me polite and amiable may appear unpolished to another, and what seems silk in my eyes may be but homespun to you.*
>
> Paracelsus

A. Fatigue and petulance prevent resolution of the matter at hand. Withdraw from contention for now. Perhaps you are trying too hard to force (or grasp) the issue.

B. An inferior force repulsed.

C. Could be an "attitude problem." You're tired, cross, impatient, (maybe scared), and being excessively defensive about your position.

D. There's no law that requires you to suffer fools gladly.

E. A plausible (albeit regrettable) response to being “rubbed the wrong way.”

May 1, 2001, 5/15/09, 9/6-7/10, **2/7/11**

45 -- Gathering Together (Contraction) -- 45



HEXAGRAM NUMBER FORTY-FIVE –
CONTRACTION

Other titles: Gathering Together, Massing, The Symbol of Gathering into One, Assembling, Congregation, Gathering, Unity, Accord, Making Whole, Focusing, Marshalling One's Forces, Clustering, Finished

Judgment

Legge: When forces are gathering, the King goes to his ancestral temple. For successful progress, maintain firm correctness and see the great man. A large sacrifice brings good fortune -- proceed toward your destination.

Wilhelm/Baynes: ***Gathering Together***. Success. The king approaches his temple. It furthers one to see the great man. This brings success. Perseverance furthers. To bring great offerings creates good fortune. It furthers one to undertake something.

Blofeld: ***Gathering Together*** -- success! The King approaches the temple. It is advisable to see a great man, which will ensure success. Persistence in a righteous course brings reward. Great sacrifices are offered -- good fortune! *[These were religious sacrifices, but they may be taken to mean that the time has come for us to make important sacrifices of another sort.]* It is favorable to have in view a goal (or destination).

Liu: ***Gathering.*** Success. The king attends the temple. It is of benefit to see the great man; this leads to success. Continuance benefits. Offering a great sacrifice leads to good fortune. It benefits one to go somewhere.

Ritsema/Karcher: ***Clustering,*** Growing. The king imagines possessing a temple. Harvesting: visualizing Great People. Growing. Harvesting Trial. Availing-of the great: sacrificial-victims significant. Harvesting: possessing directed going. *[This hexagram describes your situation in terms of collecting and assembling. It emphasizes that bringing people and things together through a common feeling or goal is the adequate way to handle it...]*

Shaughnessy: ***Finished:*** The king enters into the temple; beneficial to see the great man; receipt; beneficial to determine. Using the great animal offering is auspicious; beneficial to have someplace to go.

Cleary (1): ***Gathering*** is developmental. The king comes to have a shrine. It is beneficial to see a great person; this is developmental. It is beneficial to be correct. It is good to make a great sacrifice. It is beneficial to go somewhere.

45 -- Gathering Together (Contraction) -- 45

Cleary (2): ***Gathering*** is successful. The king goes to his shrine. It is beneficial to see a great person; this leads to success, etc.

Wu: ***Congregation*** indicates that the king comes to his ancestral temple. It will be advantageous to see the great man. There will be pervasion, if persevering. It will be auspicious to use big sacrificial animals in the offerings. It will be good to have undertakings.

The Image

Legge: A marsh above the earth -- the image of ***Contraction.*** The superior man, in accordance with this, assembles his weapons in readiness for unseen contingencies.

Wilhelm/Baynes: Over the earth, the lake: the image of ***Gathering Together***. Thus the superior man renews his weapons in order to meet the unforeseen.

Blofeld: This hexagram symbolizes a marshy lake rising above the earth. The Superior Man gathers together his weapons in order to provide against the unforeseen. *[This is a time when foresight is required of us, too.]*

Liu: The lake on the earth symbolizes ***Gathering.*** The superior man keeps his weapons prepared to meet the unexpected.

Ritsema/Karcher: Above marsh with-respect-to earth. ***Clustering.*** A *chun tzu* uses eliminating arms to implement. A *chun tzu* uses warning, not precautions.

Cleary (1): Moisture rises onto the earth, ***gathering.*** Thus do superior people prepare weapons to guard against the unexpected. *[When practitioners of the Tao get to where the five elements are assembled and have been returned to the source, when everything acquired is obedient to their will, if they do not know how to prevent danger and take perils into consideration, eventually what has been gathered will again disperse, and they will not be able to avoid the trouble of losing what has been gained... "Weapons" means the tools of wisdom, the work of silent operation of spiritual awareness. When the primordial has been congealed, it is not subject to injury by acquired conditioning, but it is still necessary to dissolve the influence of personal history before nature and life can be stabilized. If there is any remaining contamination, eventually conditioning will reassert itself and the primordial will again become fragmented. Therefore the work of guarding is indispensable.]*

Wu: The marsh is above the earth; this is ***Congregation***. Thus the *jun zi* causes the nation to be armed in preparation for contingencies.

COMMENTARY

Confucius/Legge: ***Contraction*** shows massing for union through Cheerfulness and Obedience. The dynamic line is responded to in his ruling central place, hence the idea of union. With the utmost piety the king presents his offerings to the spirits in his ancestral

temple. Union with the great man is effected through correctness. The law of heaven demands a sacrifice. Contemplation of the way forces are gathered shows us the way of heaven, earth and all of nature.

Legge: ***Contraction*** means collecting together, or things so collected. The hexagram deals with the union between the ruler and his ministers -- between high and low in the kingdom. This state is to be preserved through the influence of religion and the great man, who is a kind of philosopher king who meets the spirits of his ancestors in the temple. Whatever he does will succeed because he is correct and right, and his great sacrifices are in harmony with the times.

The two trigrams represent Docility and Cheerfulness. The dynamic fifth line has his proper magnetic correlate in line two -- which gives the idea of union. Ch'eng-tzu says that the ordinances of heaven are simply the natural and practical outcome of heavenly principle.

A marsh above the earth must be kept in by dykes -- so the ***Contraction*** must be preserved by precautionary measures, the chief of which is to be prepared to resist attack from without, and to quell internal rebellion.

NOTES AND PARAPHRASES

Judgment: Forces are assembling for integration -- focus inward, sacrifice your autonomy and allow the Self to guide the Work.

The Superior Man pulls himself together to face the unknown and preserve the Work. "Forewarned is forearmed."

Psychologically, ***Contraction*** depicts a time when inner components of the psyche assemble for recombination into a new pattern. It is significant that this is the time when "*the king goes to his ancestral temple.*" That is, the governing intelligence turns toward the template or ideal image of the Work as it exists in its consummate state. (See commentary on hexagram number fifty-nine, ***Expansion,*** for further discussion of the symbolism of the ancestral temple.) If the gathering forces integrate in conformity with this archetype, the Work is thereby advanced.

> *He, therefore, who perceives himself to associate with God, will have himself the similitude of Him. And if he passes from himself as an image to the archetype, he will then have the end of his progression.*
> Plotinus

In addition to being a gestalt of future perfection, the temple is the home of the ancestors: a karmic repository of all that has gone into the Work via the will and intent of former historical ego-personalities. This archetype of *"the ancestors"* is described by the Lakota shaman, Black Elk, in his Great Vision. Note that the *"grandfathers and grandmothers"* are present when the people are "walking in a sacred manner" -- i.e., conforming to the ideal archetypal pattern of the Work:

45 -- Gathering Together (Contraction) -- 45

But I was not the last; for when I looked behind me there were ghosts of people like a trailing fog as far as I could see -- grandfathers of grandfathers and grandmothers of grandmothers without number. And over these a great Voice -- the Voice that was the South -- lived, and I could feel it silent. And as we went the Voice behind me said: "Behold a good nation walking in a sacred manner in a good land!"

The Ancestral Temple then, symbolizes the Work in progress as it exists outside of temporal awareness. At death the karmic complexes of the psyche, released from their spacetime ego-body, assume new configurations in hyperspace in accordance with the accomplishments of the just completed lifetime. Ideally, the ancestors and their heirs (choices and their consequences) within the Ancestral Temple undergo purification: this is what Individuation (the Work) is all about.

At the end of the dying process consciousness divides into the consciousness of one's parents and one's children, and then it moves through these modalities, and then divides again. It's moving forward into the future through the people who come after you, and backward into the past through your ancestors.
Terence McKenna -- ***The Archaic Revival***

In the multidimensional realms "beyond" our material world, time does not exist. In some way unimaginable to us, past, present and future are consolidated into an eternal Here and Now. Thus our choices in spacetime can have consequences in hyperspace which are inconceivable to us in the current situation. So if the Self (as manifested in the oracle) often seems to be tyrannically unreasonable, it is arguably because of the ego's dimensional myopia.

The Spirit ... may know the most violent love and hatred possible, for it can see the remote consequences of the most trivial acts of the living, provided those consequences are part of its future life. In trying to prevent them it may become one of those frustrators dreaded by certain spirit mediums. It cannot, however, without ... assistance ... affect life in any way except to delay its own rebirth. With that assistance it can so shape circumstances as to make possible the rebirth of a unique nature.
W. B. Yeats -- ***A Vision***

Such conceptions of cause and effect seem irrational to ordinary awareness, yet quantum physicists hypothesize future events which affect the present as well as the past. The idea is not a new one:

Indeed, the hero of Hebrew myth is not only profoundly influenced by the deeds, words and thoughts of his forebears, and aware of his own profound influence on the fate of his descendants; he is equally influenced by the behavior of his descendants and influences that of his ancestors. Thus King Jeroboam set up a golden calf in Dan, and this sinful act sapped the strength of Abraham when he

> *pursued his enemies into the same district a thousand years previously.*
> Graves and Patai -- ***Hebrew Myths***

Should the ego's choices and their consequences not conform to the Self's intent, a rather cancerous growth is implied in which dynamic and magnetic forces are improperly consolidated -- in ***I Ching*** terms, dynamic and magnetic are mismatched. Through this "infidelity" of correlates the Work is thus adulterated and falls short of the archetypal ideal.

> *That the greatest effects come from the smallest causes has become patently clear not only in physics but in the field of psychological research as well. How often in the critical moments of life everything hangs on what appears to be a mere nothing!*
> Jung -- ***The Phenomenology of the Spirit in Fairytales***

Contraction is a compression inward toward a center. Psychologically, this can be regarded as an integration of complexes. Once the implosion completes itself, it is implied that the growth cycle reverses itself to expand away from the center. (Cf., hexagram number fifty-nine, ***Expansion,*** in which the ancestral temple is also mentioned.) The following hexagram, ***Pushing Upward,*** is the inverse of this one, and depicts a similar upward expansion of energy.

The archetypal themes displayed here are those of *Solve et coagula*, Implosion-Explosion, Contraction-Expansion, Black Hole-White Hole, Day and Night of Brahma, etc.

Line-1

Legge: The first line, magnetic, shows its subject with a sincere desire for union, but unable to carry it out, so that disorder is created. If she cries out for help to her proper correlate, all at once her tears will give place to smiles. She need not mind the temporary difficulty; as she goes forward, there will be no error.

Wilhelm/Baynes: If you are sincere, but not to the end, there will sometimes be confusion, sometimes gathering together. If you call out, then after one grasp of the hand you can laugh again. Regret not. Going is without blame.

Blofeld: When sincerity (or confidence) does not remain until the last, dispersal and assembling will alternate. There was a cry, but one reassuring clasp of the hand made him ready to laugh *[Perhaps we shall experience an unnecessary fright] -- no cause for anxiety. Advancing now will entail no error.*

Liu: In the beginning sincerity, later change. Disorder and gathering alternate. If you cry out, after grasping someone's hands you will smile again. No fear. Go with no blame.

Ritsema/Karcher: Possessing conformity, not completing. Thereupon disarraying, thereupon Clustering. Like an outcry, the-one handful activates laughing. No cares. Going without fault.

45 -- Gathering Together (Contraction) -- 45

Shaughnessy: There is a return that does not end, but then is disordered and then finished. It is as if he cries out, one room in laughter; do not pity them; in going there is no trouble.

Cleary (1): Having sincerity that is not conclusive, there is disorder and mobbing. If you cry, in a moment it'll turn to laughter; don't grieve. To go is blameless. *[This is gathering in the sense of reforming error and returning to correctness.]*

Cleary (2): There is trust, but it does not last to the end. There is disorder and mobbing. If you cry, laughter is mixed in. Do not worry; it is blameless to go.

Wu: He has confidence, but does not keep it long. He is perplexed about the congregation. If he calls for help, he will soon find himself holding hands with his friend and smiling. He should not be worried. Going ahead will be blameless.

Hua Ching-Ni: Even if one has unquestionable sincerity, the correct purpose of the gathering may not be clearly understood. Confusion may arise. Clarity and order are brought about by patience, firmness and the demonstrated sincerity of the group. Then the gathering becomes a happy one. There is nothing wrong. Proceed.

COMMENTARY

Confucius/Legge: Her mind and aim are thrown into confusion. **Wilhelm/ Baynes:** The will is in confusion. **Blofeld:** Alternating dispersal and assembly betoken indecision. **Ritsema/Karcher:** One's purpose disarrayed indeed. **Cleary (2):** Confusion of mind. **Wu:** Because he wavers.

Legge: Line one is magnetic in a dynamic place. Her proper correlate is line four, but they are separated by the intervention of two magnetic lines. The consequence is shown in the first part of the symbolism. But she is possessed with the desire for union, which is the theme of the hexagram, and by calling out to her correlate she obtains help. Sorrow is thereby turned to joy.

NOTES AND PARAPHRASES

Siu: At the outset, the man desires union. But confusion and indecision exist because he is separated from his associates. He calls for help, which is provided, thereby transforming distress into joy.

Wing: Your hesitation to fully unite with others and make a commitment to shared goals creates indecision in your life. Only by penetrating to the center will you resolve this problem. Locate the leader or central compelling force. If you ask for help now you will receive it.

Editor: The image here is one of indecisive confusion which can only be resolved by making a proper connection. This line often refers to your lack of confidence in making

proper choices related to the Work -- sometimes a crisis of faith in the Work itself is implied.

> *To be born as a human being is a privilege, according to the Buddha's teaching, because it offers the rare opportunity of liberation through one's own decisive effort, through a "turning-about in the deepest seat of consciousness..."*
> W.Y. Evans-Wentz -- ***The Tibetan Book of the Dead***

A. Good intentions can't replace effort -- your heart is in the right place, but you need to make some necessary connections to achieve your goal. Pull yourself together.

B. Confusion demands the re-establishment of equilibrium; making a connection leads to accord. Seek appropriate assistance.

Line-2

Legge: The second line, magnetic, shows its subject led forward by her correlate. There will be good fortune, and freedom from error. There is entire sincerity, and in that case even the small offerings of the vernal sacrifice are acceptable.

Wilhelm/Baynes: Letting oneself be drawn brings good fortune and remains blameless. If one is sincere, it furthers one to bring even a small offering.

Blofeld: Being drawn into something brings good fortune and no error is involved. Be confident and win advantage from making a sacrifice.

Liu: If you are introduced to something -- good fortune. No blame. If you are sincere, even a simple offering will be blessed.

Ritsema/Karcher: Protracting significant, without fault. Conforming, thereupon Harvesting availing-of-dedicating.

Shaughnessy: Extended auspiciousness; there is no trouble. Returning then beneficial to use the spring sacrifice.

Cleary (1): Drawing in brings good fortune; no blame. If one is sincere, it is beneficial to perform the spring ceremony.

Cleary (2): Drawing out is good and blameless. If trusted, it is beneficial to perform a ceremony.

Wu: Good fortune is introduced. There will be no error. With sincerity, he has the privilege of making offerings in the summer.

45 -- Gathering Together (Contraction) -- 45

COMMENTARY

Confucius/Legge: The virtue proper to her central place has not undergone any change. **Wilhelm/Baynes:** The middle is still unchanged. **Blofeld:** The constant nature of this line, which is central. **Ritsema/Karcher:** Centering, not-yet transforming indeed. **Cleary (2):** Balance has not changed. **Wu:** His central position has not changed.

Legge: Line two is in her proper place, and responds to the dynamic ruler in five, who encourages and helps her advance. She possesses the sincerity proper to her central position, and though able to offer only the sacrifice of spring, which is small compared to the summer and autumn sacrifices, it will be appreciated.

NOTES AND PARAPHRASES

Siu: Secret forces are bringing compatible spirits together. If the man permits himself to be led by this ineffable attraction, good fortune will come his way. When deep friendships exist, formalities and elaborate preparations are not necessary.

Wing: You may feel mysteriously drawn to certain people or endeavors, although this may not be what you had planned for yourself. Give in to this impulse. Larger and invisible forces are at work here, and good fortune will come by submitting to them.

Anthony: We must not allow pride, pity or other emotions to cause us to structure how things are to work out ... We need not strive, but let ourself be drawn.

Editor: To be led forward by one's correlate, in this case the fifth line ruler, is to be guided by the Self. Cirlot, in his ***Dictionary of Symbols,*** says: *"To sacrifice what is esteemed is to sacrifice oneself, and the spiritual energy thereby acquired is proportional to the importance of what is lost. All forms of suffering can be sacrificial, if fully and wholeheartedly sought and accepted."* The line is an image of sacrificing one's ego interests to follow a superior guiding force.

> *Fear of self-sacrifice lurks deep in every ego, and this fear is often only the precariously controlled demand of the unconscious forces to burst out in full strength. No one who strives for selfhood (individuation) is spared this dangerous passage, for that which is feared also belongs to the wholeness of the self -- the sub- human, or supra-human, world of psychic "dominants" from which the ego originally emancipated itself with enormous effort, and then only partially, for the sake of a more or less illusory freedom. This liberation is certainly a very necessary and very heroic undertaking, but it represents nothing final: it is merely the creation of a subject, who, in order to find fulfillment, has still to be confronted by an object.*
>
> Jung -- ***Commentary in the Tibetan Book of the Dead***

A. Sacrifice your autonomy for the good of the whole.

B. Sacrifice to make a connection.

45 -- Gathering Together (Contraction) -- 45

Line-3

Legge: The third line, magnetic, shows it subject striving after union and seeming to sigh, yet nowhere finding any advantage. If she go forward, she will not err, though there may be some small cause for regret.

Wilhelm/Baynes: Gathering together amid sighs. Nothing that would further. Going is without blame. Slight humiliation.

Blofeld: A mournful gathering it would seem. There is no objective which would be favorable; yet to advance would involve no error, only slight regret. *[Obviously we had better not advance now, unless our reasons for doing so are so important that we are willing to suffer a certain amount of regret.]*

Liu: Gathering with deep sighs. No benefit for an undertaking. Go with no blame. Slight humiliation.

Ritsema/Karcher: Clustering thus, lamenting thus. <u>Without direction: Harvesting.</u> Going without fault. The small abashed. *[**Without direction: Harvesting**, WU YU Li: no plan or direction is advantageous; in order to take advantage of the situation, do not impose a direction on events.]*

Shaughnessy: Finished-like, sighing-like; there is no place beneficial; in going there is no trouble; small distress.

Cleary (1): Gathering, lamenting; no benefit. If one goes, there is no fault, but a little shame.

Wu: He wishes to be with others, but feels sorry that he cannot be. There is no advantage on insisting on going. If he goes ahead, there will be no serious setback, but little embarrassment.

COMMENTARY

Confucius/Legge: In the subject of the top line there is humility and condescension. **Wilhelm/Baynes:** The Gentle is above. **Blofeld:** Advancing entails no error for what lies beyond is gentle. **Ritsema/Karcher:** Ground above indeed. **Cleary (2):** The one above is willing. **Wu:** The one above is likely to grant entry.

Legge: Line three is magnetic in a dynamic place and advanced past the center. The topmost line is not a proper correlate. Line three is possessed by the desire for union, and though lines two and four decline to associate with her, she presses on to line six, which is also desirous of union. That common desire brings them together despite the fact that they are both magnetic lines. It is therefore with difficulty that three accomplishes her object.

45 -- Gathering Together (Contraction) -- 45

NOTES AND PARAPHRASES

Siu: The man attempts to join with others. But the enveloping circle excludes him. He should resolutely seek to ally himself with a man near the center of the group, who will bring him in. Some humiliation may occur at first, but this is not a mistake.

Wing: A desire for unity is thwarted. The group is closed and you will feel humiliated if you continue in your attempts to penetrate it. If it is terribly important to you, you can achieve your aim by aligning yourself with an influential member of the group.

Editor: Wilhelm's Confucian commentary portrays *"The Gentle"* lying above -- which implies that magnetic or receptive forces sympathize with the difficult situation here symbolized. The image suggests the frustration of being unable to make any progress in forging a connection, solving a problem, or effecting a union. It can also depict a less than ideal situation which can only be tolerated for now.

> *Everything good is costly, and the development of personality is one of the most costly of all things. It is a matter of saying yea to oneself, of taking oneself as the most serious of tasks, of being conscious of everything one does, and keeping it constantly before one's eyes in all its dubious aspects -- truly a task that taxes us to the utmost.*
>
> Jung -- ***The Secret of the Golden Flower***

A. Work to make a connection.

B. You have missed the point, but don't feel badly about it -- keep trying.

C. *"In order to take advantage of the situation, do not impose a direction on events."*

Line-4

Legge: The fourth line, dynamic, shows its subject in such a state that, if he is greatly fortunate, he will receive no blame.

Wilhelm/Baynes: Great good fortune. No blame. *[This describes a man who gathers people around him in the name of his ruler. Since he is not striving for any special advantages for himself but is working unselfishly to bring about general unity, his work is crowned with success, and everything becomes as it should be.]*

Blofeld: Great good fortune and no error!

Liu: Great good fortune. No blame. (But the position is not correct.) *[Incorrect behavior breeds trouble.]*

45 -- Gathering Together (Contraction) -- 45

Ritsema/Karcher: The great significant, without fault.

Shaughnessy: Great auspiciousness; there is no trouble.

Cleary (1): Great fortune, no fault.

Cleary (2): If there is great good fortune, then there is no blame.

Wu: Great auspiciousness. No error.

COMMENTARY

Confucius/Legge: His position is not the proper one to him. **Wilhelm/Baynes:** For the place demands nothing. *[**Footnote by C.F. Baynes:** "The Chinese text reads literally, 'The place is not correct.' Wilhelm's translation follows suggestions of the Chinese commentators."]* **Blofeld:** Because the line, though a firm one, is not in the ruling position. **Ritsema/Karcher:** Situation not appropriate indeed. **Cleary (2):** There is no blame only if there is great good fortune, because one is out of place. **Wu:** He is out of place.

Legge: Line four has his correlate in line one, and he is next to the ruler in line five. We may expect a good auspice for him. Because he is dynamic in a magnetic place caution is intimated.

NOTES AND PARAPHRASES

Siu: The man rallies the people to the country's service. This brings good fortune to himself, though he does not actively seek it.

Wing: In this position you gather with others to serve a larger goal. Such sacrifice will meet with personal success.

Anthony: Sometimes in striving for unity, we find it necessary to go alone, with our acts being misunderstood. However, because we work unselfishly to bring about general unity, our work is ultimately successful.

Editor: Note that this line (minus the Confucian commentary) is unambiguously favorable. Line four and the ruler above him are the only yang lines in the hexagram, and since the idea of the figure is the focusing of disparate forces for union, we can think of these parallel lines as the hexagram's "lenses," or focal points. Although dynamic in a magnetic place, if line four abides correctly all will be fortunate. This suggests a kind of passive virtue which attracts devotion, inspires emulation or draws higher energy into the situation without acting itself. A proper ego/Self relationship may be inferred from this. Liu, who usually does not translate the Confucian commentary, here includes it in parenthesis. In contrast to the other translators, his personal commentary is negative. Cleary's Confucian commentary rationalizes the seeming anomaly.

45 -- Gathering Together (Contraction) -- 45

I have come to know myself, and I have collected myself from everywhere, and I have not sown children to the Archon but have uprooted his roots and have collected the dispersed members, and I know thee who thou art: for I am of those from above.

Epiphanius -- ***Panarion Haeresium*** 26. 13

A. You're sitting pretty: don't push your luck.

B. “Handsome is as handsome does."

Line-5

Legge: The fifth line, dynamic, shows the union of all under its subject in the place of dignity. There will be no error. If any have no confidence in him, let him see to it that his virtue is great, long-continued, and firmly correct, and all occasion for repentance will disappear.

Wilhelm/Baynes: If in gathering together one has position, this brings no blame. If there are some who are not yet sincerely in the work, sublime and enduring perseverance is needed. Then remorse disappears.

Blofeld: On account of his high position, he gathers people together -- no error! Yet he cannot secure the confidence of the people; therefore he should exalt his virtue and prolong his persistence so that he need no longer feel regret. *[All this is said of a minister; applied to ourselves, it suggests that we need people's confidence now and should strive hard to deserve it.]*

Liu: If one has position, people will gather. No blame. If he does not have the trust of all, he should perpetuate his magnanimity. Remorse will vanish.

Ritsema/Karcher: Clustering: possessing the situation. Without fault: in-no-way conforming. Spring, perpetual Trial. Repenting extinguished.

Shaughnessy: In finishing there is position; there is no trouble. It is not a return; prime permanent determination; regret is gone.

Cleary (1): Gathering, there is a state without fault. Not taking oneself seriously, if one is basically always correct, regret will disappear. *[If one knows how to fill the belly and also empty the mind, practices non-doing and incubates the spiritual embryo, ever correct and undivided, using the natural true fire to melt away the <u>residual mundanity of acquired conditioning</u>, such a one is called a true human without taint – how could regret not vanish? This is gathering in the sense of <u>incubating the spiritual embryo</u>.]*

Cleary (2): Gathering around the position, there is no blame. If those who are not loyal remain ever-faithful to their original commitment, regret vanishes. *[If one just relies on one's position and expects others to gather around, one's aspiration is not yet glorious.]*

45 -- Gathering Together (Contraction) -- 45

Wu: He is in place in Congregation and in no error. But lacking the full confidence of his people, he should forever remain persevering to dispel regret. *[We may consider this [line] as an amendment to the judgment of the hexagram. An important ingredient of the congregation is moral authority. In its absence or lacking of it, the grandiose show is merely a fanfare. It makes no lasting impression on the people.]*

COMMENTARY

Confucius/Legge: Although there is union in the place of dignity, his mind and aim have not yet been brilliantly displayed. **Wilhelm/Baynes:** If in gathering together one has only position, the will does not yet shine forth sufficiently. **Blofeld:** It is only on account of his high position that he is able to assemble the people; his will is not strong enough to achieve remarkable results from this. **Ritsema/Karcher:** Purpose not-yet shining indeed. **Cleary (2):** One's aspiration is not yet glorious. **Wu:** His aspirations are not enlightening.

Legge: Line five is dynamic, central, and in his correct position. Through him there may be expected the full realization of the idea of the hexagram, though the fact that "his mind and aim have not yet been brilliantly displayed" indicates that some may even still not have confidence in him.

NOTES AND PARAPHRASES

Siu: Although the people unite under the man's leadership, certain difficulties remain. His aims have not been clearly explained, and his thinking is beyond the comprehension of all. Some followers stay with him because of his influential position. If he remains steadfast in his virtues so far as practically possible, he will eventually dissipate these uncertainties.

Wing: The person in this position has a great deal of power and influence within the group. Many attach themselves to him because of this. He must further prove his virtues and qualities of leadership in order to gain the true confidence of the group. In doing so he can accomplish his aims.

Editor: Psychologically interpreted, the image depicts forces (unconscious complexes) assembling for integration. Conditions are less than optimum for complete transformation however, and a concentration of will and intent is required. The outcome may be dubious: if this is the only changing line, the new hexagram created is ***Enthusiasm***, with a corresponding line portraying a chronic ailment. The ego's concentration on the task at hand is not as strong as it could be. Sometimes (rarely perhaps) the line can depict a coerced concentration of energy needful to complete a specific task. It goes without saying that compulsory integrations seldom endure, yet when mandated by the Self, such expedience may be necessary. In its most negative sense, this can portray a "hostile takeover."

> *Separation into apparently dissimilar things, such as heaven, the elements, man, etc., was necessary only for the work of generation. Everything separated must*

> *be united again in the production of the [philosopher's] stone, so that the original state of unity shall be restored. But, says Dorn [an alchemist], "Thou wilt never make from others the One which thou seekest, except first there be made one thing of thyself."*
>
> Jung -- ***Aion***

A. You have gathered your forces, yet haven't gained full mastery over them. Unswerving devotion to the Work and refusal to yield to temptation should eventually bring success.

B. You can force the issue, but don't expect it to last for long. (Nevertheless, this may be necessary in the present circumstances.)

Line-6

Legge: The sixth line, magnetic, shows its subject sighing and weeping; but there will be no error.

Wilhelm/Baynes: Lamenting and sighing, floods of tears. No blame.

Blofeld: Sighs and lamentations, but no error. *[We shall be afflicted by distress, but through no fault of our own.]*

Liu: Lamentation and deep sighing, with tears from the eyes and dribbling from the nose. No blame.

Ritsema/Karcher: Paying-tribute: sighs, tears, snot. The above not-yet quiet indeed.

Shaughnessy: Snuffling tears and snivel; there is no trouble.

Cleary (1): Sighing and weeping. No blame.

Wu: He is weeping and sniffling. No error.

COMMENTARY

Confucius/Legge: She sighs and weeps. She does not yet rest in her topmost position. **Wilhelm/Baynes:** He is not tranquil at the top. **Blofeld:** For this top line presages distress. **Ritsema/Karcher:** The above not-yet quiet indeed. **Cleary (2):** *[This is because of]* not being comfortable at the top. **Wu:** He is uneasy to be in the top position.

Legge: Line six is magnetic and at the extremity of the figure, yet still anxious for union. But she has no proper correlate, and all below are united in line five. Although she mourns her isolation, her good nature will preserve her from error and blame. Resting in the topmost position of the upper trigram of Frivolity she might be expected to abandon the cause of ***Contraction***, but she cannot bear to do it.

45 -- Gathering Together (Contraction) -- 45

NOTES AND PARAPHRASES

Siu: The man does not remain inactive in his high position but seeks alliance with another, who misjudges him. He is saddened by the rebuff. But the unity will come eventually as a result of his determination.

Wing: Any approach toward union will meet with rejection. This will bring you frustration because your intentions are misunderstood. Turn your attention inward instead, in order to penetrate the meaning of this disharmony. An inner accord with your Self will strengthen your position, and unity may become possible after all.

Editor: The image suggests the tension of an incomplete synthesis, or a failure due to lack of capacity rather than wrong intent. Ritsema/Karcher translate *"snot"* as: *"YI: mucous from the nose; snivel, whine."* The line can sometimes just mean that the Work is often unpleasant and difficult, and sorrow is a natural and not blameworthy response to it.

> *There is no light without shadow and no psychic wholeness without imperfection. To round itself out, life calls not for perfection but for completeness; and for this the "thorn in the flesh" is needed, the suffering of defects without which there is no progress and no ascent.*
>
> Jung -- ***Psychology and Alchemy***

A. Although the synthesis is incomplete, your goodwill preserves you through the crisis.

B. "You can't win 'em all" -- no need to whine about it.

July 5, 2001, 4/25/05, **4/6/08**

46 -- Pushing Upward -- 46



HEXAGRAM NUMBER FORTY-SIX – PUSHING UPWARD

Other titles: The Symbol of Rising and Advancing, Ascending, Ascension, Rising, Promotion, Advancement, Sprouting from the Earth, Organic Growth

Judgment

Legge: ***Pushing Upward*** means successful progress. Have no anxiety about meeting with the great man. An advance to the south is fortunate.

Wilhelm/Baynes: ***Pushing Upward*** has supreme success. One must see the great man. Fear not. Departure toward the south brings good fortune.

Blofeld: ***Ascending.*** Supreme success! It is essential to see a great man, so as to banish anxiety. Progressing towards the south brings good fortune.

Liu: ***Ascending.*** Great Success. One should see a great man. Without fear. An expedition to the south leads to good fortune.

Ritsema/Karcher: ***Ascending,*** Spring Growing. Availing-of visualizing Great People. No cares. The South, chastising significant. *[This hexagram describes your situation in terms of rising to a higher level. It emphasizes that setting a higher goal and working toward it step by step is the adequate way to handle it. To be in accord with the time, you are told to: ascend!]*

Shaughnessy: ***Ascending:*** Prime receipt; beneficial to see the great man. Do not pity. For the southern campaign, auspicious.

Cleary(1): ***Rising*** is greatly developmental; it calls for seeing a great person, so there will be no grief. An expedition south brings good fortune.

Cleary (2): ***Rising*** is very successful, *etc.*

Wu: ***Ascension*** indicates great pervasion. It will be useful to see the great man. No anxiety. It will be auspicious to go south.

The Image

Legge: Wood growing in the earth -- the image of ***Pushing Upward.*** The superior man accumulates small increments of virtue until it becomes high and great.

46 -- Pushing Upward -- 46

Wilhelm/Baynes: Within the earth, wood grows: the image of ***Pushing Upward***. Thus the superior man of devoted character heaps up small things in order to achieve something high and great.

Blofeld: This hexagram symbolizes tress growing upwards from the earth. The Superior Man most willingly accords with virtuous ways; starting from small things, he accumulates a great heap of merit.

Liu: The wood grows in the earth, symbolizing ***Ascending.*** The superior man devotes his virtue to building things up from the small to the high and great.

Ritsema/Karcher: Earth center giving-birth-to wood. ***Ascending.*** A *chun tzu* uses yielding to actualize-tao. A *chun tzu* uses amassing the small to use the high great. *[**Actualize-tao:** ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): Trees grow on the earth, ***rising.*** Thus do superior people follow virtue, accumulating the small to lofty greatness.

Wu: Trees grow from earth; this is ***Ascension.*** Thus the *Jun zi* diligently cultivates his virtues little by little to become tall and large like trees growing.

COMMENTARY

Confucius/Legge: The magnetic line ascends as opportunity permits. We have Flexibility, Obedience and a dynamic line below with his magnetic correlate above: this means successful progress. See the great man -- his will is accomplished in the south.

Legge: The character for this hexagram means advancing in an upward direction, or ascending. The figure symbolizes the promotion of an able officer to the highest pinnacle of distinction. The action of the dynamic second line is tempered by being in the magnetic central position of the lower trigram. As the representative of ***Pushing Upward*** he is forceful, yet modest and the magnetic fifth line ruler welcomes his advance. The officer therefore has the qualities that fit him to ascend as well as a favorable opportunity to do so.

After he has met with the *"great man"* in line five, advance to the south will be fortunate. Chu Hsi says that this is equivalent to *"advancing forwards."* Since the south is the region of brightness and warmth, the progress will be easy and agreeable.

The lower trigram symbolizes Wood, and its weak first line is the root of a tree buried in the earth of the upper trigram. The gradual growth of this root pushes the trunk upward as the circumstances of time permit.

NOTES AND PARAPHRASES

Judgment: Ascend in accordance with the will of the Self. Turn toward clarity.

46 -- Pushing Upward -- 46

The Superior Man grows a little every day.

The image of the 46th hexagram is of a plant growing in the earth, gradually pushing upward toward the sun. That *"an advance to the south is fortunate"* means that as all plants turn southward toward the sun, their source of nourishment, so should we turn toward the light and clarity of the *"great man"* or Self within us.

The upward advancement of the Work is an organic process. There is no such thing as "instant enlightenment." The many stories and parables of instant Satori which are common in the Zen Buddhist tradition are actually just dramatic accounts of the final few moments' resolution that come after a lifetime of slow and patient devotion. The Work progresses at the pace of a tree -- what started out as an acorn eventually becomes a forest giant, but it doesn't happen overnight.

> *Remember ever that Mind in its entirety is ever the Builder. For it is step by step, line upon line, precept upon precept, here a little, there a little, that the attaining is accomplished in the mental, the spiritual, the material applications of an entity in this material world.*
>
> Edgar Cayce – ***Book of Changes***

This slow growth is an accumulation of countless "gathering togethers" as depicted in the preceding hexagram, of which ***Pushing Upward*** is the upside-down image. It is estimated that an adult human being grows from a single cell to about one-hundred billion cells through a process of fifty-billion mitotic divisions. It is interesting to observe that "one-hundred-billion" is the scientific estimate of the number of stars in any given galaxy. If we apply the Hermetic Axiom: "As above, so below" to this relationship of macrocosm to microcosm we get the image of our solar system as a single atom in the "body" of a galactic entity.

That should put the Work into perspective!

> *Understand that thou art a second little world and that the sun and the moon are within thee, and also the stars.*
>
> Origen -- ***Homiliae in Leviticum***

Line-1

Legge: The first line, magnetic, shows its subject advancing upwards with the welcome of those above her. There will be great good fortune.

Wilhelm/Baynes: Pushing upward that meets with confidence brings great good fortune.

Blofeld: Certainty of promotion -- great good fortune!

46 -- Pushing Upward -- 46

Liu: Confident ascending. Great good fortune. *[Indications are that you will be able to achieve the goal of your undertaking.]*

Ritsema/Karcher: Sincere Ascending, the great significant.

Shaughnessy: Really ascending; greatly auspicious.

Cleary (1): Truly rising is very auspicious.

Cleary (2): Truthful rising is very auspicious.

Wu: The ascension is promising and with great fortune.

COMMENTARY

Confucius/Legge: The subjects of the upper trigram are of the same mind with her. **Wilhelm/Baynes:** Those above agree in purpose. **Blofeld:** This is because the will of our superiors accords with our own. **Ritsema/Karcher:** Uniting purposes above indeed. **Cleary (2):** There is accord with a higher aim. **Wu:** The ascension agrees with the wishes of the above.

Legge: Line one is magnetic where it should be dynamic. She is humble and docile, and those above welcome her advance. As the first line of the trigram of Docility, she may be supposed to concentrate this attribute within herself.

NOTES AND PARAPHRASES

Siu: At the outset, the man is advancing upward toward those who welcome him.

Wing: Although your position within the situation of your inquiry is low in stature, you have a natural accord with your superiors. ***Advancement*** and promotion are possible through industrious work on your part. This will give those above you confidence in your abilities. Good fortune.

Editor: Psychologically interpreted, the image suggests that forces within the superconscious realms of the psyche are supporting the ego's action.

> *The objective psyche, on the one hand, functions independently and regardless of the ego's intentions; in fact the ego is gradually formed by the objective psyche as its focal point ... On the other hand, the objective psyche appears to insist on a continuous dynamic relationship between itself and its focal point in the ego. The conscious ego must make the effort to relate to the unconscious, its maternal source-ground, in order to maintain adequate, healthy functioning.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Advance in accordance with the goals of the Work.

46 -- Pushing Upward -- 46

Line-2

Legge: The second line, dynamic, shows its subject with that sincerity which will make even the small offerings of the vernal sacrifice acceptable. There will be no error.

Wilhelm/Baynes: If one is sincere, it furthers one to bring even a small offering.

Blofeld: Full of faith, he performed the summer sacrifice. *[This suggests that faith in spiritual matters or ancient traditions will serve us well.]*

Liu: If you are sincere, a summer offering is beneficial. No blame. *[This line indicates good luck.]*

Ritsema/Karcher: Conforming, thereupon Harvesting availing-of dedicating. Without fault.

Shaughnessy: Returning then beneficial to use the spring sacrifice; there is no trouble.

Cleary (1): When sincere it is beneficial to perform the spring ceremony. No blame.

Cleary (2): If there is sincerity, it is beneficial to perform a ceremony... *etc.*

Wu: With sincerity, he will have the benefit of making offerings in the summer. No error.

COMMENTARY

Confucius/Legge: The sincerity of the subject of the second line affords occasion for joy. **Wilhelm/Baynes:** Sincerity brings blessing. **Blofeld:** The faith (or confidence) indicated by this line leads to great happiness. **Ritsema/Karcher:** Possessing rejoicing indeed. **Cleary (2):** The sincerity of the second yang is joyful. **Wu:** The sincerity of the second nine brings about joy.

Legge: Compare this with the second line of hexagram number 45. Line two is dynamic, and the magnetic fifth line is his proper correlate. This suggests a dynamic officer serving a magnetic ruler. He couldn't do so unless he was possessed by a sincere and devoted loyalty. In his loyal devotion to line five he will do much good and benefit many, hence we have the words: *"affords occasion for joy."*

NOTES AND PARAPHRASES

Siu: The man is an effective but brusque officer serving a weak leader. His upright sincerity and devoted loyalty meet with a favorable response.

Wing: You can achieve your aim even though you have only modest resources. Those in authority will be moved by your sincerity despite your lack of traditional criteria.

Editor: Whenever sacrifice is mentioned in the ***I Ching,*** it is wise to meditate on the deeper meaning of the concept to see how it applies to the matter under question. The situation depicted here shows a dynamic correlate (the *"representative of **Pushing Upward**"* mentioned in Legge's commentary on the hexagram), serving a magnetic ruler. To be dynamic in a magnetic place suggests one who may be predisposed to impatience. The sacrifice could be an attitude or belief influencing one to this. If this is the only changing line, the hexagram becomes number 15, ***Temperance,*** so the sacrifice could also involve pride.

> *On the psychological level, transformation and sacrifice imply a giving up of some aspect of "I am," "I have" or "I can," claims and habits, a renouncing of some cherished needs, convictions or illusions. It may call for a relativization of one's superior psychological function in favor or the less developed "inferior" function. A thinking type may have to renounce exclusive reliance upon the intellect in favor of feeling and emotion. A feeling type may have to learn to subordinate or at least coordinate emotional responses with thought and reason. An overly active, driving and controlling person may have to learn a degree of receptivity, yielding and surrender which, to her or him, may feel like passivity; a passive person may have to become more actively responsible for his or her own life or therapeutic management.*
>
> E.C. Whitmont -- ***The Alchemy of Healing***

A. The ego's sacrifices (your pretensions to knowledge? Your impulse to take action?) are necessary for the furtherance of the Work.

B. A humble offering -- every little bit helps.

Line-3

Legge: The third line, dynamic, shows its subject ascending upwards as into an empty city.

Wilhelm/Baynes: One pushes upward into an empty city.

Blofeld: He was promoted to office in a larger city.

Liu: Ascending to a deserted city.

Ritsema/Karcher: Ascending: an empty capital.

Shaughnessy: Ascending the empty city.

Cleary (1): Rising in an empty domain.

Wu: He ascends to the vacant city.

COMMENTARY

Confucius/Legge: He advances upwards as into an empty city -- he has no doubts or hesitation. **Wilhelm/Baynes:** There is no reason to hesitate. **Blofeld:** We cause no doubts to arise in the minds of others. **Ritsema/Karcher:** Without a place do doubt indeed. **Cleary (2):** There is no hesitation. **Wu:** He has no doubt.

Legge: Line three describes the bold and fearless advance of its subject. According to the K'ang-hsi editors, there is a shade of condemnation here. He is too bold, "he has no doubt or hesitation," but is presuming rather on his strength.

NOTES AND PARAPHRASES

Siu: No impediments retard the man's bold advance.

Wing: You may now advance with complete ease -- perhaps too much ease. This sudden lack of constraint may cause you misgivings. A little caution is a good thing now if you do not allow it to halt your progress completely.

Editor: Whenever one receives an oracle without the value judgment of *"good fortune"* or *"there will be evil,"* it is wise to be especially heedful. This line describes easy progress -- which may or may not be a good thing, depending on the situation. Sometimes it can refer to making an assumption -- without, however, a clue as to whether the assumption is accurate! The line can also alert one to something new or unknown: the fact that no value judgment is appended suggests that a test may be involved.

> *Many times when I was concentrating on my work and thinking about nothing else, I suddenly recognized a truth which had no relationship whatever with my work...At such moments I felt as if my head had just poked up through the ceiling of one room and emerged above the floor in an upper room. It was a wonderful feeling to look around with my inward eye in this newly discovered upper room, inspecting all the hidden treasure lying there.*
>
> Elisabeth Haich -- ***Initiation***

A. A sudden upward rush.

B. An image of rapid and easy progress -- don't let it carry you away. Maintain discipline.

C. You are moving too fast.

Line-4

Legge: The fourth line, magnetic, shows its subject employed by the king to present his offerings on mount Ch'i. There will be good fortune; there will be no mistake.

Wilhelm/Baynes: The king offers him Mount Chi. Good fortune. No blame.

46 -- Pushing Upward -- 46

Blofeld: The King sacrificed on Mount Chi -- good fortune and no error! *[This suggests that faith in spiritual matters or ancient traditions will serve us well.]*

Liu: The king makes an offering on Mount Ch'i. Good fortune. No regret.

Ritsema/Karcher: Kinghood availing-of Growing tending-towards the twin-peaked mountain. Significant. Without fault.

Shaughnessy: The king herewith makes offering on Mount Qi; auspicious; there is no trouble.

Cleary (1): The king makes offerings on the mountain. This is auspicious and blameless.

Wu: If the king would make offerings to mount Qi, it would have been auspicious and free from blame.

COMMENTARY

Confucius/Legge: Such a service of spiritual beings is according to their mind. **Wilhelm/Baynes:** This is the way of the devoted. **Blofeld:** This indicates our willing compliance with duty, tradition, circumstances, etc. **Ritsema/Karcher:** Yielding affairs indeed. **Cleary (2):** Performs services accordingly. **Wu:** It would have been a matter of course.

Legge: This is the place of a great minister, in immediate contact with the ruler, who confides in him and raises him to the highest distinction as a feudal prince. The capital of Chou was at the foot of mount Ch'i. The king is the last Shang sovereign; the feudal prince is Wen. The K'ang-hsi editors say about the commentary: *"Such an employment of men of worth to do service to spiritual beings is serving them according to their mind."*

NOTES AND PARAPHRASES

Siu: The man's progress is aided and abetted by gods and men. The ruler confides in him, facilitates his efforts, and raises him in distinction.

Wing: Your progress is amplified. It is now possible for your ambitions to be fulfilled. Continue in your principles and hold to sound traditions.

Editor: This line doesn't lend itself to the usual gender symbolism. Symbolically, mountains represent a high level of awareness within the psyche. To be employed by the king to present offerings on a holy mountain suggests actions which are extremely valuable to the Work, even if you may not understand what is taking place. (Compare with line 17:6.) Wu’s conditional phrasing here is in accord with a somewhat specialist historical political interpretation which may not apply in most modern contexts.

46 -- Pushing Upward -- 46

Mountains are symbols of the abode of the gods. Consider Sinai, Olympus, Meru, Fujiyama. Again, they suggest climbing, aspiration, the possibility of attainment. We all have peaks to climb, and the incentive to action, the disposing element in our consciousness which leads to volition, has always in the background this idea of climbing above our present level. Thus the mountain represents what alchemists call the Great Work.

P.F. Case -- ***The Tarot***

A. A major insight.

B. Ego and Self are in accord. Progress is in harmony with the goals of the Work.

Line-5

Legge: The fifth line, magnetic, shows its subject firmly correct, and therefore enjoying good fortune. She ascends the stairs with all due ceremony.

Wilhelm/Baynes: Perseverance brings good fortune. One pushes upward by steps.

Blofeld: Righteous persistence brings good fortune, but the ascent must be made step by step. *[This is no time for rushing forward, but for patient plodding.]*

Liu: Continuing brings good fortune. Ascend step by step.

Ritsema/Karcher: Trial: significant, Ascending steps.

Shaughnessy: Determination is auspicious. Ascending the stairs.

Cleary (1): Rectitude brings good fortune. Climbing stairs.

Cleary (2): Correctness is good in raising one up the steps.

Wu: Perseverance leads to good fortune. There is ascending by the steps.

COMMENTARY

Confucius/Legge: She is firmly correct, and will therefore enjoy good fortune. She ascends the stairs with all due ceremony and grandly succeeds in her aim. **Wilhelm/Baynes:** One achieves one's will completely. **Blofeld:** Acting thus will lead to the fulfillment of what we will. **Ritsema/Karcher:** The great acquiring the purpose indeed. **Cleary (2):** The aim is fully attained. **Wu:** His aspirations are completely fulfilled.

Legge: In line five the advance has reached the highest point of dignity, and firm correctness is especially called for. *"Ascending the steps"* may intimate, as Chu Hsi says, the ease of the advance, or according to others (the K'ang-hsi editors among them), its ceremonious manner.

46 -- Pushing Upward -- 46

NOTES AND PARAPHRASES

Siu: As he approaches the pinnacle, the man guards against intoxication with success. He steadily advances step by step with the greatest thoroughness and necessary ceremony.

Wing: You are destined to reach your goals through a steady, step-by-step process. Do not let the coming heights of achievement make you heedless or heady with success. Continue in the thoroughness that led you to good fortune.

Editor: The idea here is that advancement proceeds one step at a time, naturally and without haste. Perhaps a dialectical process within the psyche is nearing synthesis. The line can sometimes imply that there is a need to slow down, or that a more dignified and orderly approach to the Work is in order.

> *We are all, at times at least, inclined to feel that the reality of our lives falls short of our intuitive picture of some kind of completeness. But thereby we lose sight of the fact that the image of wholeness is itself meant to be a symbolic one, seemingly never literally or finally to be reached -- a pole star that sets a direction for the traveler rather than a goal to be reached concretely. The way to reach closer to completeness then appears to lie in taking each step as it comes in terms of precisely what it is and at the same time as if related to an encompassing pattern.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. The image suggests a careful and orderly sequence. Slow down and do it right -- one step at a time.

Line-6

Legge: The sixth line, magnetic, shows its subject advancing upwards blindly. Advantage will be found in a ceaseless maintenance of firm correctness.

Wilhelm/Baynes: Pushing upward in darkness. It furthers one to be unremittingly persevering.

Blofeld: A night ascent -- advantage lies in unremitting persistence.

Liu: Ascending in ignorance, it is still beneficial to continue unceasingly.

Ritsema/Karcher: Dim ascending. Harvesting: tending-towards not pausing's Trial.

Shaughnessy: Dark ascent; beneficial for unceasing determination.

Cleary (1): Rising in the dark. Benefit lies in unceasing rectitude.

46 -- Pushing Upward -- 46

Cleary (2): Rising into the unknown, it is beneficial to be unceasingly correct.

Wu: This is a blind ascension. It will be good to be ever persevering.

COMMENTARY

Confucius/Legge: She blindly advances upwards, and is in the highest place -- but there is decay in store for her, and she will not preserve her riches. **Wilhelm/ Baynes:** At the top is decrease and not wealth. **Blofeld:** But the night ascent will lead to loss, not to wealth. *[Taking the text and commentary of this line together, we may assume that righteous persistence will win some advantage for us as a result of rather blind progress, even though we are bound to suffer materially.]* **Ritsema/ Karcher:** Dim Ascending located above. Dissolving, not affluence indeed. **Cleary (2):** Rising into the unknown on high <u>dissolves poverty.</u> **Wu:** A blind ascension at the top means a loss, not a gain.

Legge: What can the subject of the hexagram want more? She has gained all her riches, and still she is for going onwards. Her advance is blind and foolish, and only the most exact correctness will save her from the consequences. When one has reached the greatest height, she should think of retiring. Ambition otherwise may overleap itself.

NOTES AND PARAPHRASES

Siu: The man advances blindly. Only the most exacting correctness will save him from unfortunate consequences.

Wing: ***Advancement*** without constant re-evaluation and discrimination can easily become blind impulse. Such behavior will surely lead you into dangerous mistakes. Only the most careful and exacting conduct can save you from certain damage.

Editor: This line is a clear warning to be extremely careful in whatever endeavor prompted your question. Legge's translation of the Confucian commentary is quite literal here: *"there is decay in store for her"* refers to hexagram number eighteen: ***Decay*** (or ***Repair*****),** which is the hexagram created if this is the only changing line. Cleary's version of the Confucian commentary reads: *"Rising into the unknown on high <u>dissolves poverty</u>."* This seems to be the exact opposite of all the other translations. (Wilhelm's rendering is the most succinct: ***"****At the top is decrease and not wealth.")* Cleary's rendition is based on Chi-hsu Ou-I's Buddhist commentary, which states: *"When one rises into the unknown, then one can stop; but if one is unceasingly correct, then one should rise yet further into the unknown. This is what is called spiritual rank. If they cultivate spiritual rank, people of low social status are not really poor and lowly – their poverty can disappear."* Since Chi-hsu Ou-i was not a translator, but reading and writing in his own language, one wonders how such a seemingly anomalous interpretation of Confucius could occur. Nevertheless, from the Buddhist perspective the concepts of poverty and wealth are reversed: "poverty" is wealth, "wealth" is poverty in terms of spiritual value at the top of the hexagram of ***Ascending***.

I go the way that Providence dictates with the assurance of a sleepwalker.

46 -- Pushing Upward -- 46

Adolph Hitler

When you got nothin,' you got nothin' to lose.
Bob Dylan

A. Blind advance leads to loss.

B. Proceed with caution in an uncertain situation.

C. Don't jump to conclusions when you don't understand what is going on.

D. Keep your wits about you during an opportunity for transcendence.

March 19, 2001, 4/25/06, 11/13/10, **10/23/11**

47 -- Oppression -- 47



HEXAGRAM NUMBER FORTY-SEVEN – OPPRESSION

Other titles: Exhaustion, The Symbol of Repression and Confinement, Adversity, Weariness, Confining, Entangled, Hardship, Depression, Tiresome Restriction, Dried Up, *"Actions speak louder than words."* -- D.F. Hook

Judgment

Legge: ***Oppression*** means that successful progress is still possible. The perseverance of the truly great man brings good fortune without error; but if he relies on words, no one will believe them.

Wilhelm/Baynes: ***Oppression***. Success. Perseverance. The great man brings about good fortune. No blame. When one has something to say, it is not believed.

Blofeld: ***Adversity*** leading to success thanks to persistence in a righteous course; good fortune for the truly great and freedom from error! Though words be spoken, they will not inspire confidence. *[`Great' refers to high moral qualities. This hexagram is of evil omen for most people, but success can be won through tremendous persistence in doing what is right.]*

Liu: ***Oppression.*** Success. Persistence. Good fortune for the great man. No blame. If one indicates with words only, no one will believe.

Ritsema/Karcher: ***Confining,*** Growing. Trial: Great People significant. Without fault. Possessing words not trustworthy. *[This hexagram describes your situation in terms of restriction and distress. It emphasizes that turning inward through accepting enclosure is the adequate way to handle it...]*

Shaughnessy: ***Entangled:*** Receipt; determination for the great man is auspicious; there is no trouble. There are words that are not trustworthy.

Cleary (1): ***Exhaustion*** develops the righteous. Great people are fortunate and blameless. If one complains, one will not be trusted.

Cleary (2): ***Exhausted*** but coming through successfully, upright great people are fortunate and impeccable. Mere words are not believed.

Wu: ***Hardship*** indicates pervasion and perseverance. There will be good fortune for the great men. No error. But their words do not make impressions on people.

47 -- Oppression -- 47

The Image

Legge: An abyss beneath the marsh that drains its water -- the image of ***Oppression.*** Thus the superior man will sacrifice his life to attain his purpose.

Wilhelm/Baynes: There is no water in the lake: the image of ***Exhaustion.*** Thus the superior man stakes his life on following his will.

Blofeld: This hexagram symbolizes a marsh in which no water (appears). The Superior Man risks his life to carry out his will.

Liu: The lake with no water symbolizes ***Oppression.*** The superior man would give up his life to achieve his purpose.

Ritsema/Karcher: Marsh without stream. ***Confining.*** A *chun tzu* uses involving fate to release purpose.

Cleary (1): A lake with no water is ***exhausted.*** Therefore superior people use life to the full and achieve their aim. *[When people lack purpose their path is at an end. Therefore they use life to the full to achieve their aim... Using life to the full means to get to the end of conditioned life; achieving one's aim means to achieve the primordial life... Using the temporal to restore the primordial, ending false life and establishing real life, producing being in the midst of nothingness, seeking life within death, getting through an exhausting impasse, is like a lake without water again being filled with water.]*

Cleary (2): ...Developed people accomplish their will by living out their destiny. *[Developed people only live out their destiny; they do not willingly try to avoid following and accepting it. Being strong and balanced, they are able to be joyful even in danger; this is the will that is up to oneself. Developed people intend to accomplish their will and do not vacillate just because they run into problems.]*

Wu: The marsh has no water; this is ***Hardship.*** Thus the *jun zi* is prepared to dedicate his life to fulfill his commitments. *[A marsh devoid of water is like a man deprived of his intellectual pursuits. This is unacceptable to a jun zi. He would rather fight to the end than surrender to idiocy.]*

COMMENTARY

Confucius/Legge: In ***Oppression*** we see the dynamic lines covered and obscured by the magnetic. We see the attribute of Perilousness in the lower trigram going on to Cheerfulness in the upper. Who but the superior man is still able to advance although straitened by circumstances? The central position of the dynamic lines explains the good fortune of the great man who is firm and correct. As regards speech making, to be fond of argument or persuasion is the way to be reduced to extremity.

Legge: The written Chinese character of ***Oppression*** presents us with the picture of a tree within an enclosure. *"A plant,"* according to Williams, *"fading for want of room." "A*

tree," according to T'ai Tung, *"not allowed to spread its branches."* The image conveys the idea of being straitened and distressed, and the hexagram indicates how skilful management may relieve it.

The two central places in the figure are occupied by dynamic lines, but line two is confined between one and three, which are magnetic; and line five (the ruler), as well as four (his minister), are covered by the magnetic sixth line. These conditions indicate the repression of good men by adversity. The K'ang-hsi editors imply that *"actions and not words"* are what are required in the case.

Perilousness is the attribute of the lower trigram, and Cheerfulness that of the upper. The superior man, no matter how straitened, remains master of himself, and pursues his principled intent. The idea of speech making is found in the upper trigram, one of the attributes of which is the mouth, or speech, as well as Pleased Satisfaction. The pleading of the oppressed party still tries to make others pleased with him.

Literally translated, the first sentence of the Image reads: *"A marsh with no water is Oppression."* Chu Hsi says: *"The water descending and leaking away, the marsh above will become dry."*

Anthony: Our belief in the ruling power as beneficial is shaken by doubt. This lack of steadfastness is a problem because it obstructs acceptance and its corrective power. We often receive this hexagram when we feel tired. The oppressiveness of doubt exhausts our inner resources.

NOTES AND PARAPHRASES

Judgment: With enough will, success can be won. "Actions speak louder than words." (i.e., The answer lies beyond the realm of reason and logic -- intuition furthers.)

The Superior Man stakes everything he's got on his will to succeed.

In ***Oppression*** we have the image of a dry lake bed. Anyone who has ever seen alkali flats in the desert can easily understand this metaphor for ***Oppression*** -- almost nothing can live in such an environment. The following hexagram, ***The Well,*** is an upside-down image of ***Oppression*** depicting the opposite case of an unending source of nourishment flowing from deep beneath the surface of the earth. (A comparison of these two figures will reveal a great deal about the meaning of each.)

To be under ***Oppression*** then, is to be cut off from all sustenance -- although there is water down below, it is presently inaccessible, and there is no nourishing flow of inner forces to the surface. This is a common, inevitable and potentially defeating experience for anyone doing serious inner work:

> *People who try to practice the Tao can all keep steadfast when they are in easy circumstances, but many of them waver in determination when they are in difficult or perilous situations. They may change their minds because of the*

pressures of making a living, or they may slack in determination due to illness; their spirits may flag because of old age, or they may stop work because of obstruction by some obsession. All these are cases in which people do not exert the mind of Tao and are hindered by exhaustion, so they ultimately do not attain the Tao.

T. Cleary – ***The Taoist I Ching***

Obviously, this is a dangerous situation, and we are told how to cope with it in the Confucian commentary, where it is observed that the lower trigram of Peril goes on to the upper trigram of Cheerfulness. These two trigrams are found in reversed sequence in hexagram number sixty, ***Restrictive Regulations,*** where a cheerful attitude is described as absolutely essential for the furtherance of the Work. The observations made there also apply here, and we see the superior man thereby enabled to advance under conditions that would utterly defeat lesser individuals.

This Cheerfulness cannot be underestimated. When it comes naturally and isn't forced, it is a gift of grace. Suddenly one is enabled to face the most incredible hardships with a light heart. It isn't that you no longer care -- you still do the best you can to further the Work, but you do it with bemused detachment.

The one thing the Jewish mystics never lost sight of was the suffering experienced in the arena of the profane. They did not retreat from this suffering, but sought instead to find meaning in it by living it. This is the core of mysticism. The temple in which the sacred marriage takes place is the world.

C. Ponce -- ***Kabbalah***

Lines 2 and 5 specifically mention sacrifice: an important concept in the ***I Ching.*** Sacrifice is mentioned in lines 17:6, 45:2, 46:2, 46:4, 47:2, 47:5, 63:5, and in the Judgment of hexagram 20. Note that in each case sincerity is specifically cited as essential to success.

Sincere 1: *marked by genuineness: as a: free of dissimulation: not hypocritical: REAL, TRUE, HONEST...*

Very often, the “sincerity” of our sacrifices involves following the dictates of the Work whether we fully understand them or not. Much that takes place in the Work is incomprehensible to ego consciousness; for example, changes often occur within the psyche which we only experience as strange dreams. Yet somehow, perhaps months later, we suddenly realize that we no longer act in a certain way or have lost interest in something that used to be of compelling importance. Our sacrifices are necessary for these changes to take place, even if they don't immediately make sense to us.

"With sacrifice shall you nourish the gods; and may the gods nourish you. Thus nourishing one another, you will obtain the Highest Good. "The gods, nourished by sacrifice, will bestow on you the enjoyments you desire." He is verily a thief who enjoys the things that they give without offering to them anything in return.

The Bhagavad-Gita

47 -- Oppression -- 47

Each of Cleary's Taoist (1) and Buddhist (2) commentaries provides valuable insights into how much courage is required to follow the dictates of the Work at its more advanced levels. Take comfort that others before you have persevered and survived: "*Developed people accomplish their will by living out their destiny*."

Line-1

Legge: The first line, magnetic, shows its subject with bare buttocks straitened under the stump of a tree. She enters a dark valley, and for three years has no prospect of deliverance.

Wilhelm/Baynes: One sits oppressed under a bare tree and strays into a gloomy valley. For three years one sees nothing.

Blofeld: With dried branches entangling the lower part of his body, he enters a gloomy valley. For three years he encounters no one. *[Whoever receives this line must resign himself to failure.]*

Liu: His bottom is oppressed by the bare tree. He enters a dark valley. For three years, he sees no one. *[This line indicates fear, sadness or mourning.]*

Ritsema/Karcher: The sacrum Confined, tending-towards stump wood. Entering tending-towards a shady gully. Three year's- time not encountering.

Shaughnessy: The lips are entangled in a columnar tree: Entering into a dark valley, for three years he is not drawn out; inauspicious.

Cleary (1): Sitting exhausted on a tree stump, gone into a dark ravine, not to be seen for three years.

Wu: He sits on tree roots. He enters a lonely valley. He does not see the outside world for three years. *[It is all in his mind. (He) is preoccupied with the thoughts of hardship before it actually happens.]*

COMMENTARY

Confucius/Legge: So benighted is she, and without clear vision. **Wilhelm/Baynes:** One is gloomy and not clear. **Blofeld:** What is said about entering a gloomy valley indicates darkness that will not be dispelled. **Ritsema/Karcher:** Shady, not bright indeed. **Cleary (2):** It is obscure and unclear. **Wu:** His mind is not open.

Legge: The poor subject of line one sitting on a mere stump, which affords her no shelter, is indeed badly off. The line is at the bottom of the trigram of Peril, and her correlate fourth line is unable to render help. So stupid is line one that by her own action she increases her distress. *"Three years"* is used for a long time.

NOTES AND PARAPHRASES

Siu: At the outset, the man lacks clear vision and is badly off. He is overwhelmed and has no immediate prospects of deliverance.

Wing: You are in danger of falling into a trap created by an adverse situation. The trap is of your own making and comes about because of discouragement. Discouragement creates a pattern for failure that will continue if not halted now.

Anthony: As long as we are influenced by doubt, we are blocked from seeing the solution. We must firmly resist doubt and hopelessness to restore open-mindedness. The way out will show itself at the right time.

Editor: Despite Blofeld's note on this line, it does not necessarily always intimate complete failure. In the most neutral sense, it's an image of stalemate, though there is a definite suggestion that this is due to one's own failing in something. Self-pity is hinted at, as well as lack of clarity. Some kind of illusion prevails. There is a possibility that things aren't as bad as they seem, or your attitude is making them worse than they need to be. The line can sometimes indicate that you have misunderstood a previous hexagram.

> *There are two wrongs the soul commits. The first is its descent; the second, the evil done after arrival here below. The first is punished by the very conditions of its descent. Punishment for the second is passage once more into other bodies, there to remain at greater or less length according to the judgment of its deserts. (The word "judgment" indicates that this takes place as a result of divine law.) If, however, its perversity goes beyond all measure, the soul incurs an even more severe penalty administered by avenging daimons.*
>
> Plotinus -- ***The Enneads***

A. You are oppressed and confined by ignorance; perhaps the aridity of "reason."

B. A self-created impasse.

Line-2

Legge: The second line, dynamic, shows its subject straitened amidst his wine and viands. There come to him anon the red knee-covers of the ruler. It will be well for him to maintain his sincerity as in sacrificing. Active operations on his part will lead to evil, but he will be free from blame.

Wilhelm/Baynes: One is oppressed while at meat and drink. The man with the scarlet knee bands is just coming. It furthers one to offer sacrifice. To set forth brings misfortune. No blame. *[This pictures a state of inner oppression. Externally, all is well, one has meat and drink. But one is exhausted by the commonplaces of life, and there seems to be no way of escape. Then help comes from a high place... Here a disagreeable situation must be overcome by patience of spirit.]*

47 -- Oppression -- 47

Blofeld: Difficulties arise through indulgence in food and drink. A vermillion sash-wearer (man of very high rank) appears; it is advisable to utilize this opportunity to offer sacrifice. Advancing brings misfortune, though no error is involved.

Liu: Oppressed by food and drink. The man in the red ceremonial robe comes. It is beneficial to sacrifice. It leads to misfortune to set forth. No blame.

Ritsema/Karcher: Confined, tending-towards liquor taking-in. Scarlet sashes on-all-sides coming. Harvesting: availing-of presenting oblations. Chastising: pitfall, without fault.

Shaughnessy: Entangled in wine and food: the scarlet kneepads having just arrived, it is beneficial to use an aromatic grass sacrifice; to be upright is inauspicious; there is no trouble.

Cleary (1): Hard up for wine and food; then comes the regal robe. It is beneficial to make ceremonial offerings. To go on an expedition brings misfortune. No blame.

Cleary (2): Exhausted, but with food and drink. When the regal robe comes, it is beneficial to make a ceremonial offering. An expedition leads to misfortune, but there is no blame.

Wu: He is enslaved by wine and food. He just received a red vestment. It is good for making offerings. He will encounter ill fortune in having undertakings, but no error.

COMMENTARY

Confucius/Legge: Although straitened, his position is central, and there will be ground for congratulation. **Wilhelm/Baynes:** The middle brings blessing. **Blofeld:** The difficulties arising from our gluttony may nevertheless be productive of blessings. **Ritsema/Karcher:** Center possessing reward indeed. **Cleary (2):** There is celebration within. **Wu:** The central position has things worthy of celebration.

Legge: The three dynamic lines in the figure (two, four and five) are all superior men, and their being straitened is not in themselves, but in their circumstances which prevent self-development. Hence line two is straitened while he fares sumptuously. His correlate in the fifth place, though not quite proper, is the ruler who comes to his help. (The red knee covers distinguish the ruler from those of the nobles, which are scarlet.) Let line two cultivate his sincerity and do the work of the hexagram as if he were sacrificing to spiritual beings, and then, if he keeps quiet, all will be well.

NOTES AND PARAPHRASES

Siu: The man is apparently well off but is actually inwardly depressed. He is unable to solve the ordinary problems of life and develop his basic principles. He is rescued by the

prince, who is looking for able helpers. However, he must first be patient until the unseen obstacles are overcome by prayers and sacrifices.

Wing: An ***Adversity*** facing you now comes about from boredom. Indulgences and pleasures may come too easily for you. Try giving yourself to a worthwhile cause. There is redemption in such altruistic actions.

Editor: The core idea here is that a sacrifice of some kind is necessary to relieve your oppression. Sacrifice is a universal principle deeply rooted in the unconscious psyche. The general idea behind it is the offering of something valuable to obtain something more valuable, which may not be immediately obvious; it is an act of faith and acknowledgment of subservience to higher guidance. In terms of the Work, this is the ego's sacrifice of its autonomy to the Self. Here the situation is the seeming contradiction of being oppressed while surrounded by plenty, so the sacrifice could involve not partaking of what is readily available. Compare with 45:2, which is created if this is the only changing line.

> *Sacrifice, "making sacred" (from the Latin sacrum facere) psychologically entails a surrender of ego libido to the service and intents of the transpersonal entelechy ... Transformation rests on sacrifice, on making "holy" by giving up and rendering to the transpersonal, "sacred" powers what one "has" while remaining what one essentially "is." One submits to change, death and loss of some aspects of one's being, abilities or possessions, while refusing to "curse God, and die" (**Job** 2:9), in other words, refusing to let go of one's trust in life and one's central core of integrity and Self.*
>
> E.C. Whitmont -- ***The Alchemy of Healing***

A. Starving amid plenty, one has almost made a connection with the source of truth. Give up your illusions and wait.

B. What you seek is all around you, and the connection is immanent. Have the will to sacrifice an option to relieve your oppression.

C. You can afford to sacrifice something now in the faith that you'll get something better later on.

Line-3

Legge: The third line, magnetic, shows its subject straitened before a frowning rock. He lays hold of thorns. He enters his palace, and does not see his wife. There will be evil.

Wilhelm/Baynes: A man permits himself to be oppressed by stone, and leans on thorns and thistles. He enters his house and does not see his wife. Misfortune.

Blofeld: Faced by rock-like difficulties and with naught to lean upon but thistles and briars, he entered his dwelling but could not find his wife -- misfortune! *[This line may be*

taken to presage insuperable difficulties; the word “wife" does not necessarily have any special application to our case, as can be seen from the commentary on the line.]

Liu: The man is oppressed by stone. He sits on thorns and thistles. When he enters his home, he cannot find his wife. Misfortune. *[One should be prepared to meet with insult or difficulty.]*

Ritsema/Karcher: Confined, tending-toward petrification. Seizing tending-towards star thistles. Entering tending- towards one's house. Not visualizing one's consort. Pitfall.

Shaughnessy: Entangled in stone, and crying out in the thistles: Entering into his palace, and not seeing his wife; inauspicious.

Cleary (1): Stymied by rocks, resting on thorns, going into the house without seeing the wife – inauspicious.

Cleary (2): Exhausted on a rock, resting on thorns, going into a house but not seeing the wife is not a good sign.

Wu: He is surrounded by rocks and leaning on thorny shrubs. He enters his house and does not find his wife. Foreboding.

COMMENTARY

Confucius/Legge: *"He lays hold of thorns"* -- this is suggested by the position of the line above the dynamic line. To enter one's palace and not see one's wife is inauspicious. **Wilhelm/Baynes:** He rests on a hard line. This bodes misfortune. **Blofeld:** The firm line just below him. His not finding his wife symbolizes bad luck. **Ritsema/Karcher:** Riding a solid indeed. Not auspicious indeed. **Cleary (2):** Not seeing the wife is not a good sign. **Wu:** An unfortunate omen.

Legge: For a full explanation of the third line, Chu Hsi refers the reader to what Confucius said on it: *"If one be distressed by what need not distress him, his name is sure to be disgraced; if he lay hold on what he should not touch, his life is sure to be imperiled. In disgrace and danger, his death will soon come; is it possible for him in such circumstances to see his wife?"* The K'ang-hsi editors say here: *"The subjects of the three magnetic lines (one, three and six) are all unable to cope correctly with the oppression of their circumstances. The first is at the bottom, sitting and distressed. The third line, able either to advance or retreat, advances and is distressed. Wounded abroad, he returns to his family and finds no one to receive him: a graphic portrayal of the results of reckless action."*

NOTES AND PARAPHRASES

Siu: The man is indecisively unable to deal with adversity and is oppressed by something which should not oppress him. He leans on things like thorns and thistles, which are hazardous yet cannot support him.

Wing: You allow yourself to become oppressed by things that are not oppressive. You put your faith in things that cannot support you. You are unable to see your priorities although they are obvious. This brings misfortune.

Editor: This line does not lend itself to the usual gender symbolism. The rock is often a symbol of eternity, and is seen as a dwelling place for spiritual beings, hence: a transcendental reality or "eternal verity." In fairy tales a barrier of thorns is often created by an evil witch or other negative magnetic force -- the feminine principle in its destructive aspect. This barrier is usually what separates the hero from the sleeping maiden, his unconscious anima or feminine soul. A house or palace is the whole psyche. (*"In my father's house are many mansions."* -- ***John*** 14:2) The wife of course, is the contra-sexual correlate: in a man, the anima, or emotional-feeling component of his psyche. (A woman receiving this line should just reverse the symbolism and see it as the animus, or logical-thinking component of her psyche.) Putting all these symbols together we receive an image of a situation which is somehow contrary to "the laws of nature." Both the frowning rock (yang) and the thorns (yin) are opposed to the situation, so no union can possibly take place: *"He does not see his wife."* If this is the only changing line, the new hexagram created is number twenty-eight, ***Critical Mass,*** with a corresponding line which indicates a position of extreme vulnerability to danger. This line is an unambiguous warning that your situation is untenable -- both dynamic and magnetic forces are against you. Ritsema/Karcher translate *"pitfall"* as: *"Leads away from the experience of meaning; stuck and exposed to danger, unable to take in the situation; flow of life and spirit is blocked..."* Wilhelm alludes to "immanent death," which, of course, should be interpreted symbolically in most cases.

> *He disowned the God who made him, dishonored the Rock, his salvation.*
> ***Deuteronomy*** 32: 15

A. You are out of touch with reality -- resisting a situation that you should accept.

B. Your ego-indulgence in illusion prevents psychic unity; your action, intention or attitude is in opposition to psychic unification.

Line-4

Legge: The fourth line, dynamic, shows its subject proceeding very slowly to help the subject of the first line, who is straitened by the carriage adorned with metal in front of him. There will be occasion for regret, but the end will be good.

Wilhelm/Baynes: He comes very quietly, oppressed in a golden carriage. Humiliation, but the end is reached.

Blofeld: A slow arrival. Trouble in a golden carriage. Shame, but not for long. *[Trouble in a golden carriage coupled with shame suggests that we get into difficulty through our*

presumption, or through placing too much confidence in someone of much higher station than ourselves.]

Liu: He comes slowly, oppressed in a golden carriage. Embarrassment, but good results in the end.

Ritsema/Karcher: Coming, ambling, ambling. Confined, tending-towards a metallic chariot. Abashment. Possessing completion.

Shaughnessy: Coming slowly, entangled in the metal chariot; distress; there is an end.

Cleary (1): Coming gradually, exhausted in a golden cart; shame has an end.

Cleary (2): Coming slowly, exhausted in a gold car, there is shame, but there is a conclusion.

Wu: Walking slowly and leisurely, he is distressed in seeing a golden carriage and feels humiliated, but he will complete his assignments.

COMMENTARY

Confucius/Legge: His aim is directed to help the lower line. Although he is not in his appropriate place, he and his correlate will in the end be together. **Wilhelm/ Baynes:** His will is directed downward. Though the place is not appropriate, he nevertheless has companions. **Blofeld:** The tardy arrival implies that our will-power is at a low ebb. However, though the line is not suitably placed, it does not stand alone. *[At least we may hope for a little aid from others.]* **Ritsema/Karcher:** Purpose located below indeed. Although not an appropriate situation, possessing associating indeed. **Cleary (2):** The mind is on something lower. There is a partner. **Wu:** He wishes to be with the one below. He is responsive to the other.

Legge: Lines four and one are proper correlates, but four is dynamic in a magnetic place and therefore slow to give assistance. Then line one is run over by line two, which is represented as a chariot of metal. It is difficult for one and four to come together and effect much, but four is near the ruler, also dynamic, and through this common sympathy a measure of success is attained.

NOTES AND PARAPHRASES

Siu: The man in a high position proceeds hesitantly to help the lower class. He encounters difficulty in breaking loose from the circle of the wealthy and the powerful. The original intention of his good resolution eventually brings favorable results.

Wing: Your progress is slowed by your position in the situation. Although your intentions are good, you are diverted from your path by temptations. There is some humiliation, but you will accomplish your aim.

Editor: Most translations render this line as a golden carriage (a luxurious vehicle), slowly transporting the subject of the fourth line to his destination. The implication is that our unhurried progress may be due to self-indulgence, but the position is not totally improper and a delayed relief of oppression is assured.

> *In each of us there is another whom we do not know. He speaks to us in dreams and tells us how differently he sees us from the way we see ourselves. When, therefore, we find ourselves in a difficult situation to which there is no solution, he can sometimes kindle a light that radically alters our attitude -- the very attitude that led us into the difficult situation.*
>
> Jung -- ***Civilization in Transition***

A. Resolution of the situation is slow in coming: "Better late than never."

B. Illusions of ease and pleasure retard your progress. Nevertheless, mediocre performance does not necessarily portend failure.

Line-5

Legge: The fifth line, dynamic, shows its subject with his nose and feet cut off. He is straitened by his ministers in their scarlet knee covers. He is leisurely in his movements however, and is satisfied. It will be well for him to be as sincere as in sacrificing to spiritual beings.

Wilhelm/Baynes: His nose and feet are cut off. Oppression at the hands of the man with the purple knee bands. Joy comes softly. It furthers one to make offerings and libations.

Blofeld: His nose and feet are chopped off owing to difficulties with a vermillion sash-wearer (man of high rank), but joy may come in time. It is advisable to offer sacrifice. *[It is very sure that we shall have to suffer bitterly. The joy to come is less certain, but may be assured by our making a suitable sacrifice.]*

Liu: His nose and feet suffer punishment, oppressed by the man in the red ceremonial robe. Joy comes gradually. It is beneficial to sacrifice.

Ritsema/Karcher: Nose-cutting, foot-cutting. Confined, tending-towards a crimson sash. Thereupon ambling possesses stimulating. Harvesting: availing-of offering oblations.

Shaughnessy: Doubled rafters; entangled in crimson kneepads, then slowly having extrication; beneficial to use an aromatic grass sacrifice.

Cleary (1): Nose and feet cut off, at an impasse in minister's garb, gradually there will be joy; it is beneficial to make ceremonial offerings.

Cleary (2): Nose and feet cut off, exhausted in a regal robe, etc.

47 -- Oppression -- 47

Wu: He feels as if his nose and feet had been cut off, as he is distressed in seeing the red vestment. He will come out of hardship slowly and be happy. It will be good to make offerings.

COMMENTARY

Confucius/Legge: His aim has not yet been gained. Satisfied leisure means his position is central and his virtue is correct. Sincere sacrifice means he thereby receives blessing. **Wilhelm/Baynes:** He does not yet attain his will. The line is straight and central. Thus one attains good fortune. **Blofeld:** What we will now will not come to pass. The correct position of the line. Sacrifice in order to ensure good fortune. **Ritsema/Karcher:** Purpose not yet acquired indeed. Using centering straightening indeed. Acquiescing-in blessing indeed. **Cleary (2):** The aim is not yet attained. Taking a balanced course. One receives blessings. **Wu:** His wishes have not been fulfilled. He is straightforward. He will receive blessings.

Legge: The fifth line is repressed by the sixth, yet urged on by the fourth. He is thus wounded from above and below, especially the minister in the fourth line with his scarlet knee covers. But the upper trigram symbolizes Cheerfulness, and this indicates that he gets by notwithstanding his difficulties. His sincerity helps get him through also.

NOTES AND PARAPHRASES

Siu: The man's good intentions to help mankind are obstructed from above and below, especially by the bureaucrats. Gradually the situation improves. In the meantime, all he can do is to maintain inner composure, as in offering sacrifices to heaven.

Wing: There exists a frustrating lack of information within your milieu. Bureaucracy stands in the way of progress. Those who need help are stranded. All you can do is maintain your composure until things take a promised turn for the better.

Editor: The situation of line five is "between a rock and a hard place." The nose symbolizes intuition -- to have the nose cut off suggests that we have no insight into our situation; when our feet are cut off, we "don't have a leg to stand on" and our foundation is undermined. Psychologically, the symbolism implies that the stress of the position is caused by a higher power: the Self; if so, the stress is necessary to effect an inner transformation of some sort. We are asked to sacrifice our need to understand the incomprehensible and submit to the requirements of the time. This line changes the hexagram to number forty, ***Liberation,*** *suggesting* that through submission to ***Oppression*** one eventually attains freedom.

> *The death of the physical body is one of the supremer forms of the principle of Crucifixion. One which equals it is the "death of initiation." This is the comparatively high initiation where the whole life is dedicated to the service of the Spirit ... and the initiate instead of dying for a principle, lives out his life in*

accordance with a principle, and this can be a far harder thing ... The Great Work comes first, whatever the cost.
Gareth Knight -- ***Qabalistic Symbolism***

A. Without intuition you have no power-base -- submit to the lessons that a restricted situation offers you. Sacrifice your ego impulses.

B. You are oppressed by powers outside of your awareness. For the benefit of the Work, sacrifice your autonomy and your need to understand, and attain eventual liberation.

Line-6

Legge: The sixth line, magnetic, shows its subject straitened, as if bound with creepers; or in a high and dangerous position, and saying to herself: *"If I move, I shall repent it."* If she does repent of former errors, there will be good fortune in her going forward.

Wilhelm/Baynes: He is oppressed by creeping vines. He moves uncertainly and says, *"Movement brings remorse."* If one feels remorse over this, and makes a start, good fortune comes. *[A man is oppressed by bonds that can easily be broken. The distress is drawing to an end. But he is still irresolute; he is still influenced by the previous conditions and fears that he may have cause for regret if he makes a move. But as soon as he grasps the situation, changes his mental attitude, and makes a firm decision, he masters oppression.]*

Blofeld: Entangled with creepers and tottering uneasily, he voices regret for his actions. Provided regret is felt, to advance will bring good fortune. *[We shall certainly suffer, but sincere regret will stand us in good stead.]*

Liu: Oppressed by vines, he moves uneasily and says, *"Movement brings regret."* If he feels regret, then sets forth -- good fortune.

Ritsema/Karcher: Confined, tending-towards trailing creepers. Tending-towards the unsteady [and] unsettled. Spoken-thus: stirring-up repenting possesses repenting. Chastising significant.

Shaughnessy: Entangled in the creeping vines in the doubled rafters. Say *"regretting the level;"* there is regret; determination is auspicious.

Cleary (1): Exhausted at an impasse, in distress, is called regret over action; there is regret. It is auspicious to go on an expedition.

Cleary (2): Exhausted in difficulty, in distress, thinking there will be regret if one acts, one does regret. Going forth leads to good fortune. *[At the extreme of* ***Exhaustion****, one should go on actively. If one is negative, weak, and feeble in ability, one doubts whether one's ideas are right; this is like being tangled up and ill at ease. Fearing that if one acts*

one will regret it, one always shrinks back, regrettably. Therefore sages go directly forth to good fortune, resolving this.]

Wu: He is surrounded by tangling vines and besieged with weariness. He says to himself: "If I would be regretful for doing nothing or doing something, I might as well do something to take my chances of getting out of hardship."

COMMENTARY

Confucius/Legge: Her spirit and action are unsuitable, but she repents of her former errors and goes on to good fortune. **Wilhelm/Baynes:** He is not yet suitable. If there is remorse, this is an auspicious change. **Blofeld:** The entangling creepers are indicated by the unsuitable position of this line. Feeling regret is a means to obtain good fortune. **Ritsema/Karcher:** Not yet appropriate indeed. Significance moving indeed. **Cleary (2):** One has not hit the mark. There is regret because of regretting action; good fortune is to go. **Wu:** He is not responsive. This would be a good move.

Legge: Line six is at the top of the figure, where the distress may be supposed to reach its height. She appears bound and on a perilous summit, but her extremity is also her opportunity. She is moved to think of repenting, and if she does so and goes forward, all will be fortunate.

NOTES AND PARAPHRASES

Siu: The man appears to be in the depths of distress. His fears and irresolute concerns over previous failures are not conducive to progress. But the oppressive bonds can be broken if he repents of his error and grasps the situation firmly.

Wing: Do not allow difficulties in the recent past to create in you attitudes about the future. If you have become cynical or opinionated, you are lost. Improve your attitude, and the situation will follow. Good fortune.

Editor: The dominant idea is that the subject of the sixth line (*"at the top"*) is fettered only by vegetation which presumably could be cast off with little trouble. (This might suggest a long-standing dilemma or limiting belief: vines and creepers only entangle those who are not active enough get out of their way.) It follows that only the illusion that they can't be cast off prevents liberation.

> *Our common reaction to painful difficulty, consciously or unconsciously, is "what have I done to deserve this?" "How can I get out of this?" "How can there be a God if this is allowed to happen?" Rarely do we ask, "What new dimension of experiencing does this try to teach me?" "Wherein am I being challenged?"*
>
> E. C. Whitmont -- ***Return of the Goddess***

A. Conquer your illusions and proceed with the Work.

March 26, 2001, **4/25/06, 6/27/09**

48 -- The Well -- 48



HEXAGRAM NUMBER FORTY-EIGHT –
THE WELL

Other titles: Welling, Potentialities Fulfilled, The Source, The Deep Psyche, *"A resurrection or transformation. Generations coming and going and the continuance of life and development."* -- D.F. Hook

Judgment

Legge: Although a town site may be altered, ***The Well*** remains the same. Its water level neither disappears nor receives any great increase, and the people can draw from it freely. Misfortune ensues if the rope breaks or the bucket is broken before it reaches the water.

Wilhelm/Baynes: ***The Well***. The town may be changed, but the well cannot be changed. It neither decreases nor increases. They come and go and draw from the well. If one gets down almost to the water and the rope does not go all the way, or the jug breaks, it brings misfortune.

Blofeld: ***A Well***. A city may be moved, but not a well. *[The building of a city depends upon ourselves; but wells cannot be moved to places where nature supplies no water. The implication is that our activities are limited by natural conditions.]* A well suffers from no decrease and no increase; but often, when the people come to draw water there, the rope is too short or the pitcher gets broken before reaching the water -- misfortune! *[What we desire is there for the taking, but we may not succeed in getting it.]*

Liu: ***The Well.*** The city might be moved; but not the well. It neither overflows nor runs dry. People come and go, drawing from the well. The rope nearly reaches the water, but not quite; the jug breaks -- misfortune.

Ritsema/Karcher: ***The Well:*** amending the capital, not amending the Well. Without losing, without acquiring. Going, coming: Welling, Welling. Muddy culmination: truly not-yet the well- rope Well. Ruining one's pitcher: Pitfall. *[This hexagram describes your situation in terms of the life water coming from the depths that everyone may draw on. It emphasizes that maintaining access to this central source is the adequate way to handle it. To be in accord with the time, you are told to go to the well!]*

Shaughnessy: ***The Well:*** Changing the city but not changing the well; there is no loss, there is no gain. Going and coming so orderly; when the drying up arrives one also has not yet drawn from the well; burdening its formed earthenware jug; inauspicious.

48 -- The Well -- 48

Cleary (1): ***The Well:*** Changing the village, not changing the well; no loss, no gain. Those who come and go use the well as a well. If the rope does not reach all the way into the well, of if the bucket breaks, that is unfortunate.

Cleary (2): ... People come and go, but the well remains a well. Lowering the bucket to the water, if you overturn the bucket before drawing it up from the well, this is unlucky.

Wu: ***The Well*** indicates that the planning of a district may be changed, but the location of the well may not. The water level of a well will neither increase nor decrease from use. There are wells here and there. When one is drawing water from a well, if he tangles the rope and damages the bucket just before it clears the well, it will be foreboding.

The Image

Legge: The image of water over wood forms ***The Well.*** The superior man comforts the people and stimulates their mutual cooperation.

Wilhelm/Baynes: Water over wood: the image of ***The Well***. Thus the superior man encourages the people at their work and exhorts them to help one another.

Blofeld: This hexagram symbolizes water over wood. The Superior Man encourages the people with advice and assistance.

Liu: Water on wood symbolizes ***The Well.*** The superior man inspires people to work diligently, and advises them to help each other.

Ritsema/Karcher: Above wood possessing stream. ***The Well.*** A *chun tzu* uses toiling commoners to encourage mutualizing.

Cleary (1): There is water above wood – ***A Well***. Thus do superior people comfort the people and encourage reciprocity.

Wu: There is water above wood; this is ***The Well***. Thus, the *jun zi* encourages people to work for the good of the public and to help one another for a better life.

COMMENTARY

Confucius/Legge: Wood penetrates the water and raises it, giving the image of ***The Well*** which gives nourishment yet is not exhausted. The dynamic central lines in the second and fifth places indicate that the town site may change, but the well does not. If the rope does not reach the water the well does not serve its purpose. A broken bucket brings about evil.

Legge: The upper trigram represents Water, and the lower symbolizes Wood, giving the image of a wooden bucket in the water of a well. What is said on this hexagram might be styled: "Lessons to be learned from a well for the proper government of a country." A well is to its users what a government is to its subjects, and if rulers would only apply the

ancient precepts of government to the present circumstances, they and their people would benefit greatly.

In the Judgment we see the well remaining substantially the same through many changes of society -- a dependable source of refreshment to its users. As the fashion of the well remains changeless, so do the principles of human nature and good government. The value of the well depends upon the water being drawn up and used -- and so must the principles of good government be implemented.

Anthony: This hexagram usually indicates that we have a hidden doubt or fear. We may secretly disbelieve our path.

NOTES AND PARAPHRASES

Judgment: Amid the changes of life the only constant is the psyche itself -- to be alive is to draw upon its energy. The ego's challenge lies in the correct comprehension of its images.

The Superior Man promotes the harmonious interplay of his thoughts and feelings. (Works on the integration of his complexes.)

A well is a universal symbol of a source of inner truth, and is often associated with a place that is sacred to the gods:

> *There he built an altar and invoked the name of Yahweh. There he pitched his tent, and there Isaac's servants sank a well.*
> ***Genesis*** 26: 25

> *From the first well, which is of animal nature and deep, the father drinks, together with his children and cattle; from the second, which is yet deeper and on the very margin of nature, there drink only the children of men, namely those whose reason has awakened and whom we call philosophers; from the third, the deepest of all drink the sons of the All-Highest, whom we call gods and true theologians.*
> Cardinal Nicholas of Cusa

Psychologically interpreted, a well symbolizes the continuously flowing unconscious psyche, the fountain of all awareness. In this hexagram each line represents a level within the well -- by extension suggesting a hierarchy of value in the unconscious. It is important to remember that not all of our inner images, intuitions or impulses come from the Self. Note that lines one through four all show the water of the well not being utilized for one reason or another -- only in lines three, five and six is it actually available for use.

> *In some sensitive individuals there is an awakening of para-psychological perceptions. They have visions, which they believe to be of exalted beings; they may hear voices, or begin to write automatically, accepting the messages at their face value and obeying them unreservedly. The quality of such messages is very varied. Sometimes they contain fine teachings, but they should always be*

> *examined with much discrimination and sound judgment, and without being influenced by their uncommon origin or by any claim by their alleged transmitter. No validity should be attributed to messages containing definite orders and commanding blind obedience, and to those tending to exalt the personality of the recipient.*
>
> Roberto Assagioli -- ***Psychosynthesis***

The ego's point of view in relation to ***The Well*** is from the outside looking in – the insights emerge from beneath the surface of awareness and can be held in the light of consciousness only if one's comprehension is able to contain them. If *"the bucket breaks,"* our understanding is unequal to our observation and the insights are lost. (One might plausibly find the image for a cancer cure within one's psyche, but without a conscious frame of reference to acknowledge it, it would be unrecognized and lost.) Those who closely monitor their dreams know that there is an endless outpouring of strange images within the psyche which might be of inestimable value if only we knew what they referred to.

Wilhelm emphasizes the idea of *"nourishing the people,"* which psychologically means that the role of the ego is to facilitate the cooperation of intra-psychic forces.

> *The solution lies, rather, along the lines of a harmonious integration of all drives into the total personality, first through the proper subordination and coordination, and then through the transformation and sublimation of the excessive or unused quota of energy.*
>
> Roberto Assagioli -- ***Psychosynthesis***

Line-1

Legge: The first line, magnetic, shows a well so muddy that men will not drink of it; or an old well to which neither <u>birds</u> nor other <u>creatures</u> resort.

Wilhelm/Baynes: One does not drink the mud of the well. No <u>animals</u> come to an old well.

Blofeld: The muddy water at the well bottom is undrinkable; an old well attracts no <u>animals</u>.

Liu: No one drinks from a muddy well. Even <u>animals</u> do not come to an old well. *[A time of obstacles.]*

Ritsema/Karcher: ***The Well****:* a bog, not taking-in. The ancient well without <u>wildfowl</u>. *[**Wildfowl**, CH'N: all wild and game birds; untamed.]*

Shaughnessy: If the well is muddy do not drink; the old well does not have <u>game</u>.

48 -- The Well -- 48

Cleary (1): Mud in a well is not to be consumed. There are no <u>animals</u> at an abandoned well.

Wu: The muddy water is not drinkable. The old well has nothing to offer.

COMMENTARY

Confucius/Legge: It has been forsaken in the course of time. **Wilhelm/Baynes:** Time forsakes it. **Blofeld:** The first clause signifies that our affairs take a downward trend; the second, that it is time to give up. **Ritsema/Karcher:** The below indeed. The season stowed-away indeed. **Cleary (2):** It is below. Because its time is gone. **Wu:** It has been abandoned.

Legge: Line one is magnetic and at the bottom of the figure - suggesting the mud at the bottom of a well. Many men in authority are like such a well: corrupt, useless, unregarded. It is said of line one: *"Those who have a mind to do something in the world, when they look at this line and its symbolism will learn how they ought to exert themselves."*

NOTES AND PARAPHRASES

Siu: At the outset, the man's life is immersed in corrupt, useless, and repulsive muck. No one is attracted to him.

Wing: You rely too much upon your own opinions and perceptions and therefore have little to offer others in the way of insight or nourishment. When there is no longer an exchange with others, you are lost and forgotten.

Editor: The Legge and Ritsema/Karcher translations are the only ones which mention *"birds"* or *"wildfowl"* here; the other translators use *"animals," "game,"* or *"creatures."* I have often found the attribute of the bird to be useful in interpreting the psychological intent of this line. Birds symbolize the realm of intellect, ideas or thought, and often this line has clearly meant that my idea or concept of the matter at hand was stagnant or out-moded. For example, the notion that the world is flat is an idea which was once widely held, but which has since been *"forsaken in the course of time."* The image also suggests a very primitive level within the psyche which is best shunned by consciousness.

> *In order to seize hold of the fantasies, I frequently imagined a steep descent. I even made several attempts to get to the very bottom. The first time I reached, as it were, a depth of about a thousand feet; the next time I found myself at the edge of a cosmic abyss ... I had the feeling that I was in the land of the dead.*
> Jung -- ***Memories, Dreams, Reflections***

A. Image of an archaic, stagnant level of awareness or point of view. Obsolete thinking.

B. Avoid primitive or inferior elements within the situation.

48 -- The Well -- 48

Line-2

Legge: The second line, dynamic, shows a well from which by a hole the water escapes and flows away to the shrimps and such small creatures among the grass, or one the water of which leaks away from a broken bucket.

Wilhelm/Baynes: At the well-hole one shoots fishes. The jug is broken and leaks.

Blofeld: Perch dart from the water in the well hole; the pitcher is worn out and leaks. *[We are doubly unfortunate in that natural conditions (signified by fish in the water) and our own ineptitude or misfortune combine to ensure our failure.]*

Liu: The well is like a valley (it is collapsed). The fish can be seen. The jug is old and it leaks. *[One should be cautious now to avoid disaster.]*

Ritsema/Karcher: ***The Well****:* a gully, shooting bass. The jug cracked, leaking. *[**Bass,** FU: freshwater fish, said to go in pairs and be faithful.]*

Shaughnessy: If the well is murky shoot the smelt; it is only the worn-out fish-trap.

Cleary (1): The depths of the well water a frog. The jar leaks. *[While in the middle of self-development, if one wants to develop others before one's own development is sufficient, one will be of no benefit to others, and will harm oneself first.]*

Cleary (2): The depths of the well a minnow. The jar is broken and leaks. *[This second yang is intellectual Buddhahood, where one has been influenced somewhat by learning but has not yet become a vessel of truth.]*

Wu: The well is nearly dried up, with little water left for small fish. If one tries to draw water from it, the bucket will be damaged. *[Apparently the water table has changed, which prevents water from flowing into the well. Trying to draw water from it not only is unsuccessful, but also will damage the bucket. The little water may be enough for small fish, but it is not enough for people.]*

COMMENTARY

Confucius/Legge: He has none cooperating with him above. **Wilhelm/Baynes:** He has no one to do it with him. **Blofeld:** This is indicated by the failure of this line to win response from the other lines. **Ritsema/Karcher:** Without associating indeed. **Cleary (2):** It has no partner. **Wu:** It has nothing to offer.

Legge: Line two is dynamic, and might very well symbolize an active spring which feeds the well, and through it, the ground and its cultivators. But it is in an inappropriate place, and has no proper correlate. Its cool waters cannot be brought to the top.

48 -- The Well -- 48

Wilhelm/Baynes: The water itself is clear, but it is not being used. Thus the well is a place where only fish will stay, and whoever comes to it, comes only to catch fish. But the jug is broken, so that the fish cannot be kept in it. This describes the situation of a person who possesses good qualities but neglects them. No one bothers about him. As a result he deteriorates in mind. He associates with inferior men and can no longer accomplish anything worthwhile.

NOTES AND PARAPHRASES

Siu: As in the case of able statesmen who refuse to serve as ministers of the government, the man possesses precious qualities but neglects them. His talents are dissipated in miscellaneous directions.

Wing: Because you may not be using your abilities and talents in a worthwhile way, you may go unnoticed in the world. When you are not sought out and challenged by your contemporaries, your talents will dissipate. When it becomes most important, you cannot fulfill your function.

Anthony: Doubt that we can achieve our goal through following the path causes good nourishment to be useless.

Editor: This line reiterates the ideas presented in the Judgment: *"If the drawing has nearly been accomplished, but before the rope has quite reached the water, the bucket is broken, this is evil."* Psychologically, the image can suggest an insight or idea which is lost because it is not comprehended.

> *In the training analysis the doctor must learn to know his own psyche and to take it seriously. If he cannot do that, the patient will not learn either. He will lose a portion of his psyche, just as the doctor has lost that portion of his psyche which he has not learned to understand.*
>
> Jung -- ***Memories, Dreams, Reflections***

A. For some reason you are unable to retain something or make a connection.

B. Wasted energy, lost power.

C. An asset now in decline.

Line-3

Legge: The third line, dynamic, shows a well which has been cleared out, but is not used. Our hearts are sorry for this, for the water might be drawn out and used. If the king were only intelligent, both he and we might receive the benefit of it.

48 -- The Well -- 48

Wilhelm/Baynes: The well is cleaned, but no one drinks from it. This is my heart's sorrow, for one might draw from it. If the king were clear-minded, good fortune might be enjoyed in common.

Blofeld: The well has been cleaned out; to my heart's sorrow, no one drinks from it, though it could well be used to supply drinking water. *[If we fail now, it is not for lack of opportunity but because we do not make use of opportunity.]* The King is wise and it is possible for the people to share his good fortune.

Liu: The well has been cleared, but still no one drinks from it. This is sorrowful for me (the well), for others might draw from it. If the king is enlightened, he will use it for the benefit of all.

Ritsema/Karcher: ***The Well:*** oozing, not taking-in. Activating my heart aching. Permitting availing-of drawing water: Kingly brightness. Together-with acquiescing-in one's blessing.

Shaughnessy: If the well is seeping do not drink; it makes my heart blocked; it can be used to draw water; the king's brightness together receives its blessing.

Cleary (1): The well is cleared, but not drunk from; this is the concern of one's heart. It is worth drawing from. When the ruler is enlightened, all receive the blessing. *[This line refers to one whose self-development is fulfilled.]*

Wu: The well water is clean, but it is not used for drinking. It is a pity. If it were drawn for drinking, as it should be, then we all would benefit from it like people enjoying the reign of a perspicacious king.

COMMENTARY

Confucius/Legge: Even passersby would be sorry that the well isn't used. A prayer is made that the king were intelligent, for then blessing would be received. **Wilhelm/ Baynes:** This is the sorrow of the active people. They beg that the king may be clear-minded, in order to attain good fortune. **Blofeld:** The first sentence implies activities which call forth pity; the second, that we should accept our good fortune. **Ritsema/ Karcher:** Moving: aching indeed. Seeking kingly brightness: acquiescing-in blessing indeed. **Cleary (2):** When the well is cleared but not drunk from, travelers are concerned; they seek enlightenment in the king to receive blessings. *[Because it subdues the basic afflictions of the mind, the well is cleared, but because it does not yet realize essence, it is not drunk from. Here one should seek the aid of the buddhas; then one can help oneself and help others.]* **Wu:** The people pray that the king may be perspicacious, such that they may all benefit from his reign.

Legge: Line three is dynamic and in its proper place -- it represents an able minister or officer.

NOTES AND PARAPHRASES

Siu: The man has competence which is being overlooked and unused. Were the chief executive clear-sighted, such a man would have been employed for the benefit of all. Those who know his abilities are deeply saddened to see them go to waste.

Wing: You may be overlooking an opportunity that has come your way or you, and your talents, may be overlooked by others. This is very unfortunate. If somehow this could be recognized, you and everyone around you would benefit.

Anthony: In spite of understanding things correctly, we cling to traditional defenses. The king, our inner self, is not clear-minded enough to trust and draw upon rich inner resources: to ask for help, to trust the unknown, to persevere in allowing ourself to be led docilely and receptively. Our path is trustworthy.

Editor: Legge is unusually terse here. Since this is the only line in the lower trigram that is correctly positioned above its two incorrect companions, it suggests an asset which is ignored to the disadvantage of potential users. Perhaps an insight or connection within the psyche is going unrecognized by conscious awareness. ***The Well*** is very hierarchal in the progression of its lines, and it is instructive to compare it with hexagram number fifty, ***The Sacrificial Vessel***, the third line of which has a similar meaning to this one.

> *Here we confront a puzzling space-time transcendent dimension of a quasi-absolute knowledge from within, which is not, however, directly accessible to the rational ego. In dreams the unconscious dimension operates as if it encompassed unknown events outside of space and time (and to the dreamer often enough unknowable) and also subjective problems which lie ahead in the dreamer's development.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. An asset is ignored -- to the stress of those who might benefit from it.

B. Unused power is wasted power.

C. You don’t see an advantage available to you.

Line-4

Legge: The fourth line, magnetic, shows a well, the lining of which is well laid. There will be no error.

Wilhelm/Baynes: The well is being lined. No blame.

Blofeld: The well is being tiled -- no error!

Liu: The well is being rebuilt. No blame.

48 -- The Well -- 48

Ritsema/Karcher: The Well: lining, without fault.

Shaughnessy: The well is walled; there is no trouble.

Cleary (1): The well is tiled, without fault.

Cleary (2): When the well is tiled, there is no fault.

Wu: There is no error in repairing the well.

COMMENTARY

Confucius/Legge: The well <u>has been</u> put in good repair. **Wilhelm/Baynes:** The well <u>is being</u> put in working order. **Blofeld:** For it is under repair. *[We are likely to suffer a necessary delay, but the situation is hopeful.]* **Ritsema/Karcher:** Adjusting the well indeed. **Cleary (2):** This means fixing the well. **Wu:** Because it is functioning.

Legge: Line four is magnetic, but in its proper place. She is neither to be condemned nor praised. She takes care of herself, but does nothing for others. The cultivation of one's self, which is represented here, is fundamental to the government of others.

Wilhelm/Baynes: ...In life also there are times when a man must put himself in order. During such a time he can do nothing for others, but his work is nonetheless valuable, because by enhancing his powers and abilities through inner development, he can accomplish all the more later on.

NOTES AND PARAPHRASES

Siu: The man begins to organize his life and develop his capacities. He is too occupied in this task to help others at the moment. For this he deserves no blame, since he will be able to contribute more later on.

Wing: The time has come to pull back and reorganize your life or re-evaluate your goals. This means that you will not be taking an active part in the affairs of others. By putting your life in order, however, you will be able to contribute more fully later on.

Editor: Wilhelm, Blofeld and Liu all translate this line in terms of an incomplete process: the well is undergoing reconstruction. It isn't "well laid" it is "being well laid." That is, the well is undergoing repairs now and cannot be used until the repairs are completed. Psychologically, an inner transformation is taking place.

> *While the hidden life forces are performing their mysterious work of transformation, the rational and willed attitude of the conscious ego can only interfere. It can neither assist nor guide. The libido is withdrawn from it, and it is left high and dry. When this happens one can do nothing but await the re-*

emergence of the psychic energy, alert to profit by the creative work in which it has been taking part.
M.E. Harding -- ***Psychic Energy***

A. While inner forces are being transformed they are unavailable for conscious use.

B. The image suggests the idea of "putting one's house in order." Something is being transformed.

Line-5

Legge: The fifth line, dynamic, shows a clear, limpid well, the waters from whose cold spring are freely drunk.

Wilhelm/Baynes: In the well there is a clear, cold spring from which one can drink.

Blofeld: The well is cool; its water tastes like water from an icy spring. *[All goes well with us.]*

Liu: The water of the well is clear and cool. People drink from it. *[People will succeed in their undertakings and profit from them.]*

Ritsema/Karcher: ***The Well:*** limpid, cold spring water taken-in.

Shaughnessy: If the well is crisscrossed with cold springs, drink.

Cleary (1): The well is pure, the cold spring is used for drinking.

Cleary (2): The cold spring in the well is drunk from.

Wu: The well water is fresh and clean. It is like drinking from a cool spring.

COMMENTARY

Confucius/Legge: This is indicated by the central and correct position of the line. **Wilhelm/Baynes:** Drinking from the clear, cold spring depends on its central and correct position. **Blofeld:** This is indicated by the suitable position of the line, which is central to the upper trigram. **Ritsema/Karcher:** Centering correcting indeed. **Cleary (2):** Balance and correctness. **Wu:** Central and correct.

Legge: Line five is dynamic and in his correct place -- the seat of the ruler. As a well full of clear water is accessible to its users, so should a ruler be to his subjects.

Wilhelm/Baynes: A well that is fed by a spring of living water is a good well. A man who has virtues like a well of this sort is to be a leader and savior of men, for he has the water of life. Nevertheless, the character for “good fortune” is left out here. The all-important thing

about a well is that its water be drawn. The best water is only a potentiality for refreshment as long as it is not brought up. So too with leaders of mankind: it is all-important that one should drink from the spring of their words and translate them into life.

NOTES AND PARAPHRASES

Siu: The natural-born leader performs wide and useful services for the people.

Wing: You possess all the potential possible for insight and wisdom. This gift is the mark of an unparalleled leader. Such abilities and insights, however, must be applied to your daily life in order to continue growing and developing.

Anthony: It is not enough to have the water of the well; to be of use we must drink it. If we have doubts about our path, it cannot work for us. We can only make knowledge ours by putting it to experience, and accepting the hazard of depending on it.

Editor: When our conscious attitude is open to inner truth, that truth is reflected in the world. The image suggests that an outer attitude reflects an inner reality. See line six for the subtle difference between the two images.

> *For when the surface of those waters is disturbed by no slightest ripple of thought, Then shall the glory of my Self, Which is thy true Self, Be mirrored unto thee.*
> P.F. Case -- ***The Book of Tokens***

A. Integrated energy is at the surface of awareness.

B. You have what you need to succeed.

Line-6

Legge: The sixth line, magnetic, shows the water from the well brought to the top, which is not allowed to be covered. This suggests the idea of sincerity. There will be great good fortune.

Wilhelm/Baynes: One draws from the well without hindrance. It is dependable. Supreme good fortune.

Blofeld: The well-rope lies unconcealed -- confidence and supreme good fortune!

Liu: The well is clean, without a cover. There is confidence that water can be drawn. Great good fortune.

Ritsema/Karcher: ***The Well:*** collecting, no cover. Possessing conformity, Spring significant.

48 -- The Well -- 48

Shaughnessy: If the well is arrested, do not cover it; there is a return; prime auspiciousness.

Cleary (1): The well is being drawn from; don't cover it. Great fortune.

Cleary (2): Do not cover the well enclosure. There is nurturance, which is very fortunate.

Wu: The water is being drawn and the well is left uncovered. With confidence in its inexhaustible supply, people will have great fortune.

COMMENTARY

Confucius/Legge: This indicates the grand accomplishment of the idea of the hexagram. **Wilhelm/Baynes:** In the top place, this means great perfection. **Blofeld:** The supreme good fortune presaged here is in the nature of a great achievement. **Ritsema/Karcher:** Spring significant located-in the above. The great accomplishing indeed. **Cleary (2):** Great fortune at the top is great fulfillment. **Wu:** Great accomplishments.

Legge: The sixth line is in its proper place, but magnetic. If the general idea of the figure was different, a bad auspice might be drawn from it. But the water is drawn up and the well is left uncovered so that it may be used by everyone. *"Sincerity"* suggests that the supply is inexhaustible.

NOTES AND PARAPHRASES

Siu: The man's inexhaustible and dependable inspiration is drawn upon by all with whom he comes in contact.

Wing: You can now share with others good, dependable advice and exceptional fulfillment. There will be supreme good fortune in your life.

Editor: The difference in meaning between lines five and six is a maddeningly subtle one. While five suggests that our conscious attitude reflects an inner state, line six suggests that inner and outer have become one -- the difference is between the reflection of an object and the object itself. Compare lines five and six in hexagram number twenty, ***Contemplation,*** for a similar subtlety of difference. In general the import is that everything you need to comprehend the matter at hand is available for your use.

> *In so far as every individual has the law of his life inborn in him it is theoretically possible for any man to follow this law and so become a personality, that is, to achieve wholeness.*
>
> Jung -- ***The Development of Personality***

A. Truth flows freely.

B. All the data are in -- now it's up to you to take advantage of it.

48 -- The Well -- 48

March 20, 2001, 4/25/06, 2/25/11, **12/13/11**

49 -- Metamorphosis -- 49



HEXAGRAM NUMBER FORTY-NINE -- METAMORPHOSIS

Other titles: Revolution(s), Transformation, Skinning, The Bridle, The Symbol of Change, Molting, Leather, Skin, Molt, Cut Off, Changing, Radical Change, Overthrowing

Judgment

Legge: ***Metamorphosis*** is believed in only after it has been accomplished. Firm correctness abolishes regret and brings successful progress.

Wilhelm/Baynes: ***Revolution.*** On your own day you are believed. Supreme success, furthering through perseverance. Remorse disappears.

Blofeld: ***Revolution.*** Not before the day of its completion will men have faith in it -- sublime success! Determination in a righteous course brings reward; regret vanishes! *[Very often, this means renovation, as of character, etc. But it may also mean exactly what it says; Confucius, though he regarded loyalty to the ruler as one of the highest virtues, recognized that evil men forfeit their right to rule by their excesses, and it is probable that this notion antedates him by many centuries.]*

Liu: ***Revolution.*** When the appropriate day comes, the people will believe in it. Great success. It is beneficial to continue. Remorse vanishes.

Ritsema/Karcher: ***Skinning;*** before-zenith sun, thereupon conforming. Spring Growing Harvesting Trial. Repenting extinguished. *[This hexagram describes your situation in terms of stripping away a protective cover. It emphasizes that radically changing and renewing the way you present yourself is the adequate way to handle it...]*

Shaughnessy: ***The Bridle:*** on the si day then return; prime receipt; beneficial to determine; regret is gone.

Cleary (1): In ***revolution***, the sun of the self is truth: This is creative, developmental, fruitful, and perfect. Regret vanishes. *[In old texts when it says that the alchemical elixir is in people, but first they have to refine the self and wait for the proper time, this means to make a radical purge of all the pollution of past influences and not let any flaws remain in the heart.]*

49 -- Metamorphosis -- 49

Cleary (2): ***Change*** is believed in on the day it is completed. It is very successful, beneficial if correct. Regret vanishes.

Wu: ***Reform*** indicates that revolution will become credible when the time is ripe. In this way, it is great and pervasive and advantageous to be persevering. Regret will disappear.

The Image

Legge: A fire in the marsh -- the image of ***Metamorphosis.*** The superior man synchronizes his astronomical calculations to clarify the times and seasons.

Wilhelm/Baynes: Fire in the lake: the image of ***Revolution***. Thus the superior man sets the calendar in order and makes the seasons clear.

Blofeld: This hexagram symbolizes fire rising from a marshy lake. The Superior Man regulates the calendar and thus ensures that men are clear about times and seasons.

Liu: Within the lake, fire -- this symbolizes ***Revolution***. The superior man makes a calendar, clearly arranging the seasons.

Ritsema/Karcher: Marsh center possessing fire. ***Skinning***. A *chun tzu* uses regulating time-reckoning to brighten the seasons.

Cleary (1): There is fire in a lake, ***changing***. Thus do superior people make a calendar and clarify the seasons.

Cleary (2): Fire in a lake – ***changing.*** Leaders make calendars to define the seasons.

Wu: There is fire below the marsh; this is ***Reform.*** Thus, the *jun zi* is inspired to develop a calendrical system for keeping time.

COMMENTARY

Confucius/Legge: In ***Metamorphosis,*** Water and Fire extinguish each other. When two daughters with opposing viewpoints live together, change is inevitable; but after the change is accomplished, faith is accorded to it: Clarity brings good cheer and progress through what is correct. When a transformation is properly accomplished, all occasion for regret disappears. Heaven and earth undergo their changes, and the four seasons complete their functions. The rulers of old transformed the state in accordance with the will of heaven and in response to the wishes of men. Great indeed is what takes place in a time of change.

Legge: The written character translated as ***Metamorphosis*** is used here in the sense of changing. Originally used for the skin of an animal or bird, it received

the significance of changing at a very early time. The figure deals with the subject of changes which are called for in the state of the country. The necessity for change is recognized, and hints are given as to the spirit and manner in which they should be brought about.

The Judgment assumes that change is viewed by people generally with suspicion and dislike, and therefore should not be made hastily. *[This can refer to inner complexes, habits, etc. – **Ed.**]* When the necessity for change has been proven beforehand and subsequently carried out with firm correctness, then the issue will turn out satisfactorily.

The lower trigram is the symbol for Fire and the upper for Water. Water extinguishes fire, and fire dries up water. Each "changes" the other. The lower trigram is also the second daughter and the upper is the youngest daughter. In the scheme of the trigrams these two are seen to be mutually incompatible.

NOTES AND PARAPHRASES

Judgment: Hidden within its cocoon the caterpillar becomes a butterfly -- who would believe it until the ***Metamorphosis*** was complete?

The Superior Man recognizes that celestial sequences create changes only when they are due; he therefore acts in accordance with the requirements of the times.

The forty-ninth hexagram makes an analogy between the natural ***Metamorphosis*** of animal pelts and the proper way to regard radical changes in government. Lines one, five and six all refer to skin, and two, three and four refer to politics. The general idea is that radical transformations occur at their own natural pace -- they cannot be successfully forced any more than eggs can be made to hatch before their time. The Image makes this point in its reference to the celestial correlation of the seasons.

There is a time for everything,
A time for every occupation under heaven:
A time for giving birth,
A time for dying;
A time for planting,
A time for uprooting what has been planted (etc)...
Ecclesiastes 3: 1-2

Once one assumes conscious responsibility for the Work, there comes a long and indefinite period in which one labors unceasingly without any visible results at all. Dream images and ***I Ching*** meditations will indicate that progress is being made, but the ego's life in spacetime consists of seemingly fruitless labor in the service of a transcendental ideal. This is a universal experience -- it happens to everyone who undertakes the Work. In the Western Mystery

Tradition it is known as the Dark Night of the Soul. (See Hexagram Number-36 for further insights into this unavoidable phenomenon.)

> *The Personality undergoes a willful "death," surrendering everything that it believes itself to be. Most difficult is that this total surrender of life, this initiatory sacrifice, must precede the experience of cosmic awareness. One is required to give up the totality of one's being, one's very life, in relative darkness, yet in the faith that there will be a resurrection into the Light.*
>
> R. Wang -- ***The Qabalistic Tarot***

Psychologically interpreted, ***Metamorphosis*** means that changes are taking place in the unconscious psyche, but don't expect them to manifest until their growth is complete. The ego must recognize this and persevere with the Work, even when "common sense" counsels otherwise. It is a period of probation and trial, and many there are who fail the test.

> *There is no short cut without impeding growth or setting the flow pattern of the Soul back, until each physical or psychological function has been correctly connected or developed ... Many aspirants do not perceive this law and become impatient and even lose faith when Providence seems to be holding back. Nothing occurs outside its time as it is part of a sequence in the great cosmic cycle that unfolds the Grand Design of Existence.*
>
> Z.B.S. Halevi -- ***Kabbalah and Exodus***

If there is any consolation in this terrible ordeal, it is that others have made the journey before you, and survived. Keep the faith that, in the imagery of this hexagram, the lower trigram of Clear Perception following the upper trigram of Cheerfulness will lead you through the most challenging of all transformations.

> *Where the issue of ultimate meaning is constellated, transformation will eventually occur, even though only by way of a great deal of suffering.*
>
> E. C. Whitmont -- ***The Symbolic Quest***

Line-1

Legge: The first line, dynamic, shows its subject as if he were bound with the skin of a yellow ox.

Wilhelm/Baynes: Wrapped in the hide of a yellow cow.

Blofeld: For strength, use yellow oxhide.

Liu: To strengthen it, use yellow oxhide.

49 -- Metamorphosis -- 49

Ritsema/Karcher: Thonging avails-of yellow cattle's skin.

Shaughnessy: Together use the yellow ox's bridle.

Cleary (1): Wrapped up in yellow ox-hide.

Cleary (2): Use yellow ox hide for wrapping.

Wu: He appears as if with a yellow cow's hide.

COMMENTARY

Confucius/Legge: He should in his circumstances be taking action. (Sic.) **Wilhelm/Baynes:** One should not act thus. **Blofeld:** Such aids to strength are necessary, for this line cannot suit itself to its position. *[We cannot adapt ourselves to the present situation; we must increase our strength so as to be able to combat it.]* **Ritsema/Karcher:** Not permitted to use possessing activating indeed. **Cleary (2):** It will not do to use contrivance. **Wu:** Because he is not ready for any task.

Legge: Line one at the bottom of the figure may be taken as denoting change made at too early a period. He has no proper correlate or helper above, hence he is represented as tied up and unable to take any action.

NOTES AND PARAPHRASES

Siu: At the outset, the man is under restraint. Premature offensive action will be unfortunate.

Wing: Restrain yourself. You don't really know if it is an appropriate time to act. Wait until you're sure. A little moderation will do a world of good now, whereas premature action will bring difficulties.

Editor: There is a proofreading error in the Confucian commentary on this line which is preserved in both the Dover and Mentor editions of Legge's translation. The comment should read: *"He should ... **not** be taking action."* The idea of the hexagram is molting, but at the beginning one is still wrapped in the protective skin of one's chrysalis. Try to remove a butterfly from its cocoon and you will surely kill it. The growth cycle must complete itself fully before the revolution can take place or the new order prevail. Sometimes the line can suggest the idea of being hidebound -- stuck in a mental cocoon of limiting beliefs. (Yellow is the color of clarity, intellect.) ***Hidebound:*** *"Having an inflexible or ultraconservative character: bigoted, narrow."* As always, the exact interpretation depends upon your intuition about the situation at hand.

49 -- Metamorphosis -- 49

No one except perhaps the wisest can perceive what lies within him, what is present at that point in a negative form, ready to manifest tomorrow or a million years from now.
Z.B.S. Halevi -- ***An Introduction to the Cabala***

A. The situation is still developing. The time is not right for action.

B. Hidebound thinking prevents lucid action.

Line-2

Legge: The second line, magnetic, shows its subject making her changes after some time has passed. Action taken will be fortunate. There will be no error.

Wilhelm/Baynes: When one's own day comes, one may create revolution. Starting brings good fortune. No blame.

Blofeld: On the day revolution is completed, to advance brings good fortune and is free from error. *[We must not advance further until certain major changes have been completed.]*

Liu: When the right day for revolution arrives, start. Good fortune. No blame.

Ritsema/Karcher: Before-zenith sun, thereupon Skinning it. Chastising significant, without fault.

Shaughnessy: On the si day then bridle it; to be upright is auspicious; there is no trouble.

Cleary (1): The sun of the self is the good fortune of expedition in revolution; no blame. *[Emptying the mind and governing oneself, one understands revolution and can first get rid of personal desires... This is the revolution of emptying the mind to seek illumination.]*

Cleary (2): On the day of completion, the change has taken place. An expedition leads to good fortune, without blame.

Wu: When the time is ripe, reform is in order. It will be auspicious to go forward with the plan. No error.

COMMENTARY

Confucius/Legge: She makes her changes when some time has passed -- what she does will be a matter of admiration. **Wilhelm/Baynes:** Action brings splendid success. **Blofeld:** This line presages great blessings. *[Unexpected good*

fortune.] **Ritsema/Karcher:** Moving possessing excellence indeed. **Cleary (2):** There is felicity in going. **Wu:** The action will be praiseworthy.

Legge: Line two is magnetic in her correct and central place in the center of the trigram of Clarity. Her proper correlate is the dynamic fifth line ruler. Let her take action in the way of change.

NOTES AND PARAPHRASES

Siu: After a series of unsuccessful attempts, the man's chance to make effective changes has come. He succeeds because of the requisite capabilities, thorough planning, and public confidence.

Wing: You have reached a point where change is both necessary and timely. To bring this about requires a strong vision of the ultimate outcome and a thorough commitment to your project, but with the correct inner attitude, you will meet with success. You will now find additional support in others.

Editor: This line is conditional and subject to misunderstanding if taken as an injunction for immediate action. Legge's commentary and the Siu and Wing paraphrases misinterpret the timing covertly explicit here: the core idea is to **prepare yourself now for a later change,** not to take action now. This echoes the promise in Wilhelm's Judgment: *"On your own day you are believed."* Blofeld adds a prescient footnote to his translation: *"We must not advance further until certain major changes have been completed."* Because the Work demands almost superhuman levels of restraint, one often receives this line as a kind of promise: "When the Work is completed you may begin to be active again in the world."

> *Kabbalah is an undramatic tradition that requires great patience and stability. One of the reasons for this tempo is that everyone has to mature his potential gradually and thoroughly at his natural pace. In this way his life's work unfolds at the right moment in his own and the cosmos's time.*
>
> Z.B.S. Halevi -- ***Kabbalah***

A. Prepare the groundwork for the changes you anticipate. Change will come when you're ready for it.

Line-3

Legge: The third line, dynamic, shows that action taken by its subject will be evil. Though he be firm and correct, his position is perilous. If the changes he contemplates have been three times fully discussed, he will be believed.

49 -- Metamorphosis -- 49

Wilhelm/Baynes: Starting brings misfortune. Perseverance brings danger. When talk of revolution has gone the rounds three times, one may commit himself, and men will believe him.

Blofeld: To advance now would bring misfortune and persistence would lead to further troubles. When talk of revolution has thrice arisen, then act with confidence. *[We must make very sure that a rumored change will occur before we take further action.]*

Liu: To advance leads to misfortune. To continue leads to danger. When the idea of revolution has been spoken publicly three times, the people will believe it.

Ritsema/Karcher: Chastising: pitfall, Trial: adversity. Skinning words three-times drawing-near: possessing conformity.

Shaughnessy: To be upright is inauspicious; determination is dangerous. When bridling words thrice approach, there is a return.

Cleary (1): It is not auspicious to go on an expedition; even if correct, there is danger. Revolutionizing words formulated thrice, there is certainty.

Cleary (2): An expedition leads to misfortune, dangerous even if correct. Change, then speak; on the third presentation, there will be trust. *[Here one is too adamant and unbalanced; but one is in correspondence with the top (magnetic line), which is flexible but upright, representing a leader that is like a spotted leopard and cannot be changed forcibly... One can only change oneself so as to go along with the leader.]*

Wu: Going forward is foreboding. Remaining firm is perilous. In discussing reform thoroughly, he will gain confidence. *["Remaining firm is perilous" because by doing simply nothing, he will miss an opportunity in making contributions to reformation. In "discussing reform thoroughly" with others, such as his [6th line] correlate, he will gain confidence in doing the right thing.]*

COMMENTARY

Confucius/Legge: The change contemplated has been three times fully discussed -- to what else should attention be directed? **Wilhelm/Baynes:** *"When talk of revolution has gone the rounds three times, one may commit himself."* If not, how far are things to be allowed to go? **Blofeld:** What else could we do under the circumstances? **Ritsema/Karcher:** Furthermore actually wherefore having-them. **Cleary (2):** Make three presentations. Where are you going? **Wu:** What else can be done?

Legge: The symbolism of line three is twofold. The line is dynamic and in his correct position, but has passed the center of the lower trigram of Clarity and is on an outward verge. These conditions may dispose him to reckless and violent

changes which would be bad. But if he acts with caution and due deliberation he may take action, and he will be believed in.

Anthony: Changes are difficult to make. If we expect too much progress too soon, we are being hasty; if we do not put forth energy to persevere because the task seems too difficult, this is being excessively conservative. We need strength to make changes; strength comes only from seeing clearly that we must make this effort.

NOTES AND PARAPHRASES

Siu: The man is disposed toward violent and far-reaching changes. Yet after the complaints have been well aired, his recommendations will be understood. He will succeed.

Wing: Do not step into change hastily, for this will bring misfortune. Yet if you hesitate or deny the possibility of change you will put yourself in danger. Rely upon openness and self-control to guide you. When the necessity of ***Changing*** has made itself perfectly clear, and when you have thoroughly contemplated its effect, you may then proceed.

Editor: This depicts a situation in which one must find the proper balance between action and inaction. The line is an unambiguous warning about being clear in one's mind and cautious in one's transactions. Balanced differentiations (perhaps augmented by mature advice from others) are called for. A rather callow impatience is implied, so it is useful to note the third place in Hexagram 17 (***Following***) which is created if this is the only changing line: *"By staying with the strong man, you lose the boy. Through following, one will gain what one seeks. To continue benefits"* (Liu). This is an unambiguous picture of immaturity (inexperience) rectified via seasoned discernment – psychologically, an image of the ego "following" the intentions of the Self.

> *Perfect sincerity leads to activity. Activity leads to change. And change leads to transformation. Hence it is said, "One will consider before he speaks and deliberate before he acts. By such consideration and deliberations he undertakes to complete all changes and transformations."*
>
> Chou Tun-I

A. Suggests a situation which can best be resolved via careful discrimination and judicious choices of action. If appropriate, seek experienced counsel.

B. Cool it! Premature or ill-considered action brings defeat.

49 -- Metamorphosis -- 49

Line-4

Legge: The fourth line, dynamic, shows occasion for repentance disappearing from its subject. Let him be believed in, and though he changes the existing ordinances, there will be good fortune.

Wilhelm/Baynes: Remorse disappears. Men believe him. Changing the form of government brings good fortune.

Blofeld: Regret vanishes and confidence is established. A change of government brings good fortune. *[Taken out of its political context, this may presage a great change in some other walk of life.]*

Liu: Remorse vanishes. People believe him. Changing the government brings good fortune.

Ritsema/Karcher: Repenting extinguished, possessing conformity. Amending fate significant.

Shaughnessy: Regret is gone; there is a return that changes the mandate; auspicious.

Cleary (1): Regret vanishes. With sincerity one changes destiny for the better. *[If one is sincere in reforming oneself, while strong one can be yielding, and can transmute the temperament and not be constrained by yin and yang. This is the revolution of employing strength with flexibility.]*

Cleary (2): Regret vanishes; there is trust. Changing one's fate, there is good fortune.

Wu: Regret disappears. Confidence abounds. Revolution will be auspicious.

COMMENTARY

Confucius/Legge: The good fortune of changing the ordinances is due to the faith reposed in his aims. **Wilhelm/Baynes:** Is due to the fact that one's conviction meets with belief. **Blofeld:** Good fortune in the sense that people will put their faith in our objectives. **Ritsema/Karcher:** Trustworthy purpose indeed. **Cleary (2):** Belief in the aim. **Wu:** Comes from the people's trust in its purposes.

Legge: Line four is dynamic, but in the place of a magnetic line. This might vitiate any change he makes, but other conditions suggest a contrary effect: the line has passed from the lower trigram into the upper where water and fire come into contact. *[e.g., Fire boils water, producing steam to do work. **Ed.**]* In addition, the fourth place is that of the minister immediately below the ruler's

seat. These considerations all demand action in harmony with the idea of change. Therefore, if he has secured the general confidence he can proceed with the greatest of changes -- even to change the dynasty -- with good results.

NOTES AND PARAPHRASES

Siu: The man succeeds in effecting changes because of inner firmness, adherence to higher ideals, coupled with adequate power.

Wing: A radical change is at hand. If your position is correct, your motives worthwhile and you are properly prepared, the new situation will bring great good fortune.

Editor: I have seldom received this line except in the conditional sense: "**When** the proper conditions of the situation are met, **then** one may act." Psychologically, when the inner complexes are finally convinced that you mean business they will cooperate and fall into line. To *"change the existing ordinances"* is to change your beliefs or attitudes. Ritsema/Karcher define *"possessing conformity"* as: *"inner and outer are in accord; confidence of the spirits has been captured."* They translate *"amend"* (i.e. *"amending fate"*) as *"fighting your own errors."* This reflects Anthony's observation: *"Capricious demands from our inferiors...will have a bad effect."* (In Anthony's paradigm, *"our inferiors"* relate to our habits, complexes, etc.) If this is the only changing line, the new hexagram created is number 63, ***Completion,*** suggesting that a major synthesis may be at hand if you're careful.

> *Such a solution will not appear in the form of an intellectual conclusion or thought-out plan, but will arise in dream or phantasy in the form of an image or symbol, so unexpected and yet so apt that its appearance will seem like a miracle. Such a symbol has the effect of breaking the deadlock. It has power to bring the opposing demands of the psyche together in a newly created form through which the life energies can flow in a new creative effort.*
>
> M.E. Harding -- ***Psychic Energy***

A. Things will change when your actions reflect your intent. When confidence is established one may proceed with one's plans.

B. A major transformation is possible now.

Line-5

Legge: The fifth line, dynamic, shows the great man producing his changes as the tiger does when he changes his stripes. Before he divines and proceeds to action, faith has been reposed in him.

49 -- Metamorphosis -- 49

Wilhelm/Baynes: The great man changes like a tiger. Even before he questions the oracle he is believed.

Blofeld: The great man accomplishes the change like a tiger; he is so confident that he does not need to employ divination. *["Like a tiger" and "like a leopard" do not have any connotation of fierceness. The striped skin of the former and the spotted hide of the latter symbolize brilliance and beauty respectively.]*

Liu: The great man transforms himself like a tiger. Even before prediction by the oracle, people will believe him.

Ritsema/Karcher: Great People; tiger transforming. Not-yet an augury, possessing conformity.

Shaughnessy: The great man's tiger whip; not yet having prognosticated, there is a return.

Cleary (1): A great person changes like a tiger. There is certainty without divination.

Cleary (2): Great people change like tigers. There is certainty without augury.

Wu: The great man makes changes like a tiger. He is confident of success even without divination.

COMMENTARY

Confucius/Legge: The beauty of the tiger's stripes becomes more brilliant. **Wilhelm/Baynes:** His marking is distinct. **Blofeld:** His accomplishing the change `like a tiger' means in a brilliantly civilized manner. **Ritsema/ Karcher:** One's pattern luminous indeed. **Cleary (2):** Their stripes are clear. **Wu:** His refinements are illustrious.

Legge: Line five has every quality proper to the lord of the hexagram, and his action will be in every way beneficial. He is symbolized by the tiger. The changes he makes are symbolized by the bright stripes of the tiger when it has just molted its coat.

NOTES AND PARAPHRASES

Siu: The great man clearly shows the strong guiding principles behind his proposed changes. He retains the spontaneous support of the followers.

Wing: If you look around, you will find that your actions are spontaneously supported by others. You are in the correct position to bring great change to the situation. Trust your intuition in the matter.

Editor: Wilhelm renders the second sentence of the line as: *"Even before he questions the oracle he is believed."* Blofeld translates it as: *"He is so confident that he does not need to employ divination."* The image suggests a powerful, distinct and clear-cut transformation -- a situation so glaringly obvious that there is no room for doubt. If this is the only changing line, the new hexagram created is number 55, ***Expansion of Awareness,*** the Judgment of which states: *"...When the king is enlightened there is no need to fear a change. Let him be as the sun at noon."* (Legge). Or, *"...The king attains abundance. Be not sad. Be like the sun at midday."* (Wilhelm). In some situations the line can be interpreted as an admonition from the oracle that you are asking questions which you can figure out for yourself.

> *The lips of the king utter oracles,*
> *He does not err when he speaks in judgment.*
> ***Proverbs*** 16: 10

A. A powerful confirmation or endorsement.

B. The situation is too obvious to require divination.

Line-6

Legge: The sixth line, magnetic, shows the superior man producing his changes as the leopard does when he changes his spots, while inferior men change their faces and show obedience. To go forward now would lead to evil, but there will be good fortune in abiding firm and correct.

Wilhelm/Baynes: The superior man changes like a panther. The inferior man molts in the face. Starting brings misfortune. To remain persevering brings good fortune.

Blofeld: The Superior Man brings about the change like a leopard and lesser men promptly switch their allegiance. *["Like a tiger" and "like a leopard" do not have any connotation of fierceness. The striped skin of the former and the spotted hide of the latter symbolize brilliance and beauty respectively.]* To advance now brings misfortune. Righteous persistence brings good fortune to those who remain where they are.

Liu: The superior man transforms himself like a leopard. The inferior man changes his attitude. To advance leads to misfortune. To remain and persist leads to good fortune.

Ritsema/Karcher: A *chun tzu*: leopard transforming. Small People: Skinning the visage. Chastising: pitfall. Residing-in Trial significant.

49 -- Metamorphosis -- 49

Shaughnessy: The gentleman's leopard whip; the little man bridles the face; to be upright is inauspicious; determination about dwelling is auspicious.

Cleary (1): Superior people transform, inferior people change on the surface. To go on an expedition is unlucky, to remain correct is auspicious. *[Gentle non-striving revolution is only possible to superior people with faith. Inferior people without faith cannot accomplish it. Inferior people change their appearance, their surface, but they do not change their hearts; their wills are not firm, and they do not finish what they have started, eventually to fall into ruin, bringing on misfortune. Superior people always remain correct; their will becomes stronger with time, so that they ultimately attain the Tao and achieve good fortune. This is revolution in which false and true bear their fruits.]*

Cleary (2): Developed people transform like leopards; undeveloped people change their faces ... etc.

Wu: The *jun zi* makes changes like a leopard. The little man makes only cosmetic changes. Going forward is foreboding. Remaining firm is auspicious.

COMMENTARY

Confucius/Legge: The superior man produces his changes as the leopard does when he changes his spots means that their beauty becomes more elegant. Inferior men change their faces means that they show themselves prepared to follow their ruler. **Wilhelm/Baynes:** His marking is more delicate ... He is devoted and obeys the prince. **Blofeld:** The Superior Man brings about the change `like a leopard' means that he does so in a manner that is exceedingly graceful. That lesser men promptly switch their allegiance means that they readily accept his lead. **Ritsema/Karcher:** One's pattern beautiful indeed. Yielding uses adhering-to the chief indeed. **Cleary (2):** Their spots are dense. They follow the leader docilely. **Wu:** Because his refinements are elegant. This means he (the little man) will obey the king.

Legge: Line six is magnetic, but still penetrated with the spirit of the hexagram. He is a superior man, inferior only to the great man immediately below him in line five. Any changes he makes will be subordinate only to those of the ruler. If he be an inferior man, he will be compliant and submissive. The lesson for him is to abide firm and correct without taking unilateral action.

Anthony: The inferiors conform to the required changes only superficially. Habit is strong and clarity short-lived. Permanent change occurs only through step by step discipline. Giant steps lead to rebellion and back-sliding, therefore patience and perseverance are necessary.

NOTES AND PARAPHRASES

Siu: After bringing about successful major reforms, the man introduces the

necessary minor adjustments in order to bring inferior men into compliance with the new order.

Wing: The major objective is reached and only details remain to be adjusted. Although you may see limitations in the new condition, you must not create disharmony by reaching for perfection. Try to find satisfaction in what is possible now and bring stability into your life.

Editor: This line does not lend itself to the gender symbolism for a magnetic line. The difference between the changes in line five and those in line six is seen in the difference between a tiger's stripes and a leopard's spots, and in the relative rank and value of the two animals. The tiger is in the ruler's place appropriate to its strength and majesty, and his changes are bold and distinct. The leopard is inferior only to the tiger in rank and power, and his changes are represented by hundreds of spots, suggesting numerous differentiations, many details. The ruler's reforms are sketched out in bold outlines (stripes), but the specifics (spots) are completed by his subordinates. It is through the letter of the law (the details) that inferior men are made to comply (to change their faces) and show obedience. This is a reiteration of the superior man's role in the Image: *"The Superior Man regulates the calendar and thus ensures that men are clear about times and seasons"* (Blofeld).

Psychologically interpreted, the tiger can be seen as the Self, the leopard as the ego, and the small (inferior) men as the complexes -- the habits, appetites, drives and passions within the unconscious psyche. Cleary's Taoist commentary warns the ego to "maintain both the spirit and letter of the law" lest your complexes rationalize the situation (many spots) and adulterate the Work. If this is the only changing line, the new hexagram created is number 13, ***Union of Forces***, the corresponding line of which depicts an incomplete synthesis. Ritsema/Karcher's Confucian commentary for **13:6** sums it up succinctly: *"Purpose not-yet acquired indeed."* This strongly implies that the *"inferior men"* in the current line (whatever they symbolize in the situation at hand) represent cause for concern: Will the ***Metamorphosis*** be successful or not? Ritsema/Karcher's: *"Righteous persistence brings good fortune to those who remain where they are"* portrays the best strategy for dealing with this situation. Anthony's commentary nicely supplements this in contemporary idiom.

> *Our objective is to abstract patterns from Nature (right hemisphere thinking), but many proposed patterns do not in fact correspond to the data. Thus all proposed patterns must be subjected to the sieve of critical analysis (left hemisphere thinking). The search for patterns without critical analysis, and rigid skepticism without a search for patterns, are the antipodes of incomplete science. The effective pursuit of knowledge requires both functions.*
>
> Carl Sagan -- ***The Dragons of Eden***

49 -- Metamorphosis -- 49

A. The image suggests the refinement of details in a transformation. As the ego consolidates its new position, archetypal forces (complexes, habitual responses, limiting beliefs) are forced to conform to the altered psychic hierarchy. Stand pat and hold fast to prevent backsliding.

B. Do nothing until you've analyzed all aspects of the situation at hand. Beware of inferior forces influencing your choices.

June 16, 2001, **4/25/06**

50 -- The Sacrificial Vessel -- 50



HEXAGRAM NUMBER FIFTY --
THE SACRIFICIAL VESSEL

Other titles: The Cauldron, The Vessel, Rejuvenation, Cosmic Order, The Alchemical Vessel, *"A complete transformation of a person or circumstance."* -- D.F. Hook

Judgment

Legge: The ***Sacrificial Vessel*** means great progress and success.

Wilhelm/Baynes: ***The Cauldron.*** Supreme good fortune. Success.

Blofeld: A ***Sacrificial Vessel*** -- supreme success!

Liu: ***The Cauldron.*** Great good fortune. Success.

Ritsema/Karcher: ***The Vessel,*** Spring significant. Growing. *[This hexagram describes your situation in terms of the imaginative capacity of a sacred vessel. It emphasizes that securing and imaginatively transforming the material at hand is the adequate way to handle it. To be in accord with the time, you are told to: hold and transform things in the vessel!]*

Shaughnessy: ***The Cauldron:*** Prime auspiciousness; receipt.

Cleary (1): ***The cauldron*** is basically good; it is developmental.

Cleary (2): ***The Cauldron*** is very auspiciously developmental.

Wu: ***The Cauldron*** indicates great auspiciousness and pervasiveness.

The Image

Legge: Wood under a fire -- the image of a ***Sacrificial Vessel***. The superior man maintains his correctness in every situation to secure the appointment of heaven.

Wilhelm/Baynes: Fire over wood: the image of ***The Cauldron***. Thus the superior man consolidates his fate by making his position correct.

Blofeld: This hexagram symbolizes fire upon wood. The Superior Man, taking his stance as righteousness requires, adheres firmly to heaven's decrees.

50 -- The Sacrificial Vessel -- 50

Liu: Fire above wood symbolizes the ***Caldron.*** The superior man makes his destiny firm with a correct position.

Ritsema/Karcher: Above wood possessing fire. ***The Vessel***. A *chun tzu* uses correcting the situation to solidify fate.

Cleary (1): There is fire on top of wood; a ***cauldron***. Thus do superior people stabilize life in the proper position.

Cleary (2): Fire over wood -- ***The Cauldron***. Leaders stabilize their mandate by correcting their position.

Wu: There is fire on wood; this is ***The Cauldron***. Thus the *jun zi* rectifies his position and consecrates the mandate.

COMMENTARY

Confucius/Legge: The image of ***the Sacrificial Vessel*** shows us wood entering a fire, which suggests the idea of cooking. The sages cooked their sacrifices to God and nourished their able ministers with feasts. We have the trigrams of Flexible Obedience and Quick Intelligence, with the magnetic line advanced to the ruler's place and responded to by her dynamic correlate below. All these things give the auspice of successful progress.

Legge: The written Chinese character for ***Sacrificial Vessel*** represents a cauldron with three feet and two "ears" used for cooking and preparing food for both the table and the altar. The hexagram pictures this vessel -- the divided first line represents the feet, the three undivided lines above represent the body, the divided fifth line shows the ears (or carrying rings), and the top line is the handle by which the container is carried or suspended from a hook.

The lesson of the hexagram is that the nourishing of men of talent and virtue intimates great progress and success. The K'ang-hsi editors point out that the distinction between hexagram number forty-eight, ***The Well***, and this one is the difference between the nourishment of the people in general and the specific nourishing of worthy men. They add that the reality of sacrifice is nourishing in this regard.

NOTES AND PARAPHRASES

Judgment: You are the ***Sacrificial Vessel***.

The Superior Man holds to the principles of the Work to attain transcendence.

The usual name for this hexagram is ***The Cauldron*** -- specifically, a type of food-containing vessel which was used in ancient China for religious sacrifices. I prefer Blofeld's title of the ***Sacrificial Vessel*** as more evocative of the ideas presented in the figure.

50 -- The Sacrificial Vessel -- 50

When the forty-ninth hexagram of ***Transformation*** is turned upside down, it becomes the fiftieth hexagram of the ***Sacrificial Vessel***, thus giving us some valuable insights into the nuances of meaning in each of the figures. The combined ideas of transformation and a cauldron used for sacrifices remind us of the alchemical vessel or retort which "cooked" its contents and transformed them into a higher state of matter -- turned lead into gold in the popular conception. Of course, the true esoteric purpose of the alchemist was psychological, not physical.

> *The vessel of the alchemists, like the circle of the psyche and the mandala, must be closed if the transformation process is to proceed satisfactorily. For the alchemists, the process took place in the material substances collected in the retort. For us, this is a symbol representing a similar process taking place within the psyche. Thus it is said that a wall must be securely built about the psyche before the reconciliation of the opposites can take place within it, and before the new center of the individual can be created. ... For if anything is lost the process is nullified and the final product will be incomplete, imperfect. So long, for instance, as the individual continues to project his deficiencies, or his values, upon circumstances or upon another, he does not have an impervious vessel ... Thus the contents essentially involved in the transformation are seen to be the irrational, instinctual, not yet human factors of the psyche, the nonego. The human and civilized factors, those subject to the will, make up the wall of the vessel.*
>
> M.E. Harding -- ***Psychic Energy***

Now an ancient Chinese cauldron used to contain food intended for religious sacrifices is not the same thing as a hermetically sealed alchemical retort made to withstand extreme pressures, but symbolically they are identical images. The ego sacrifices its autonomy for the good of the Work in the same way that the alchemist devotes his entire life to the transformation of base metal into gold -- i.e., to transform his psyche by following the extreme discipline of the Work. Thomas Cleary's ***Taoist I-Ching*** explicitly tells us that this is the meaning intended here:

> *The work of refinement is the means by which to sublimate earthly energy and stabilize celestial energy, causing the raw to ripen and the old to be renewed, whereby it is possible to illumine the mind and to solidify life. Therefore the cauldron is basically good and it has a developmental path. The basis is the potential of everlasting life of goodness; the cooking of the great medicine in the cauldron is the firing of this living potential to make it incorruptible and permanent. But in this path there is process and procedure; even the slightest deviation and the gold elixir will not form. Therefore people must first thoroughly investigate the true principle.*
>
> Liu I-ming

SUGGESTIONS FOR MEDITATION

In his commentary Legge mentions that the Chinese see an analogy between this figure and hexagram number forty-eight, ***The Well.*** Compare the two figures, noting the similarities between the first, third, fifth and sixth lines. The component trigrams of ***the***

50 -- The Sacrificial Vessel -- 50

Sacrificial Vessel appear in reverse sequence in hexagram number thirty-seven, ***Family***. What other similarities are there in the two figures? How is the idea of a family analogous to the idea of a sacrificial vessel?

Line-1

Legge: The first line, magnetic, shows the cauldron overthrown and its feet turned up. But there will be advantage in getting rid of what was bad in it. Or it shows us the concubine whose position is improved by means of her son. There will be no error.

Wilhelm/Baynes: A cauldron with legs upturned. Furthers removal of stagnating stuff. One takes a concubine for the sake of her son. No blame.

Blofeld: To rid it of decaying remnants of meat, the vessel is turned upside down. *[Some actions, though highly improper in themselves, may be properly performed if circumstances so require; a merely ritualistic conception of right and wrong is not desirable.]* It is not shameful to take a concubine for the sake of bearing sons. *[This is added as an example, immediately acceptable to a traditionally minded Chinese of something improper in itself which becomes proper when the motive is acceptable.]*

Liu: A cauldron overturned by its legs -- it is beneficial to clean out the stagnating matter. One takes a concubine to get a son. No blame.

Ritsema/Karcher: ***The Vessel:*** toppling the foot. Harvesting: issuing-forth-from obstruction. Acquiring a concubine, using one's sonhood. Without fault.

Shaughnessy: The cauldron's upturned legs; beneficial to expel the bad; getting a consort together with her son; there is no trouble.

Cleary (1): When the cauldron overturns on its base, it is beneficial to eject what is wrong. Getting a concubine, because of her child she is not faulted.

Wu: The cauldron tips over and conveniently spills its stale food, like a man taking a secondary wife because of her son. There will be no error.

COMMENTARY

Confucius/Legge: The cauldron is emptied -- this is not incorrect. There will be advantage in getting rid of what was bad so that the subject of the line will thereby follow the more noble subject of line four. **Wilhelm/Baynes:** This is still not wrong. To follow the man of worth**. Blofeld:** There is nothing improper about up-ending a sacrificial vessel to rid it of decaying matter. Such actions are necessary in the pursuit of what is noble. **Ritsema/Karcher:** Not-yet rebelling indeed. Using adhering-to valuing indeed. **Cleary (2):** That is not bad. To go along with what is valuable. **Wu:** There is nothing to worry about. The outlook is after prominence.

50 -- The Sacrificial Vessel -- 50

Legge: Line one is magnetic, and little can be expected from her, but she has a proper correlate in the dynamic fourth line. The overthrow of the cauldron, causing its feet to be turned upward towards the fourth place empties it of what was bad in it. This is deemed fortunate, because it thereby hastens the cooperation between the two lines. A similar idea is that a concubine is less honorable than a wife --like the overthrown cauldron. But if she has a son, while the wife has none, he will be his father's heir, and the concubine-mother will share in the honor of his position.

NOTES AND PARAPHRASES

Siu: At the outset, the evil is being discarded. This opens up opportunities for renewal, no matter how lowly a position the man may temporarily occupy.

Wing: To attain a goal that is worthy in itself, you may need to use means that are considered unorthodox. If this goal has been a long-term objective, you may have to begin again, using entirely new methods. This is not a mistake. You can succeed no matter how inexperienced you are.

Editor: An alchemical vessel is a metaphor for the psyche undergoing the transformation of the Work. To rid the vessel of what is *"bad"* (Wilhelm calls it *"stagnating stuff"*) is to rid oneself of limiting beliefs, negative emotions or whatever harmful element may be suggested by the matter at hand. After years of work, the testing process becomes increasingly refined -- one goes through long periods of stress with perfect equanimity, and begins to take pride in one's strength of will. At about that point, something will happen to evoke an emotional response, and one becomes suddenly aware that the refining process is not complete until all of the scum comes to the top and is eliminated from the psyche. The symbolism of the concubine suggests a rather humble or simple emotional component, union with which produces a new and promising synthesis.

> *When this part of the work has been accomplished it is as if the individual had built a psychic container, and this must be done to the very best of his ability, or it may go to pieces when the strains and stresses of the transformation process begin. For there will still remain certain things, and these usually the very darkest, that will come to light when he explores the unconscious ... These blackest shadows, that the alchemists called the state of nigredo, will probably prove to be connected with the unadapted emotions representing the nonpersonal part of the psyche, and it is most painful to realize that they actually exist within oneself.*
> M.E. Harding -- ***Psychic Energy***

A. After ridding oneself of limiting beliefs, a conscious connection with basic principles brings forth new and valuable insights.

B. Expel dross and embrace simplicity.

C. The simplest, least complicated solution is the best one.

D. An image of dealing with unconscious material -- confronting one's hidden

issues.

Line-2

Legge: The second line, dynamic, shows the cauldron with the things to be cooked in it. If he can say, *"My enemy dislikes me, but he cannot approach me,"* there will be good fortune.

Wilhelm/Baynes: There is food in the cauldron. My comrades are envious, but they cannot harm me. Good fortune.

Blofeld: The Ting possesses solidity. My enemies are in difficulty and there is nothing they can do to me -- good fortune!

Liu: The cauldron is filled with food. My associates are jealous, but they cannot harm me. Good fortune. *[Even though a person profits from his business or performs his work carefully and well, he should still beware lest others harm or disturb him.]*

Ritsema/Karcher: The Vessel possesses substance. My companion possesses affliction. Not me able to approach. Significant.

Shaughnessy: The cauldron has substance: my enemy has an illness; it is not able to approach me; auspicious.

Cleary (1): The cauldron is filled. One's enemy is jealous, but cannot get at one; this is lucky.

Cleary (2): The cauldron has content. My enemy is afflicted, but luckily cannot get to me.

Wu: The cauldron is full. My associates have ill feelings about me, but they cannot do anything to me. This is auspicious.

COMMENTARY

Confucius/Legge: Let the subject of the line be careful where he goes. My enemy dislikes me, but there will in the end be no fault to which he can point. **Wilhelm/Baynes:** Be cautious about where you go. This brings no blame in the end. **Blofeld:** The first sentence indicates a need for caution. *"My enemies are in trouble"* indicates that I shall remain blameless to the end**.** **Ritsema/Karcher:** Considering places it indeed. Completing without surpassing indeed. **Cleary (2):** Being careful about where one goes. After all there is no resentment. **Wu:** Be mindful of where to go. There will be no resentment in the end.

Legge: The enemy is the first line which solicits. Line two is able to resist the solicitation, and the auspice is favorable.

NOTES AND PARAPHRASES

Siu: The man achieves great success, thereby incurring the envy of others. No harm will come to him, since he is not distracted from his purpose.

Wing: You may feel a need to stand apart from your fellow man to achieve a significant aim. Such a stance will invite envy, but this will not create a problem for you. Good fortune is indicated.

Editor: If the ***Sacrificial Vessel*** is seen as an analogue of the psyche, it is easy to see this line as a commentary on not allowing inner forces (appetites, passions, emotions, etc.) to overcome the ego's control of the Work. Note that the Wilhelm, Blofeld and Liu translations are not conditional like Legge's: *"If he can say..."* Liu's note is derived from the Confucian commentary, which seems unduly grave: note that the original line is not overtly cautionary. Generally, you are protected despite any perceived threats.

> *The Oracles urge men to devote themselves to things divine, and not to give way to the promptings of the irrational soul, for, to such as fail herein, it is significantly said, "Thy vessel the beasts of the earth shall inhabit."*
> W.W. Westcott -- ***The Chaldean Oracles of Zoroaster***

A. The situation is favorable, but you must be on guard to maintain it.

B. Divisive forces covet that which is under your control, but cannot harm you if you are careful.

C. Your idea has merit. (A cauldron with food in it.) Develop it carefully and don't get carried away. (Protect it from the enemies of doubt, over-enthusiasm, etc.)

Line-3

Legge: The third line, dynamic, shows the cauldron with the places of its ears changed. The progress of its subject is thus stopped. The fat flesh of the pheasant which is in the cauldron will not be eaten. But the genial rain will come, and the grounds for repentance will disappear. There will be good fortune in the end.

Wilhelm/Baynes: The handle of the cauldron is altered. One is impeded in his way of life. The fat of the pheasant is not eaten. Once rain falls, remorse is spent. Good fortune comes in the end.

Blofeld: The handles of the Ting have been detached, so it is difficult to move it. *[A delay due to some remissness on our part.]* The fat of the pheasant is not eaten. *[Because of our remissness an opportunity goes to waste.]* Suddenly rain *[An omen of good fortune, of heaven's nourishing powers]* comes, regret wanes and, ultimately, there is good fortune.

50 -- The Sacrificial Vessel -- 50

Liu: The handles of the cauldron are changed. Its activity will be obstructed. The fat of the pheasant is not eaten. Once the rain comes, regret vanishes. Good fortune in the end.

Ritsema/Karcher: The Vessel: the ears skinned. Its movement clogged. Pheasant juice not taken-in. On-all-sides rain lessens repenting. Completing significant.

Shaughnessy: The cauldron's ears are bridled: his motion is blocked; the pheasant fat is not edible; the countryside rain diminishes; regret, in the end auspicious.

Cleary (1): The lifting hooks of the cauldron are removed; the activity is impeded. Rich meat is not eaten. When it rains, lack is regretted. It turns out well.

Cleary (2): The knobs of the cauldron are removed, so its use is impeded. Pheasant fat is not eaten. When it rains, regret is removed and all is well in the end.

Wu: The cauldron's earrings malfunction. It cannot be carried. The delicious pheasant dish is not enjoyed. Timely rain washes regret away. There will be auspiciousness in the end.

COMMENTARY

Confucius/Legge: There is the cauldron with the places for its ears changed -- he has failed in what was required of him in his situation. **Wilhelm/Baynes:** He has missed the idea**. Blofeld:** What is said about the handles of the Ting implies our failure in carrying out our duty. **Ritsema/Karcher:** Letting-go its righteousness indeed. **Cleary (2):** When the knobs of the cauldron are removed, it loses its meaning. **Wu:** It loses its usefulness.

Legge: Line three is dynamic in his proper place -- if his correlate were the magnetic line five, the auspice would be entirely good. But instead of five, his correlate is the dynamic six. What is required is that he and line five, instead of six, should be correlates. The place of the ears at five has been changed and the advance of line three is thereby stopped; the good meat in the cauldron will not be eaten. But if he keeps firm line five will eventually seek his company, the yin and the yang will mingle, and their union will be followed by the genial rain. The issue will be good.

NOTES AND PARAPHRASES

Siu: The man is faced with obstacles. His abilities go unnoticed and talents unused. But this is only a temporary setback, as the tension will be relieved.

Wing: Your unique talents are not being used because they are not recognized. This may be due to erroneous thinking on your part. Maintain a positive attitude about yourself, and things will change for the better.

Editor: The Wilhelm, Blofeld and Liu translations all refer to the *"ears"* as *"handles."* We are justified therefore in combining the ideas of both. Ears are the organs by which we hear, and handles are devices by which something is grasped. To hear and to comprehend

what is heard are the ideas conveyed. However, the ears have been changed or altered, so the image suggests that a different message or new set of rules and/or circumstances is now operative; the old rules or concepts no longer apply. The situation has evolved, but progress is stopped because one hasn't comprehended the changes yet. *"The fat of the pheasant is not eaten"* is just another way of saying that one has missed the point, or has not been nourished by the new insight. However, the situation will not remain static -- a coming union of thought and feeling will create the catharsis needed to effect the transformation.

> *The rain showed that the tension between consciousness and the unconscious was being resolved. Although at the time I was not able to understand the meaning of the dream beyond these few hints, new forces were released in me which helped me to carry the experiment with the unconscious to a conclusion.*
> Jung -- ***Memories, Dreams, Reflections***

A. The dynamics of your situation have changed, but you are still operating on old assumptions and have missed the point or not gotten the message. However, the condition is temporary and will resolve itself naturally.

B. The image suggests a stalemate followed by eventual resolution.

Line-4

Legge: The fourth line, dynamic, shows the sacrificial vessel with its feet broken, and its contents, designed for the ruler's use, overturned and spilled. Its subject will be made to blush for shame. There will be evil.

Wilhelm/Baynes: The legs of the cauldron are broken. The prince's meal is spilled and his person soiled. Misfortune.

Blofeld: The legs of the Ting snap. The prince's food is overturned and his person soiled -- misfortune! *[Through gross carelessness an opportunity to advance our interests is not only lost but transformed into an occasion of trouble.]*

Liu: The legs of the cauldron are split. The duke's meal is spilled and his face turns red. Misfortune.

Ritsema/Karcher: The Vessel: a severed stand. Overthrowing a princely stew. Its form soiled. Pitfall.

Shaughnessy: The cauldron's broken leg: Overturns the duke's stew; his punishment is execution-in-chamber; inauspicious.

Cleary (1): The cauldron’s legs are broken, spilling the food received for service. The physical being is enriched, but there is misfortune.

50 -- The Sacrificial Vessel -- 50

Cleary (2): The cauldron breaks its legs, spilling your food; your face drips. This is unfortunate.

Wu: The cauldron's legs are broken. The duke's feast is spilled over, resulting in capital punishment. Foreboding.

COMMENTARY

Confucius/Legge: How can he be trusted? **Wilhelm/Baynes:** How can one still trust him? **Blofeld:** The prince's meal is overturned -- how is it possible to continue enjoying his confidence**?** **Ritsema/Karcher:** Wherefore trustworthy thus indeed? **Cleary (2):** Now that you have spilled your food, what happened to your confidence? **Wu:** How can there be trust?

The Master said: *"Virtue small and office high; wisdom small and plans great; strength small and burden heavy: where such conditions exist, it is seldom that they do not end in evil. As it is said in the* ***I Ching,*** *`The tripod's feet are overthrown, and the ruler's food is overturned. The body of him who is thus indicated is wet with shame: there will be evil.'"*

Legge: Line four is the minister charged with difficult duties. Although dynamic, he is in a magnetic position with a magnetic correlate in line one. Weak in himself, and without an able helper, he has failed to do his proper work, and cannot be trusted again.

NOTES AND PARAPHRASES

Siu: The man fails to discharge his responsibilities because of personal inadequacies. Great plans supported by limited knowledge, heavy loads by meager strength, high office by weak character -- these result in shame and disaster.

Wing: You do not have the capability to achieve the goals you have in mind. You have not been realistic about your position. You are lacking in either energy, commitment, information, or assistance. Going forth with your plans will invite disaster.

Editor: The image suggests misfortune brought about by inexperience, incompetence, lack of capacity, divided loyalties, willful disobedience, or plain ignorance. In my experience, the line does not necessarily always imply blame: sometimes, with the best will in the world, one just isn't capable of coping with superior forces in a situation. If this is the only changing line, the new hexagram becomes #18, ***Work on What has been Spoiled***, implying that you should clean up the mess you've just made.

> *If you have assumed a character above your strength, you have both acted in this matter in an unbecoming way, and you have neglected that which you might have fulfilled.*
>
> Epictetus

A. A failure is portended. Only you can determine if blame is involved.

50 -- The Sacrificial Vessel -- 50

Line-5

Legge: The fifth line, magnetic, shows the cauldron with yellow ears and rings of metal in them. There will be advantage in being firm and correct.

Wilhelm/Baynes: The cauldron has yellow handles, golden carrying rings. Perseverance furthers.

Blofeld: The Ting has yellow handles with golden rings attached -- righteous persistence brings reward! *[The faults described in the last two notes have now been put right; the position is even better than before they were committed.]*

Liu: The cauldron has yellow handles and golden carrying rings. Continuing brings advantage. *[A time of benefit.]*

Ritsema/Karcher: The Vessel: yellow ears, metallic rings. Harvesting Trial.

Shaughnessy: The cauldron's yellow ears and metal bar; beneficial to determine.

Cleary (1): The cauldron has yellow hooks with a gold handle. It is beneficial to be single-minded.

Cleary (2): ... It is beneficial to be correct.

Wu: The cauldron's ears are yellow and its carrying pole is covered with gold. It is advantageous to be persevering.

COMMENTARY

Confucius/Legge: The central position of the line is taken as a proof of the solid virtue of its subject. **Wilhelm/Baynes:** The yellow handles of the cauldron are central, in order to receive what is real**. Blofeld:** The central position of this line in the upper trigram implies solid worth**. Ritsema/Karcher:** Centering uses activating substance indeed. **Cleary (2):** The knobs of the cauldron are filled through the center. **Wu:** What it holds is substantial.

Legge: *"Line five,"* says the Daily Lecture, *"praises the ruler as condescending to the worthy with his humble virtue."* Yellow has occurred repeatedly as a *"correct color,"* and here the yellow ears and strong rings of metal are intended to intensify our appreciation of the occupant of line five. As the line is magnetic, a caution is added about being firm and correct.

NOTES AND PARAPHRASES

Siu: The man is modest and approachable. He thereby attracts associates, who can provide able help and advice.

50 -- The Sacrificial Vessel -- 50

Wing: If he is humble and receptive, a person in a position of authority will make further progress in the development of his character. He will attain insights and wisdom. He should continue developing his expanding awareness.

Editor: The Wilhelm version of the Confucian commentary gives us a more accessible clue as to the meaning of this line: *"...In order to receive what is real."* The essential idea is that of the ruler's receptivity to a higher power. Openness to advice is the basic gestalt -- *"ears"* are receptive to messages, and *"handles"* suggest grasp or comprehension. Metal is often symbolic of the mental qualities, and yellow metal, rendered as *"gold"* in most translations of this line, suggests the highest form of mentality -- wisdom, divine intelligence, cosmic truth, etc. Gold also often symbolizes intuition, the highest form of comprehension.

> *The attitude of the serious adept was genuinely religious, and the most important of the philosophical alchemists confessed in their writings that the religious side of their "art" was the focus of their interest and endeavors -- above all their inner experiences during the opus.*
>
> A. Jaffe -- ***The Myth of Meaning***

A. The images suggests an open receptivity to harmonious influences: Go to center and listen to your inner voice.

Line-6

Legge: The sixth line, dynamic, shows the cauldron with rings of jade. There will be great good fortune, and all action taken will be in every way advantageous.

Wilhelm/Baynes: The cauldron has rings of jade. Great good fortune. Nothing that would not act to further.

Blofeld: The Ting has jade handles -- great good fortune! *[A further improvement on the progress indicated in the preceding note.]*

Liu: The cauldron has carrying rings of jade. Great good fortune. Benefit in everything.

Ritsema/Karcher: The Vessel: jade rings. The great significant. Without not Harvesting.

Shaughnessy: The cauldron's jade bar; greatly auspicious; there is nothing not beneficial.

Cleary (1): The cauldron has a jade handle. This is very auspicious, entirely beneficial.

Cleary (2): The jade handle of the cauldron is very auspicious, beneficial to all.

Wu: The cauldron’s carrying pole is decorated with jade. There will be great fortune and nothing disadvantageous.

50 -- The Sacrificial Vessel -- 50

COMMENTARY

Confucius/Legge: The rings of jade are at the very top -- the dynamic and magnetic meet in their due proportions. **Wilhelm/Baynes**: The jade rings in the highest place show the firm and the yielding complementing each other properly. **Blofeld:** The first part of the passage is indicated by this top line-- a firm line which meets the yielding fifth harmoniously**.** **Ritsema/Karcher:** Solid and supple articulating indeed. **Cleary (2):** The jade handle is above. Hard and soft join. **Wu:** The strong and the weak are balanced.

Legge: Line six is dynamic, but his strength is tempered by being in a magnetic place. It is this which makes the handle to be of jade, which, though very hard has a peculiar and rich softness all its own. The auspice of the line is excellent. The Great Minister (line six) performs for the ruler (line five) by helping his government and nourishing the worthy. This is the part that the handle does for the cauldron.

NOTES AND PARAPHRASES

Siu: The sage imparts wise counsel to the benefit of the worthy recipient. His gentle and sincere behavior pleases the heavens, which dispense good fortune to all.

Wing: There exists a general atmosphere of clarity and greatness. All circumstances are favorable. The inner self has reached a highly developed stage. Everyone will benefit.

Editor: The top line of a hexagram often represents the sage or holy man. Here the wisdom of the sage is offered to the ruler. Psychologically, the ego is receptive to instruction from its higher Self. The Confucian commentary alludes to the proper union of dynamic and magnetic forces -- this is the Holy Marriage of the Perennial Philosophy. The image suggests the Chinese concept of Li, the character for which combines the ideas of heaven's ordinances with that of a receptive vessel.

> *The term Li signifies one of the most important concepts in Confucian ethics.* [The character] *is made up of two elements, one representing influence coming down from heaven, and the other ... representing a sacrificial vessel ... Li came to include all the customary regulations and acknowledged practices which govern social relationships.*
>
> D.H. Smith -- ***Confucius***

A. One is receptive to the highest influence.

B. An image of the harmonious union of thought and feeling.

March 29, 2001, 4/25/06, **11/7/11**

51-- Shock/Thunder -- 51



HEXAGRAM NUMBER FIFTY-ONE –
SHOCK/THUNDER

Other titles: The Arousing, Thunder, The Symbol of Startling Movement, Shake, The Beginning of Movement, Shocking, The Thunderclap, Action, Motion, Sudden Change, Surprise! *"The necessity to keep tranquil in the midst of upheaval."* -- D.F. Hook

Judgment

Legge: ***Shock*** intimates ease and development. When the time of movement which it indicates comes, the subject of the hexagram will be found looking out with apprehension, and yet smiling and talking cheerfully. When the movement like a crash of thunder terrifies all within a hundred miles, he will be like the sincere worshipper who is not startled into dropping his ladle and cup of sacrificial spirits.

Wilhelm/Baynes: ***Shock*** brings success. Shock comes --oh, oh! Laughing words -- ha, ha! The shock terrifies for a hundred miles, and he does not let fall the sacrificial spoon and chalice.

Blofeld: ***Thunder*** -- success! Thunder comes with a terrible noise, laughing and shouting in awesome glee and frightening people for a hundred miles around. The sacrificial wine is not spilt. *[This suggests that the holder of the sacrificial vessel is not easily alarmed or else that he is very wise and able to distinguish between the apparently dangerous and the truly dangerous.]*

Liu: ***Thunder.*** Success. Thunder comes -- ho ho! Speaking and laughing -- ha ha! It shocks and terrifies for a hundred miles. But one does not drop the spoon or chalice.

Ritsema/Karcher: ***Shake,*** Growing. Shake coming: frightening, frightening. Laughing words, shrieking, shrieking. Shake scaring a hundred miles. Not losing the ladle, the libation. *[This hexagram describes your situation in terms of a disturbing and inspiring shock. It emphasizes that rousing things to new activity, the action of Shake is the adequate way to handle it. To be in accord with the time, you are told to: stir things up!]*

Shaughnessy: ***Thunder:*** Receipt; thunder comes so renewingly; laughter and talk yaya; thunder alarms one hundred miles; not losing the ladle or goblet.

Cleary (1): ***Thunder*** is developmental. When thunder comes, there is alarm, then laughter. Thunder startles for a hundred miles, but one does not lose the spoon and wine.

Cleary (2): ***Thunder*** comes through. *Etc.*

51-- Shock/Thunder -- 51

Wu: ***Motion*** indicates pervasiveness. When Motion comes, it frightens people. Later, it makes people talk and laugh. Its majesty reaches one hundred *li* in all directions. There is no misplacement of the ladle or sacrificial wine.

The Image

Legge: The image of Thunder, being repeated, forms ***Shock.*** The superior man, in accordance with this, is fearful and apprehensive, cultivates his virtue, and examines his faults.

Wilhelm/Baynes: Thunder repeated: the image of ***Shock***. Thus in fear and trembling the superior man sets his life in order and examines himself.

Blofeld: This hexagram symbolizes continuous ***thunder***. The Superior Man in fear and trembling seeks to improve himself.

Liu: ***Thunder*** doubled symbolizes ***shock***. The superior man contemplates himself with fear and caution.

Ritsema/Karcher: Reiterated thunder. ***Shake***. A *chun tzu* uses anxious fearing to adjust inspecting.

Cleary (1): ***Traveling thunder*** reverberates. Thus superior people cautiously practice introspection.

Cleary (2): ***Repeated thunder*** reverberates. Developed people practice introspection with caution.

Wu: One thunderclap after another constitutes hexagram ***Motion***. Thus the *jun zi* reflects and rectifies for fear of being wrong.

COMMENTARY

Confucius/Legge: His feeling of dread leads to happiness because he is thereby made to adopt proper laws for himself. The movement startles the distant and frightens the near, yet he makes the proper sacrifices the same as always.

Legge: ***Shock*** consists of the trigram for Thunder doubled. (This trigram also represents Movement and the Eldest Son.) The hexagram therefore symbolizes a crash or peal of thunder, and combined with the idea of movement shows a sudden change taking place in the kingdom. The lesson is the conduct to be pursued in a time of sudden change through an awareness of danger and the proper regulation of oneself.

A successful issue is predicted if the dynamic first line can be superior to the two magnetic lines above him. It is in the idea of the hexagram that he should be moving and advancing. Although sensible of the danger, he is confident and self-possessed -- so much

so that he can calmly perform his religious duties during the prevailing chaos. This is proper behavior for the eldest son, who must eventually assume the duties of his father.

Anthony: In the ***I Ching*** shock means being subjected to unsettling events. It also means perceiving and reacting to these events ... perceiving, in any of these changes, that a new set of limits, or deprivations, has been placed on our life which seems to restrict or even penalize us. This sense of being projected by events into a sort of emotional trap is what this hexagram calls "Fate." Acknowledgement of this fate, or trap, and the imperative – to find the way out – is one of the purposes of shock. As far as the ***I Ching*** is concerned, there is only one way out – to undergo spiritual development.

NOTES AND PARAPHRASES

Judgment: During sudden changes, adjust your tempo and move ahead, remembering that while conditions may alter, the goal remains the same.

The Superior Man double-checks his premises, confronts his weak spots and adheres to the rules and ideals of the Work.

The image here is one of a sudden, dramatic release of energy, power and force. To receive this hexagram without changing lines can refer to almost any abrupt, startling or unexpected situation. Sometimes it is the oracle's way of saying: "Surprise!" It can also be a kind of reprimand for asking a dumb or inappropriate question -- the oracle is "shocked" by your temerity, ignorance, etc. In such instances there is often an element of wry humor in the situation -- usually at the ego's expense. On rare occasions, it is possible to receive this hexagram as a warning about an upcoming event which has no bearing on the question posed. Should you receive such an oracle, be extremely vigilant – as always, the advice to the superior man in the Image suggests the proper course.

A true test of devotion to the Work is to maintain one's will under all circumstances. The world may be falling apart around us, but the adept does not ruin the performance of his sacrifice: the ego continues the Work regardless of conditions, and keeps a cool head under all circumstances.

Have no fear of sudden terror
or of assault from wicked men,
since Yahweh will be your guarantor,
He will keep your steps from the snare.
Proverbs 3: 25-26

Both Yahweh and Christ are what Jung calls "god images" which exist in one form or another in every human psyche, whether it is consciously religious or not. The god image is synonymous with the Self, and the implication of the above quotation from ***Proverbs*** is that as long as the ego remains devoted to the Work -- in ***I Ching*** terms: *"maintains the sacrifice"* -- it is under the protection of the Self.

51-- Shock/Thunder -- 51

The Perfect Man is godlike. Though the great swamps blaze, they cannot burn him; though the great rivers freeze, they cannot chill him; though swift lightning splits the hills and howling gales shake the sea, they cannot frighten him. A man like this rides the clouds and mist, straddles the sun and moon, and wanders beyond the four seas. Even life and death have no effect on him, much less the rules of profit and loss!
Chuang Tzu

Line-1

Legge: The first line, dynamic, shows its subject, when the movement approaches, looking out and around with apprehension, and afterwards smiling and talking cheerfully. There will be good fortune.

Wilhelm/Baynes: ***Shock*** comes -- Oh, Oh! Then follow laughing words -- Ha, Ha! Good fortune.

Blofeld: ***Thunder*** comes with a mighty roar which changes to noisy glee -- good fortune!

Liu: ***Thunder*** comes -- ho ho! Later there are smiles and happy words -- ha ha! Good fortune.

Ritsema/Karcher: ***Shake*** coming: frightening, frightening. After laughing words, shrieking, shrieking. Significant.

Shaughnessy: ***Thunder*** comes so renewingly; afterwards laughter and talk yaya; auspicious.

Cleary (1): When ***thunder*** comes, alarm; afterward, laughter. Auspicious.

Wu: When ***motion*** comes, it frightens people. Later, it makes people talk and laugh. This is auspicious.

COMMENTARY

Confucius/Legge: That feeling of dread leads to happiness because he adopts proper laws for his course. **Wilhelm/Baynes:** Fear brings good fortune. Afterward one has a rule. **Blofeld:** Its frightening roar causes fear which leads to happiness; its noisy glee is followed by good order. *[Fear is often a good mentor; by causing us to change our ways it leads to happiness.]* **Ritsema/Karcher:** Anxiety involving blessing indeed. Afterwards possessing by- consequence indeed. **Cleary (2):** Fear brings fortune. Afterward there is a model. **Wu:** Fear leads to blessings. Law and order will follow.

Legge: What is said on line one is little more than a repetition of the principal part of the Judgment. The line is dynamic in a dynamic place, and gives a good auspice.

NOTES AND PARAPHRASES

Siu: At the outset, an unexpected movement causes the man to be apprehensive. But he soon smiles with confident relief as the ordeal passes.

Wing: An unexpected event may frighten you. You may see it as dangerous, and all the feelings that accompany danger will rise up in you. Yet the ordeal will end, bringing you great relief. Good fortune is indicated.

Editor: Blofeld's note on the Confucian commentary sums up the meaning of the line best: *"Fear is often a good mentor; by causing us to change our ways, it leads to happiness."* When this is the only changing line, the new hexagram becomes Number sixteen, ***Enthusiasm,*** giving us an altogether energetic and action-oriented image.

> *When a vision comes from the thunder beings of the west, it comes with terror like a thunder storm; but when the storm of vision has passed, the world is greener and happier; for wherever the truth of vision comes upon the world, it is like a rain. The world, you see, is happier after the terror of the storm.*
> Black Elk

A. Powerful forces suddenly upset the status-quo. The way is cleared for something new. Remain calm.

B. A surprise causes one to re-arrange one's thinking. Fear is followed by relief.

C. Image of "A close call."

Line-2

Legge: The second line, magnetic, shows its subject, when the movement approaches in a position of peril. She judges it better to let go the articles in her possession, and to ascend to a very lofty height. There is no occasion for her to pursue after the things she has let go; in seven days she will find them.

Wilhelm/Baynes: ***Shock*** comes bringing danger. A hundred thousand times you lose your treasures and must climb the nine hills. Do not go in pursuit of them. After seven days you will get them back again.

Blofeld: ***Thunder*** approaches -- trouble is at hand! Sadly he lets go of his valuables and fleeing sets foot among the nine hills. He should not search for them; in seven days he will regain them.

Liu: ***Thunder*** comes, causing danger. You will lose a great deal of your wealth, then climb nine hills without searching for it. After seven days you will regain it.

51-- Shock/Thunder -- 51

Ritsema/Karcher: ***Shake*** coming: adversity. A hundred-thousand lost coins. Climbing tending-towards the ninth mound. No pursuit. The seventh day: acquiring.

Shaughnessy: ***Thunder*** comes so dangerously; one loses cowries; sacrificing to the nine peaks; do not follow, in seven days you will get it.

Cleary (1): ***Thunder*** comes: dangerous thoughts. Losing valuables, you climb nine hills: Don't chase it – you'll get it in seven days. *[Mounting strength with weakness, arbitrary imagination gets too high, and one tries to do what one cannot do. This is losing basic sense and acting on dangerous thoughts ... It is fortunate if you maintain rectitude when you are weak, not daring to act arbitrarily...]*

Cleary (2): ***Thunder*** comes – dangerous. Remembering that you have lost your treasure, you climb nine hills. But do not pursue it; in seven days you will get it.

Wu: He encounters severe movements and presumes to have lost his precious possessions. He climbs up a hill that has nine winding passes, There is no need to search for his possessions. He will recover them after seven days. *[He climbs up to high ground to distance himself from the movement below.]*

COMMENTARY

Confucius/Legge: A magnetic line is mounted on a dynamic one. **Wilhelm/Baynes:** It rests upon a firm line. **Blofeld:** That the approach of thunder presages trouble is indicated by the position of this yielding line over a firm one. **Ritsema/Karcher:** Riding a solid indeed. **Cleary (2):** The danger of thunder coming is mounting the unyielding. **Wu:** Because he rides on a yang. *[The weak second six "rides" on the strong first nine and finds what a perilous situation he is in.]*

Legge: The peril in line two is suggested by her position immediately above line one. The rest of the symbolism is obscure, and Chu Hsi says he does not understand it. The subject of the line does what she can to get out of danger, and finally, as is signified by the central position of the line, the issue is better than could have been expected. On the symbolism of *"seven days,"* Ch'eng-tzu says: *"The places of a hexagram amount to six. The number seven is the first of another hexagram. When the movement symbolized by Shock has gone through its cycle, things will be as they were before."*

NOTES AND PARAPHRASES

Siu: An uprising endangers the man. He accepts the material losses and ascends to lofty heights inaccessible to the threatening forces. After the shock and upheaval have subsided, his property will be restored without his fighting for it.

Wing: A cataclysmic upheaval can cause you great losses. Do not try to resist or fight the forces, since this is impossible. Instead, remove yourself from the dangerous situation. Become inaccessible. In time you will recoup your losses.

51-- Shock/Thunder -- 51

Editor: Symbolically, the symbolism is not obscure at all: the basic idea is to transcend your habitual responses and view them from a higher perspective. When things have settled down again, losses will prove to be illusory.

> *Verily destruction is the foundation of existence,*
> *And the tearing down thou seest*
> *Is but the assembling of material*
> *for a greater structure...*
> *Deluded are they who say,*
> *"Man liveth by the Mercy of the Lord."*
>
> *Know ye*
> *That the balance of Mercy and Severity*
> *Is the continuance of every life,*
> *Yea, and of this whole universe.*
> P.F. Case -- ***The Book of Tokens***

A. A new situation renders old methods obsolete.

B. Detach yourself from your accustomed responses and wait for the situation to mature. Losses are imaginary.

Line-3

Legge: The third line, magnetic, shows its subject distraught amid the startling movements going on. If those movements excite her to right action, there will be no mistake.

Wilhelm/Baynes: ***Shock*** comes and makes one distraught. If ***Shock*** spurs to action one remains free of misfortune.

Blofeld: Thunderous impetuosity -- to emulate it at this time will not give rise to harm. *[The Superior Man usually acts calmly and carefully, but there are times when impetuosity serves a good purpose or, at the very least, does no particular harm.]*

Liu: ***Thunder*** comes causing a terrified manner. But if one is cautious, one remains free of disaster.

Ritsema/Karcher: ***Shake:*** reviving, reviving. Shake moving without blunder.

Shaughnessy: ***Thunder*** is so slow; thunder moves without inspection.

Cleary (1): Frightened by thunder; wary action is free from trouble.

Cleary (2): The thunder is faint. Act vigorously, and there will be no trouble.

51-- Shock/Thunder -- 51

Wu: He is frightened and uneasy because of the movement, but will not incur misfortune for his undertakings.

COMMENTARY

Confucius/Legge: Her position is unsuitable to her. **Wilhelm/Baynes:** The place is not the appropriate one. **Blofeld:** Thunderous impetuosity is indicated by the unsuitable position of this line. **Ritsema/Karcher:** Situation not appropriate indeed.
Cleary (2): The position is not appropriate. **Wu:** His position is improper.

Legge: Line three is magnetic in a dynamic place, but if she moves on to the fourth place, which would be correct for her, the issue will not be bad.

Anthony: The shock of encountering our fate, which seems unbearably harsh, causes emotional trauma. It is as if we are suddenly and irrevocably put into a bad predicament with no options. This negativism, however, means we are still under the effects of shock. If we can withdraw from this negative view, we will see that there are workable and correct means out of the problem. We need to be open-minded in order that the options can become visible. First, we must "keep still" within, refusing to look at the negative images, or listen to the voices of our inferiors.

NOTES AND PARAPHRASES

Siu: The startling strokes of fate bring mental conflict to the man. He should retain presence of mind. If he tailors his responses appropriately, he will overpower these external blows.

Wing: An external blow of fate will put to a test your inner strength. Try, at all costs, to maintain your composure. Look for an avenue of change that will alleviate the danger.

Editor: Wilhelm comments: *"The word su, here rendered by 'distraught,' denotes literally the reviving movements of insects still stiff after their winter sleep."* Ritsema/Karcher translate SU as: *"Regain vital energy, courage or strength; bring to life, cheer up; relief; lit.: herb whose smell revives weary spirits. The doubled character intensifies this quality."* The image is one of groggy confusion during a time demanding decisive action: "Wake up and smell the coffee!" Wilhelm also mentions that the line has reference to a foreordained or fated situation -- the shock of fate. The idea is that your fate is demanding that you get moving, that you wake up from your torpor and take action in accordance with the goals of the Work.

> *The marvel is that there is not a perpetual state of war within the psyche, for each of these elements is endowed with energy and so cannot die. Fortunately for our sanity, many of these irreconcilable elements lie deep within the unconscious, locked in primordial sleep; those which may have stirred are shut away in separate compartments. But as life progresses and an increase of consciousness is*

achieved, the inner conflicts awaken, and the problem of reconciling the oppositions they reveal has to be undertaken as a serious and urgent task.
M.E. Harding -- ***Psychic Energy***

A. Wake up and resolve your confusion.

B. Get a move on -- drastic circumstance demand drastic responses.

Line-4

Legge: The fourth line, dynamic, shows its subject, amid the startling movements, supinely sinking deeper in the mud.

Wilhelm/Baynes: ***Shock*** is mired.

Blofeld: After the thunderstorm, the paths are muddy.

Liu: ***Thunder*** causes mire. *[Even with a humble manner, a person can achieve nothing during this time. If birth time and zodiac symbols are not favorable, one will be involved in trouble.]*

Ritsema/Karcher: ***Shake:*** releasing the bog.

Shaughnessy: ***Thunder*** is followed by mud.

Cleary (1): ***Thunder*** gets bogged down.

Wu: He has gotten himself into muddy ground.

COMMENTARY

Confucius/Legge: The light in him has not yet been brilliantly developed. **Wilhelm/ Baynes:** It is not yet brilliant enough. **Blofeld:** This implies muddled thinking. **Ritsema/Karcher:** Not-yet shining indeed. **Cleary (2):** ***Thunder*** getting bogged down is not illuminating. **Wu:** He cannot bring himself to a bright spot.

Legge: The fourth line is dynamic in a magnetic place, and is pressed by the magnetic lines on either side, hence he is seen as supinely sinking in the mud. Compare what Confucius says about him with hexagram 21:4 -- *"His light has not yet been sufficiently displayed."*

NOTES AND PARAPHRASES

Siu: The man is unable to make progress against an unyielding situation and remains trapped by its stubborn resistance.

Wing: The Shocking event will reduce you to immobility. This comes about because of a befuddled mind, confused and unprepared. You cannot make any progress under the circumstances.

Editor: The image is of one who is trapped in obtuseness and ambiguity, as in mud. Muddy: Unclear, as in: "This is as clear as mud." Note that no value judgment is attached to the line. Meditation on the similarities between this line and 21:4 is useful.

> *But as the mind matures its principles tend to harden and gradually become fixed, and it becomes unable to accept fresh material which will not fit easily into the existing structure. Thus it loses contact with the dynamism of reality. Its enclosing walls of dogmatic opinion become unable to adapt to changing circumstances, and if faced with a major challenge of ideas it can only collapse, leaving the bewildered mind within to cope as best it may with the apparent chaos that surrounds it. The lesson here is that any structure is only defensible as long as it remains flexible and capable of evolution; life itself is in a state of constant flux and no merely human construction can hope to survive if it cannot adapt.*
> A. Douglas -- ***The Tarot***

A. You are immobilized by ignorance and lack of clarity.

B. The time calls for action, but your inertia bogs you down.

C. Ambiguity emasculates action -- wait for the situation to clarify.

Line-5

Legge: The fifth line, magnetic, shows its subject going and coming amidst the startling movements of the time, and always in peril; but perhaps she will not incur loss, and find business which she can accomplish.

Wilhelm/Baynes: ***Shock*** goes hither and thither. Danger. However, nothing at all is lost. Yet there are things to be done.

Blofeld: ***Thunder*** comes and goes alternately -- trouble is at hand! Careful thought will avert loss, but there are affairs needing attention.

Liu: ***Thunder*** going back and forth brings danger. No great loss. Something remains to be achieved.

Ritsema/Karcher: ***Shake*** going, coming adversity. Intention without losing possesses affairs.

Shaughnessy: ***Thunder*** goes and comes so dangerously; there is no loss, there is service.

51-- Shock/Thunder -- 51

Cleary (1): Actively mulling over dangerous plans. No loss; there is concern.

Cleary (2): ***Thunder*** goes and comes – dangerous. On reflection there is no loss; there is something to do.

Wu: Either advance or retreat is precarious. There will be no big loss, only small problems.

COMMENTARY

Confucius/Legge: Her doings are full of risk, but must be undertaken in her central position. Far will she be from incurring any loss. **Wilhelm/Baynes:** One walks in danger. The *"things to be done"* are in the middle, hence nothing at all is lost. **Blofeld:** The first sentence implies that danger threatens our activities. That affairs need our attention is indicated by this central line of the upper trigram. There will be no important losses. **Ritsema/Karcher:** Exposed moving indeed. One's affairs located-in the center. The great without losing indeed. **Cleary (2):** This is acting in peril. **Wu:** This means that any undertaking will be risky... Problems will be solved through compromise.

Legge: Line five is magnetic in a dynamic place where the action of the hexagram is concentrated. Hence she is always in peril, but her central position indicates safety in the end.

NOTES AND PARAPHRASES

Siu: The man is exposed to repeated shocks and continuing peril. As long as he maintains a central position, safety is assured in the end.

Wing: The shocks will continue and you will be faced with constant troubles and difficulties. You can survive the times if you actively change with the changes, thus remaining centered internally and externally.

Editor: Although there is no relationship of correspondence, this line is similar to line three. Psychologically interpreted, the idea is that the ego is responsible for the Work in spacetime, and it is never easy -- every choice you make is a judgment call.

> *The practice of shock therapy shatters the distorted ego complex to the point of extinction; contact can then be reestablished with the hope of forming new patterns.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. "Roll with the punches" and keep your head.

B. Don't allow unsettled conditions to divert you from the Work. Do what the situation requires.

51-- Shock/Thunder -- 51

Line-6

Legge: The sixth line, magnetic, shows its subject, amidst the startling movements of the time, in breathless dismay and looking around her with trembling apprehension. If she takes action, there will be evil. If, while the startling movements have not reached her own person and her neighborhood, she were to take precautions, there would be no error, though her relatives might still speak against her.

Wilhelm/Baynes: ***Shock*** brings ruin and terrified gazing around. Going ahead brings misfortune. If it has not yet touched one's own body but has reached one's neighbor first, there is no blame. One's comrades have something to talk about.

Blofeld: ***Thunder*** brings disorder and people stare about them in terror. Advancing at this time brings misfortune. The thunder affects not ourselves but our neighbors -- no error. *[We are not to blame for the trouble afflicting them; but, as the commentary on this line indicates, they may think we are to blame and plan reprisals.]* A marriage causes gossip.

Liu: ***Thunder*** causes trembling and frightened looks. Undertaking -- misfortune. It will not threaten your own body, but it might your neighbor. No blame. There will be gossip about marriage.

Ritsema/Karcher: ***Shake:*** twining, twining. Observing: terrorizing, terrorizing. Chastising: pitfall. Shake: not tending-towards one's body, tending-towards one's neighbor. Without fault. Matrimonial allying possesses words.

Shaughnessy: ***Thunder*** is so clapping; looking so scared; to be upright is inauspicious. Thunder is not in his body, but in his neighbor; in going there is no trouble. In confused slander there is talk.

Cleary (1): ***Movement*** uneasy, gaze unsteady – an expedition will bring misfortune. The action is not in oneself but in the neighbors; there is no blame. Association involves criticism.

Cleary (2): ***Thunder*** is faint; the look is shifty. An expedition leads to misfortune. The thunder does not reach you, but is in the vicinity. There is no blame. Association involves criticism.

Wu: He is wavering in mind and looking anxiously right and left. It will be foreboding to have undertakings. If he can prepare himself well, he will not be affected by the thunderclap that impinges on his neighbor. However, he will be criticized for initiating marriage.

51-- Shock/Thunder -- 51

COMMENTARY

Confucius/Legge: Amid the startling movements she has not found out the course of the due mean. Though evil threatens, she will not fall into error. She is afraid of being warned by her neighbors. **Wilhelm/Baynes:** He has not attained the middle. Misfortune, but no blame. One is warned by the fear for one's neighbor. **Blofeld:** That thunder brings disorder is indicated by the failure of the middle line of the upper trigram to win supremacy over this top line. Although misfortune arises, we are not to blame. Fear of our neighbors makes us cautious. **Ritsema/Karcher:** Center not-yet acquired indeed. Although a pitfall, without fault. Dreading the neighbor, a warning indeed. **Cleary (2):** The thunder is faint – balance has not been attained. Though there is misfortune, there is no blame. Fear nearby is a warning. **Wu:** *"He is wavering,"* because he lacks self-confidence. Despite the perilous situation, he will be free from error if he can learn a lesson from his neighbor.

Legge: Line six is magnetic, and must abide the concluding terrors of the movement. Action on her part is sure to be evil. If she were to take precautions, she might escape with only the censure of her relatives.

NOTES AND PARAPHRASES

Siu: The man has not yet found a moderate course of behavior. He is dismayed at the startling events of the times. Action will lead only to evil under such conditions. He should withdraw, taking appropriate precautions, before the shock has affected him personally. His associates may speak against him, but he should not be concerned.

Wing: The times are full of Shocking occurrences which bring disorder to all of society. You cannot combat the times alone, and all those affected are too confused to react appropriately. Retreat is the best course, although it may bring criticism from others who do not comprehend your actions.

Anthony: We must not let shocking events cause us to vilify the Sage, Fate, God, or the people who have wronged us. Shock brings an end to the old, but also a beginning to the new, even though we encounter many dangers to get there. Meanwhile, we must withdraw from the negative effects of shock.

Wu: If he can learn from the experience of his neighbor and rectify his personal life, he will greatly lessen his losses.

Editor: The *"neighbor"* in the warning is the fifth line, described as coping with shock reasonably well, though unable, as ruler, to hold the entire hexagram together. Line six is advised to learn from her observation of line five's troubles to remain calm and stationary, out of the fray. In other words, by analyzing the adversity of others, one can avoid making their mistakes. Another way of conveying the same idea is to regard the *"relative"* who might *"speak against"* line six as the third line correlate who is forced by her circumstances to take action: because of this, line three is unable to understand why line six cannot support her. The clear message here is one of adopting an unconventional or

independent point of view: survival now depends on not following the crowd. Blofeld, Liu, Ritsema/Karcher and Wu are the only translators who mention *"gossip about marriage."* Psychologically interpreted, this can mean stress connected with any synthesis of thought and feeling -- perhaps a new attitude or belief. If this is the only changing line, the new hexagram becomes number twenty-one, ***Discernment,*** giving a hint that cold-blooded, dispassionate analysis is the best way to cope with a tricky situation.

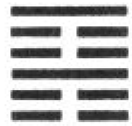
> *The devastating impact of this fire can free the mind from its fetters and open the way that leads to the center; but if the conscious mind is not prepared, not strongly built on firm foundations, it may end in catastrophe. In psychological terms the outcome will be dissociation, the division of the mind against itself.*
>
> A. Douglas -- ***The Tarot***

A. Forewarned is forearmed. Never act when confused. Differentiate the components of the situation, center your thinking, then act in your own best interests.

B. Despite contrary input (psychological or social), observation, experience and/or common sense counsel self-protection.

March 30, 2001, **4/25/06**

52 -- Keeping Still -- 52



HEXAGRAM NUMBER FIFTY-TWO -- KEEPING STILL

Other titles: Mountain, Keeping Still, The Symbol of Checking and Stopping, Desisting, Stilling, Stillness, Stoppage, Bound, Reposing, Resting, Meditation, Non-action, Stopping, Arresting Movement, *"Refers to meditation and yoga."* -- D.F. Hook

Judgment

Legge: When his ***repose is like the back***, and he loses all consciousness of self; when he walks in his courtyard and does not see the people, there will be no error.

Wilhelm/Baynes: ***Keeping Still.*** Keeping his back still so that he no longer feels his body. He goes into his courtyard and does not see his people. No blame.

Blofeld: ***Keeping the back so still*** as to seem virtually bodiless, or walking in the courtyard without noticing the people there involves no error!

Liu: ***Stillness.*** Keeping the back still -- one feels that the body no longer exists. Even when one walks in the courtyard, one sees no people. No blame.

Ritsema/Karcher: ***Bound:*** one's back. Not catching one's individuality. Moving one's chambers. Not visualizing one's people. Without fault. *[This hexagram describes your situation in terms of confronting a boundary or obstacle. It emphasizes that stopping and acknowledging the limit, the action of Bound, is the adequate way to handle it. To be in accord with the time, you are told to stop!]*

Shaughnessy: ***Stilling his back***, but not stilling his body: Walking into his courtyard, but not seeing his person; there is no trouble.

Cleary (1): ***Stopping at the back,*** one does not have a body; walking in the garden, one does not see a person. No fault.

Cleary (2): ***Stilling the back,*** one does not find the body, *etc.*

Wu: ***Stoppage*** indicates that, resting on his back, he does not find his body and walking in his courtyard, he does not see any person. Faultless.

52 -- Keeping Still -- 52

The Image

Legge: The image of one mountain atop another forms ***Keeping Still.*** The superior man, in accordance with this, does not allow his thoughts to go beyond the duties of his immediate circumstances.

Wilhelm/Baynes: Mountains standing close together: the image of ***Keeping Still.***. Thus the superior man does not permit his thoughts to go beyond his situation.

Blofeld: This hexagram symbolizes two ***mountains conjoined***. The Superior Man takes thought in order to avoid having to move from his position.

Liu: Mountain next to mountain symbolizes ***stillness***. The superior man's thoughts do not go beyond his position.

Ritsema/Karcher: Joined mountains. ***Bound***. A *chun tzu* uses pondering not to issue-forth-from one's situation.

Cleary (1): ***Joining mountains.*** Thus do superior people think without leaving their place.

Cleary (2): ***The mountains are still.*** Thus the thoughts of developed people are not out of place.

Wu: One mountain overlapping another makes ***Stoppage***. Thus the *jun zi* does not contemplate things beyond his position. *[Confucius said: "If you do not hold an office, do not give counsels on its administration." What he meant is: not to volunteer counsels freely. On the other hand, if you are requested, then give the best you can.]*

COMMENTARY

Confucius/Legge: ***Keeping Still*** means stopping: One rests when it is time to rest, and acts when it is time to act. When action and rest occur at the proper times, one's behavior is enlightened. Keeping his back still, he rests in his proper place. The upper and lower lines of the hexagram all mirror each other, but are without any interaction: Hence it is said that he has no consciousness of [ego]. He does not see the persons in his courtyard, and there will be no error.

Legge: Two trigrams symbolizing Mountain make up the hexagram of ***Keeping Still.*** Mountains rise up grandly from the surface of the earth, their huge masses resting on it in quiet and solemn majesty. They are barriers to the onward progress of the traveler. The attributes of this hexagram are both resting and arresting. It denotes the characteristic of resting in what is right in principle, right on the widest possible scale -- in the absolute conception of the mind and in every possible position in which a man can be placed. As in hexagram number thirty-one, ***Initiative,*** the symbolism is taken from the different parts of the human body.

52 -- Keeping Still -- 52

According to the K'ang-hsi editors, the second sentence in the Image should be translated: *"The superior man, in consequence with this, thinks anxiously how he shall not go beyond the duties of his position."*

NOTES AND PARAPHRASES

Judgment: *"Wipe out imagination: check desire: extinguish appetite: keep the ruling faculty in its own power."* -- Marcus Aurelius

The Superior Man eliminates all distraction and concentrates on the matter at hand.

A large portion of the Work consists of nothing more than the will to keep still. Anyone who has ever tried it can attest that ***Keeping Still,*** or doing "nothing," is probably the most difficult thing that a human can be asked to do. We are an ever-flowing fountain of restless desire -- the senses are mindlessly programmed to encounter their objects, and when we prevent them from doing this, a great commotion occurs in the psyche. We are so accustomed to feeling our desires, drives, instincts and appetites as integral to our awareness, that we are seldom conscious of the fact that they are actually autonomous forces -- as separate from the ego, or choice-making complex, as we are from other people, creatures or objects in the physical world. Try controlling an ingrained habit, such as smoking, and observe how difficult it is to impose your will upon it. Who controls whom?

> *The power of sight does not come from the eye, the power to hear does not come from the ear, nor the power to feel from the nerves; but it is the spirit of man that sees through the eye, and hears with the ear, and feels by means of the nerves. Wisdom and reason and thought are not contained in the brain, but they belong to the invisible and universal spirit which feels through the heart and thinks by means of the brain. All these powers are contained in the invisible universe, and become manifest through material organs, and the material organs are their representatives, and modify their mode of manifestation according to their material construction, because a perfect manifestation of power can only take place in a perfectly constructed organ, and if the organ is faulty, the manifestation will be imperfect, but not the original power defective.*
>
> Paracelsus -- ***De Viribus Membrorum***

The ego has only one legitimate function -- to make choices: it is the switchboard in the psyche which directs where the energy of the instinctual powers shall go. If these autonomous forces are stronger than the will of the ego, they soon learn to get their way as often as possible. The main difference between an inferior and a superior man is that the latter has learned to control and direct his energies for a higher purpose. One of the best ways to acquire this ability is to learn the lessons inherent within ***Keeping Still.***

> *Psychoanalysis has demonstrated that the power of these images and complexes lies chiefly in the fact that we are unconscious of them, that we do not recognize them as such. When they are unmasked, understood, and resolved into their*

elements, they often cease to obsess us; in any case we are then much better able to defend ourselves against them.

Roberto Assagioli -- ***Psychosynthesis***

The lines of the upper and lower trigrams are mirror images of each other, yet not one of them has a proper correlate: they don't connect with each other. This suggests the separation of the senses from their objects. For example, eyeballs are sensory-receptors designed for the perception of light and form -- close your eyes, and they are prevented from contacting the phenomena they were created to perceive. That the psychic entities attached to this desire to perceive phenomena might resist restriction is a foregone conclusion, but the ego has control over the eyelids -- or should have. "*Not seeing the people in one's own courtyard*" means that one ignores one's autonomous impulses.

Regulation of the psyche's autonomous manifestations in accordance with the will of the Self is for the purpose of gaining a controlling influence over one's karma. As stated herein many times, you, as ego, are nothing more than a tool created by the Self for the direction of its own destiny.

Both karma theory and quantum mechanics refuse to accept that observers can exist independent of the systems they observe. Spiritual science goes so far as to take the observer's own internal universe and its states as its experimental field. For it is within that field that karma is produced and stored …The "matter" from which we and our obstructions are created includes both the dense physical material from which our bodies are built and the thoughts, attitudes and emotions that make up our minds. Tantric practice is karmic engineering within this field of name and form, orchestration of substance and action into result. First you direct new causes against previous effects to nullify adverse influences on your awareness, then you unleash yet further actions to negate the influence of the nullifying actions.

Robert Svoboda –***Aghora III, The Law of Karma***

How any ego could tackle such responsibilities with any hope of progress is impossible to imagine without the direction of the Self. ***Keeping Still*** certainly has its own karmic consequences, but when the "not choosing" implied in this hexagram is done in accordance with the Self's will and intent, the results slowly lead to ever higher levels of awareness – eventually into realms beyond the physical. That is what the Work is all about: any other choice is to lock ourselves into a continuous round of birth and death in physical manifestation.

The Kabbalists teach that everything we do stirs up a corresponding energy in other realms of reality. Actions, words, or thoughts set up reverberations in the universe. The universe unfolds from moment to moment as a function of all the variables leading up to that moment. When we remain cognizant of this mystical system, we are careful about what we do, say, or even think, for we know that everything is interdependent; we know that a seemingly insignificant gesture could have weighty consequences.

Rabbi David Cooper – ***God is a Verb***

52 -- Keeping Still -- 52

SUGGESTIONS FOR MEDITATION

Notice that every line of this hexagram except the last deals with an inherent challenge involved in the discipline required to keep still. Compare the lines in ***Keeping Still*** with similar lines in hexagram 31, ***Initiative.***

Line-1

Legge: The first line, magnetic, shows its subject keeping her toes at rest. There will be no error, but it will be advantageous for her to be persistently firm and correct.

Wilhelm/Baynes: Keeping his toes still. No blame. Continued perseverance furthers.

Blofeld: Stilling the toes -- no error. Unwavering persistence in a righteous course brings advantage. *[This suggests the simplest kind of stillness, namely staying where we are.]*

Liu: Keeping the toes still. No error. Continued persistence is advantageous.

Ritsema/Karcher: Bound: one's feet. Without fault. Harvesting: perpetual Trial.

Shaughnessy: Stilling his foot: there is no trouble; beneficial for permanent determination.

Cleary (1): Stopping at the feet, there is no fault. It is beneficial to be always upright.

Wu: He rests his toes. No error. It is advantageous to be persevering.

COMMENTARY

Confucius/Legge: She does not fail in what is correct according to the idea of the figure. **Wilhelm/Baynes:** What is right is not yet lost. **Blofeld:** This passage is implied by the position of this line, which is not out of order. **Ritsema/Karcher:** Not-yet letting-go correcting indeed. **Cleary (2):** Stop the feet before losing correctness. **Wu:** He has not lost the correct way.

Legge: The symbolism of the hexagram rises from one part of the body to the other. The first line at the bottom of the figure fitly suggests the toes. Toes play a great part in walking, but there are here at rest, and so do not lose the correct idea of ***Keeping Still.*** The lesson is that from the first men should rest in and be anxious to do what is right in all their affairs. The dynamic line in a magnetic place accounts for the caution with which the phrase concludes.

52 -- Keeping Still -- 52

NOTES AND PARAPHRASES

Siu: At the outset, the man pauses to study the situation as it actually exists -- without being led astray by wishful thinking or ulterior motives. He must remain persistently firm and correct to avoid irresolute drifting.

Wing: Because the situation is only at its beginning, you are able to see things as they are. Furthermore, your interests and motives have not yet become self-serving. Continuing in this objective attitude is necessary for advancement.

Editor: The ***I Ching*** consistently uses the image of toes as symbolic of initial movement -- the beginning of some kind of action. Here the message is to refrain from action. There is a hint that egotistical compulsiveness or impatience might be involved. You are counseled to squelch this urge and remain quietly in place.

> *Our vitality constantly drives us to do something and if we stop that, something within us keeps going on. Try once to think of nothing even for half a second! You cannot! You think: "Gosh, I have to go to the butcher, etc." It is the constant autonomous restlessness of the life we lead and our will-power is insufficient to enable a simple inner life to overcome that autonomous liveliness. With the help of the Self, however, it comes forth.*
>
> M.L. Von Franz -- ***Alchemical Active Imagination***

A. Do not initiate action.

Line-2

Legge: The second line, magnetic, shows its subject keeping the calves of her legs at rest. She cannot help the subject of the line above whom she follows, and is dissatisfied in her mind.

Wilhelm/Baynes: Keeping his calves still. He cannot rescue him whom he follows. His heart is not glad.

Blofeld: Stilling the calves. His heart is sad because he is unable to save his followers. *[Perhaps the implication is that the mind's injunction to be still reached the calves but was delayed there, so that the feet continued moving until it was too late. In other words, we are too late in deciding to stay where we are, although circumstances make this most desirable.]*

Liu: Keeping the calves still. But he cannot restrain the movements that follow, and he is uneasy in his mind. *[A person cannot achieve his goal now.]*

Ritsema/Karcher: Bound: one's calves. Not rescuing one's following. One's heart not keen.

52 -- Keeping Still -- 52

Shaughnessy: Stilling his calves: not raising aloft his rent flesh, his heart is not glad.

Cleary (1): Stopping at the calves doesn't help out the following. The heart is unhappy.

Cleary (2): Stopping the calves, they don't rise to follow. The mind is not happy.

Wu: He rests the calves of his legs. He cannot help the one he follows and feels unhappy.

COMMENTARY

Confucius/Legge: He whom she follows will not retreat to listen to her. **Wilhelm/Baynes:** Because this one does not turn toward him to listen to him. **Blofeld:** He cannot save them because he failed to retire and wait. **Ritsema/ Karcher:** Not-yet withdrawing-from hearkening indeed. **Cleary (2):** Not rising to follow means not retreating to listen. **Wu:** Because that person is unwilling to step back and listen to him.

Legge: Above the toes are the calves, represented by the second line which is magnetic but in its proper place. Above this again, are the loins, represented by the third line -- dynamic and in danger of being violent. The second line follows the third and would like to help him, but is unable to do so because there is no correlation between them. The third line will persist in his course without heeding the warnings of line two.

Anthony: *Keeping his calves still*. When we allow ourself to be lured by a wrong motive, it means we doubt that the correct way will work. When doubt pervades, we should not act. "*He cannot rescue him whom he follows.*" If our inner eye is fastened on what another person does, we follow their path rather than our own. We can only rescue them if we follow our own path. When they see that they are truly alone, with no one to rescue them, they will try to save themselves.

NOTES AND PARAPHRASES

Siu: The man is unable to stop his stronger master even when the latter is bent on the direction of wrongdoing. He is unhappy about being swept along by such a movement.

Wing: You are swept along by your goals and the events you've set into motion. Even though you may wish to stop and reconsider, you cannot halt the flow of action. This condition brings unhappiness.

Editor: The image depicts one bound to a force or situation which one either can't or won't control. Ritsema/Karcher translate *"hearkening"* in the Confucian commentary as: "*T'ING: ...The ideogram ear and **actualizing-tao**, hear and obey.*" Perhaps you have disregarded your intuition or inner voice: the Self. In some contexts, the image suggests one disempowered by circumstances not of one's own making. Little or nothing can be done to influence the situation.

> *If you have given way to anger, be sure that over and above the evil involved therein, you have strengthened the habit, and added fuel to the fire. If overcome*

by a temptation of the flesh, do not reckon it a single defeat, but that you have also strengthened your dissolute habits. Habits and faculties are necessarily affected by the corresponding acts. Those that were not there before, spring up: the rest gain in strength and extent.

Epictetus

A. Depicts a powerless relationship with a controlling inferior force.

B. Fight hard against your "need" to act.

Line-3

Legge: The third line, dynamic, shows its subject keeping his loins at rest, and separating the ribs from the body below. The situation is perilous, and the heart glows with suppressed excitement.

Wilhelm/Baynes: Keeping his hips still. Making his sacrum stiff. Dangerous. The heart suffocates.

Blofeld: Stilling the loins and stiffening the spine – his heart is suffocated by trouble. *[Elsewhere in the* ***Book of Change****, it is made clear that the loins sometimes symbolize sexual desire. To force oneself to continence when the mind is not ready for it is exceedingly dangerous and may lead to mental and emotional disarrangement. What is required is stilling the WHOLE self, a cessation of desire itself.]*

Liu: Keeping the loins and the middle of the spine still. Danger. His heart is like an anxious flame.

Ritsema/Karcher: Bound: one's limit. Assigned-to one's loins: adversity smothers the heart.

Shaughnessy: Stilling his midsection: scratching his spine; danger; smoke the heart.

Cleary (1): Stopping at the waist breaks the backbone; danger inflames the heart.

Wu: He rests his waist and tightens it with a waistband. He is deeply worried.

COMMENTARY

Confucius/Legge: The danger of keeping the loins at rest produces a glowing heat in the heart. **Wilhelm/Baynes:** There is danger that the heart may suffocate. **Blofeld:** If the loins are stilled, there is a danger that the heart will suffocate. **Ritsema/ Karcher:** Exposure smothers the heart indeed. **Cleary (2):** Danger affects the heart. **Wu:** He is deeply worried.

52 -- Keeping Still -- 52

Legge: When the calves are kept at rest, advance is stopped, but no other harm ensues. Not so when the loins are kept at rest, and unable to bend, for the connection between the upper and lower parts of the body is then broken. The dissatisfaction increases to an angry heat. Canon McClatchie suggests the idea of *"stopping at a limit, and separating what is in continued succession (i.e., the backbone); thus the mind, etc."*

NOTES AND PARAPHRASES

Siu: Danger results from the smoldering resentment against forced inaction on the part of the man. The proper frame of mind for meditation and concentration can arise naturally only out of inner composure and not through artificial rigidity.

Wing: If you attempt to force stillness upon restless desires you will only create deep inner conflict and resentment. This can be dangerous. Attempt internal composure through relaxation and ***Meditation***.

Editor: If the heart is the point of balance between the dry speculations of the brain and the robust libido of the genitals (*"loins"*), then the will to keep the loins at rest is certain to create a conflict within the psyche which will test our *"heart"* to serve the higher ideals of the Work. As the top line of the lower trigram, this is a place of transition between a lower and higher condition, and the imagery describes the conflict which ensues whenever one undertakes such a separation. Blofeld's note about sexuality is very apt here: the Self is capable of testing one's will to the very limits of endurance on this issue; indeed, control of sexual libido is one of the cornerstones of the Work and cannot be evaded. The concept of the *"cessation of desire itself"* is easily understood, yet all but impossible to achieve. If this is the only changing line, the new hexagram becomes number 23, ***Disintegration (Splitting Apart),*** the corresponding line of which offers a strong hint about how to handle the situation at hand.

> *For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would.*
> ***Galatians*** 5: 17

A. Make a distinction between your will and your desire, and at least be conscious about which one you choose.

B. Enforced inaction is suffocating to a free spirit.

C. Calm down -- get back on center. Disassociate yourself from an inferior force.

Line-4

Legge: The fourth line, magnetic, shows its subject keeping her trunk at rest. There will be no error.

Wilhelm/Baynes: Keeping his trunk still. No blame.

52 -- Keeping Still -- 52

Blofeld: Stilling the body -- no error!

Liu: Keeping the body still. No error.

Ritsema/Karcher: Bound: one's individuality. Without fault.

Shaughnessy: Stilling his torso.

Cleary (1): Stopping at the body, there is no blame.

Cleary (2): Stopping at the torso, there is no fault.

Wu: He rests on his body. No error.

COMMENTARY

Confucius/Legge: She keeps herself free from agitation. **Wilhelm/Baynes:** He stops within his own body. **Blofeld:** Stilling the body means stilling the whole self. **Ritsema/Karcher:** Stopping connoting the body indeed. **Cleary (2):** Stopping the torso stills the body. **Wu:** This means he puts a stop at his own person.

Legge: Each part of the body, such as the mouth, eyes and ears has its own particular appetite which draws it to that which is outside of itself. The back alone has nothing to do with anything beyond itself -- hardly with itself even. All that it has to do is stand straight and strong. So should it be with us, resting in principle, free from the intrusion of selfish thoughts and external objects.

NOTES AND PARAPHRASES

Siu: The man forgets his ego. This leads to the highest state of rest.

Wing: Your frame of mind is conducive to self-mastery. You have only to transcend the impulses of your ego to achieve the ideal of ***Meditation***.

Editor: Siu's paraphrase combined with Legge's commentary, implies that the situation requires total non-action in the physical, emotional and mental realms of the psyche. This of course is the ideal of almost all forms of meditation.

> *If, in experiencing an emotion -- any emotion -- a person consciously refrains from acting on it while at the same time keeping the event alive within himself, he will discover that the emotion leads him to another dimension of experience. He will discover that the energy of the emotion does not die because of his refusal to give it a space outside of himself. If he holds on to the tail of this tiger as it rebounds inward, he will discover its source. He will then learn why the mediaeval alchemists and Kabbalists insisted that man contains within him a sun,*

a center of pure energy. It should be stressed that the method I am talking about here is nothing new. The idea is implicit in all Oriental yogas.
C. Ponce -- ***Kabbalah***

A. Non-action is correct action. Maintain repose.

B. Meditate.

Line-5

Legge: The fifth line, magnetic, shows its subject keeping her jawbones at rest, so that her words are all orderly. Occasion for repentance will disappear.

Wilhelm/Baynes: Keeping his jaws still. The words have order. Remorse disappears.

Blofeld: Stilling the jaws. Since his words are well ordered, he ceases to have cause for regret.

Liu: Keeping the jaws still. His speech has order. Remorse vanishes.

Ritsema/Karcher: Bound: one's jawbones. Words possessing sequence. Repenting extinguished.

Shaughnessy: Stilling his cheeks: words have sequence; regret is gone.

Cleary (2): Stopping the jaws, there is order in speech, and regret vanishes.

Wu: He rests his lower jaw. He speaks with orderliness. Regret vanishes.

COMMENTARY

Confucius/Legge: She acts correctly in harmony with her central position. **Wilhelm/ Baynes:** As a result of central and correct behavior. **Blofeld:** This is indicated by the suitable position of this line, which is central to the upper trigram. **Ritsema/Karcher:** Using centering correcting indeed. **Cleary (2):** Stopping the jaws is done with balance and uprightness. **Wu:** Because of his central position.

Legge: The place of the magnetic fifth line is not proper for it, hence the mention of her repenting. Yu Pen (Ming dynasty) says on line five: *"Words should not be uttered rashly. Then, when uttered, they will accord with principle. But it is only the master of the virtue of the due mean who can attain to this."*

NOTES AND PARAPHRASES

Siu: The man is judicious in his choice of words. He thereby eliminates occasions for regret.

52 -- Keeping Still -- 52

Wing: Once you have centered yourself, your words will be chosen more carefully, and outspoken or unthinking comments will be avoided. In this way you will no longer suffer shame or regret.

Editor: At its most obvious level, to keep the jawbones at rest is to refrain from ill-considered remarks. But what if one receives this line in a context where speech, per se, is not a factor? Speech is the utterance of words, and words express ideas. As artifacts of the mental realm, words are the components of conceptualization. All of the translations emphasize the idea of bringing order to one's words, hence the line in its larger context is an injunction to sort out the facts of the matter at hand and arrange them in a meaningful pattern. It can refer to re-thinking a situation, or sometimes just to the need to shut off your constant inner chatter. Ritsema/Karcher's Confucian commentary uses the term *"Centering correcting,"* which they translate as: *"Make rectifying one-sidedness and error your central concern; reaching a stable center in yourself can correct the situation."*

> *It is very difficult for a man to keep silent about things that interest him. He would like to speak about them to everyone with whom he is accustomed to share his thoughts ... This is the most mechanical of all desires and in this case silence is the most difficult abstinence of all. But if a man understands this or, at least, if he follows this rule, it will constitute for him the best exercise possible for self-remembering and for the development of will. Only a man who can be silent when it is necessary can be master of himself.*
>
> Gurdjieff

A. Bring order to your thinking. Thought structures can become barriers to correct perception -- don't jump to simplistic conclusions.

B. "Make sure brain is engaged before putting mouth in gear."

C. When you don't understand what's happening, refrain from useless speculation.

Line-6

Legge: The sixth line, dynamic, shows its subject devotedly maintaining his restfulness. There will be good fortune.

Wilhelm/Baynes: Noble hearted keeping still. Good fortune.

Blofeld: The highest form of stillness -- good fortune!

Liu: Keeping still with benevolence. Good fortune.

Ritsema/Karcher: Magnanimous Bounding, significant.

Shaughnessy: Thick roots; auspicious.

52 -- Keeping Still -- 52

Cleary (2): Careful stopping is auspicious.

Wu: He rests with honor. Auspicious.

COMMENTARY

Confucius/Legge: To the end he shows himself generous and good. **Wilhelm/ Baynes:** The good fortune of noble hearted keeping still comes from the fact that there is an ample end. **Blofeld:** He achieves this in order to win greater benefit in the end. **Ritsema/Karcher:** Using munificence to complete indeed. **Cleary (2):** A rich conclusion. **Wu:** It ends with honor.

Legge: The third line of the trigrams, and the sixth line of the hexagram, is what makes ***Keeping Still*** what it is -- the symbol of a mountain. The subject of it therefore will carry out the resting required by the whole figure in the highest style.

NOTES AND PARAPHRASES

Siu: The man attains tranquility in relation to life in its entirety.

Wing: When your inner composure can reach even beyond the situation into all aspects of your life, you can penetrate the true meaning of things. From this perspective comes great good fortune.

Editor: The sixth line suggests the very top of the mountain -- the peak which is nearest to heaven and hence most in conformance with the ideals of the hexagram of ***Keeping Still.***

> *If meditation is controlled thinking, it implies that the individual has the entire thought process under control, including input from the subconscious. The experienced meditator learns how to think what he wants to think, when he wants to think it. He can always be in control of the situation, resisting psychological pressures that work on the subconscious. He is also in control of himself, never doing something that he knows he really does not want to do. In many schools, this self-mastery is one of the most important goals of meditation.*
> Aryeh Kaplan -- ***Jewish Meditation***

A. An image of tranquil non-action.

B. Present inaction creates future advantage.

March 30, 2001, **4/25/06**

53 -- Gradual Progress-53



HEXAGRAM NUMBER FIFTY-THREE -- GRADUAL PROGRESS

Other titles: Development, The Symbol of Progressive Advance, Gradual Development, Infiltrating, Advancing, Growth, Developing, Gradualness, Dialectical Progression, Step by Step, *"The slower the stronger."* -- D.F. Hook

Judgment

Legge: ***Gradual Progress*** shows the good fortune attending the marriage of a young lady. Firm correctness brings advantage.

Wilhelm/Baynes: ***Development.*** The maiden is given in marriage. Good fortune. Perseverance furthers.

Blofeld: ***Gradual Progress.*** The marriage of a maiden brings good fortune. Persistence in a righteous course brings reward.

Liu: ***Gradual Development.*** The marriage of a girl -- Good Fortune. It benefits to continue.

Ritsema/Karcher: ***Infiltrating***, womanhood converting significant. Harvesting Trial. *[This hexagram describes your situation in terms of gradually achieving a goal. It emphasizes that advancing through diffuse but steady penetration is the adequate way to handle it. To be in accord with the time, you are told to: infiltrate!]*

Shaughnessy: ***Advancing:*** For the maiden to return is auspicious; beneficial to determine.

Cleary (2): ***Gradual Progress*** in a woman's marriage is auspicious. It is beneficial to be chaste.

Wu: ***Gradualness*** indicates that it is auspicious for a woman to get married and it is advantageous for her to be persevering.

The Image

Legge: A tree on the mountain -- the image of ***Gradual Progress***. The superior man attains and nourishes his extraordinary virtue to improve the manners of the people.

Wilhelm/Baynes: On the mountain, a tree: the image of ***Development.*** Thus the superior man abides in dignity and virtue, in order to improve the mores.

53 -- Gradual Progress-53

Blofeld: This hexagram symbolizes a tree upon a mountain. The Superior Man, abiding in holiness and virtue, inclines the people towards goodness.

Liu: A tree on the mountain symbolizes ***Gradual Development***. The superior man, in maintaining his virtue, improves society's customs.

Ritsema/Karcher: Above mountain possessing wood. ***Infiltrating.*** A *chun tzu* uses residing-in eminent actualizing-tao to improve the vulgar. *[**Actualize-tao:** Ability to follow the course traced by the ongoing process of the cosmos ... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): There are trees on the mountain, ***growing gradually***. Thus do superior people abide in sagacity and improve customs.

Cleary (2): ...Developed people improve customs by living wisely and virtuously.

Wu: There are trees on the mountain; this is ***Gradualness.*** The *jun zi* chooses to live in the neighborhood known for its high moral standards and exemplary custom.

COMMENTARY

Confucius/Legge: The ascent of ***Gradual Progress*** resembles the fortunate marriage of a young lady. The lines ascend to their proper places, indicating achievement. Because the ascent is made correctly the subject of the hexagram is empowered to rectify his country. He is shown as the dynamic ruler in line five, central and correct. The alternation of Keeping Still and Flexible Penetration ensure that the advance is continuous.

Legge: The written character for ***Gradual Progress*** is ordinarily used in the sense of gradually, but there is connected with it also the idea of advance. The whole of it denotes a gradual advance like the soaking in of water. The other two hexagrams that contain the idea of advance are number thirty-five, ***Advance of Consciousness*** and number forty-six, ***Pushing Upward*** -- each expresses its own nuance of meaning, and here the nuance is the gradual manner in which the advance takes place.

The theme of the hexagram is the advance of men to offices in the state -- how it should take place gradually and by successive steps. Lines 2, 3, 4 and 5 are all in their proper places as dynamic or magnetic, and we ascend them as by regular steps to the top of the hexagram.

The marriage of a young lady illustrates an important event which takes place according to various preliminary steps which must be correctly done in an orderly sequence. So must it be with the advance of a man in the service of the state.

The K'ang-hsi editors say: *"A tree springing up on the ground is a tree as it begins to grow. A tree on a hill is high and large. Every tree when it begins to grow shows its branches and twigs gradually becoming long. Every morning and every evening show*

some difference; and when the tree is high and great, whether it be of an ordinary or extraordinary size, it has taken years to reach its dimensions."

Added Commentary: Blofeld appends the following footnote to each line in this hexagram: it is easier to read it here as his general commentary. *[The additional Chinese commentaries explain that the wild goose is a bird which moves toward the sun. Now, a commonly used Chinese term for the sun is YANG, namely the male principle. So the bird obviously* (sic) *betokens a maiden seeking a husband. Its movement from river bank to rock, dry land, a tree, a hillock and the mainland (which is said in one commentary to mean peninsula) signifies gradual movement in an unchanging direction. From the point of view of divination, this is the best course for us, even if marriage is not our objective. Regarding marriage: the first line betokens gossip, although the marriage is not unsuitable; the second, a materially successful marriage; the third, an unfortunate marriage; the fourth, marriage to someone exceedingly kind and thoughtful; the fifth, a blissful marriage; the sixth, marriage to a public figure who has some responsibility for good order within the realm and who succeeds in his task.]*

NOTES AND PARAPHRASES

Judgment: The proper union of forces within the psyche is a matter of slow maturation.

The Superior Man maintains his will and transforms the psyche. *"Example is the school of mankind, and they will learn at no other."* -- Burke

This is one of the most hierarchical of the hexagrams -- each line represents a clear advance from the position of the preceding line, thus giving an image of ***Gradual Progress.*** The vehicle of this progression is the wild goose, which also appears in every line. A goose is a bird -- primarily a creature of the air, or realm of thought; but because it also thrives on either water or land, the goose symbolizes thought which permeates the lower two categories of consciousness -- emotion (water), and sensation (earth).

> *Another traditional interpretation of the goose motif is that of the universal aspect of the soul. The wild goose is able to move about everywhere, on firm land, in water and in the air. It is the bird of Hermes, who is the leader of souls.*
> E.C. Whitmont -- ***The Symbolic Quest***

The progress of the goose is a gradual one, from the shore, or threshold of awareness in line one, to the mountain heights, or realm of the Spirit in line six. The fact that this progress is linked with the idea of marriage in the Judgment is a clear hint that we are dealing here with the idea of the union of opposites within the psyche. (See commentary on hexagram number eleven.) The message is unambiguous: the process of psycho-spiritual growth is one of slow maturation. There are no short-cuts to enlightenment.

> *Evils and falsities must be removed, to the intent that a new life which is the life of heaven may be implanted. This can in nowise be done hastily; for every evil enrooted with its falsities has connection with all evils and their falsities; and*

such evils and falsities are innumerable, and their connection is so manifold that it cannot be comprehended ... From this it is plain that the life of hell in man cannot be suddenly destroyed, for if it were suddenly done he would straightway expire; and that the life of heaven cannot be suddenly implanted, for if this were done suddenly he would also expire.

Swedenborg -- ***Arcana Coelestia***

Line-1

Legge: The first line, magnetic, shows the wild geese gradually approaching the shore. A young officer in similar circumstances will be in a position of danger, and be spoken against; but there will be no error.

Wilhelm/Baynes: The wild goose gradually draws near the shore. The young son is in danger. There is talk. No blame.

Blofeld: The wild goose moves gradually towards the river bank. The younger son is in trouble. There is talk, but no error.

Liu: The wild goose gradually approaches the shore. The boy is in danger. There is gossip. No blame. *[This line indicates difficulty, but you will ultimately be able to achieve your undertaking.]*

Ritsema/Karcher: The wild-swan Infiltrating tending-towards the barrier. The small son, adversity possessing words. Lacking fault.

Shaughnessy: The wild goose advances to the depths; for the little son dangerous; there are words; there is no trouble.

Cleary (1): Geese gradually proceed on the shoreline. The small ones are in danger; there is criticism, no fault.

Cleary (2): Geese gradually proceed to the shoreline. If humble people are diligent and speak up, there is no blame.

Wu: The wild goose flies in gradually to rest by the riverbank. The little fellow is in jeopardy and he is being talked about, but without fault.

COMMENTARY

Confucius/Legge: The danger is owing to no fault of hers in the matter of what is right. **Wilhelm/Baynes:** The danger besetting the little son implies no blame. **Blofeld:** `The younger son is in trouble' is just a way of saying that there is trouble for which we are not to blame. **Ritsema/Karcher:** Righteous, without fault indeed. **Cleary (2):** The diligence of humble people is dutiful and blameless. **Wu:** In principle he is faultless.

53 -- Gradual Progress-53

Legge: In line one the geese appear for the first time in the season approaching the shore. Then comes the real subject of the line -- she is magnetic in a dynamic place and without a proper correlate above. The difficulty and danger of her situation are seen as the result of circumstances -- the young officer has not brought it on herself.

NOTES AND PARAPHRASES

Siu: At the outset, the young man begins to make his way in the world. He is subjected to criticisms because his inexperienced steps are slow and hesitant. These will help prevent future errors on his part.

Wing: Your position is one of the classic beginner. Criticism is now unavoidable, however -- it can be used to your advantage in refining your skills. You can lay down the early foundations for later successes.

Editor: Air (thought) is more abstract than water (emotion); water is more abstract than earth (sensation). Of the three elements, earth is the most solid and the shore is where they all meet. As a creature at home in air, water or on land, the goose symbolizes a force which grounds an abstraction where it can be seen, grasped and understood. The young officer is inexperienced awareness coping with a new situation. *"Danger"* and being *"spoken against"* suggest confusion and conflicting emotions within the psyche as one deals with something new and unfamiliar. Remembering that the symbol of marriage in the Judgment relates to the union of thought and feeling within our physical vehicle, we can see that this first line represents a new synthesis of some sort.

> *It is the firmness, the effort and the skillfulness of the conscious ego's position that finally decide whether the onrush from the deep will bring about chaos and meaningless suffering or whether the suffering can instead provide the dark background from which the light of a new order may arise.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Expect confusion and difficulty in coping with a developing situation.

B. Inexperience with new concepts necessitates careful differentiation of all the factors involved.

Line-2

Legge: The second line, magnetic, shows the geese gradually approaching the large rocks, where they eat and drink joyfully and at ease. There will be good fortune.

Wilhelm/Baynes: The wild goose gradually draws near the cliff. Eating and drinking in peace and concord. Good fortune.

Blofeld: The wild goose moves gradually towards the rock. Eating and drinking happily -- good fortune.

53 -- Gradual Progress-53

Liu: The wild goose gradually approaches a big rock. It eats and drinks joyfully. Good fortune.

Ritsema/Karcher: The wild-swan Infiltrating tending-towards the stone. Drinking and taking-in: feasting, feasting. Significant.

Shaughnessy: The wild goose advances to the slope: wine and food so overflowing; auspicious.

Cleary (1): Geese gradually proceed on boulders; they eat and drink happily. Good fortune.

Cleary (2): Geese gradually proceed onto a boulder; etc. This is auspicious.

Wu: The wild goose flies in gradually to rest on a big rock. There is joy in eating and drinking. Auspicious.

COMMENTARY

Confucius/Legge: They eat and drink joyfully, but not without having earned their food. **Wilhelm/Baynes:** He does not merely eat his fill. **Blofeld:** Good fortune in the form of delicate and plentiful food. **Ritsema/Karcher:** Not sheer satiation indeed. **Cleary (2):** They don't just stuff themselves idly. **Wu:** Not for the sake of gluttony.

Legge: The geese have advanced in line two, and so has the officer, though she is not mentioned. Line two is magnetic, humble and central, and has a proper correlate in the fifth line. Hence the good auspice.

NOTES AND PARAPHRASES

Siu: The man soon overcomes his initial insecurity. He acquires a good position, earns a reasonable livelihood, and enjoys the company of his comrades.

Wing: You are in a secure position. The activities that lie on the road ahead will further consolidate your development. You may feel free to share your good fortune and security with others.

Editor: The first line describes confusion as a new situation begins to develop; line two suggests that this new force has established a beachhead and now consolidates (nourishes) itself for further advancement.

> *Without the development of the ego and its discipline, the growth of modern thought, modern science, modern technology would have been impossible. Man's intelligence has apparently not increased -- at all events, not during historical times -- but his ability to govern and direct it has expanded enormously.*
>
> M.E. Harding -- ***Psychic Energy***

53 -- Gradual Progress-53

A. The image depicts the consolidation of a position.

B. Nurture your new-won advantages.

Line-3

Legge: The third line, dynamic, shows the geese gradually advanced to the dry plains. It suggests also the idea of a husband who goes on an expedition from which he does not return, and of a wife who is pregnant, but will not nourish her child. There will be evil. The case symbolized might be advantageous in resisting plunderers.

Wilhelm/Baynes: The wild goose gradually draws near the plateau. The man goes forth and does not return. The woman carries a child but does not bring it forth. Misfortune. It furthers one to fight off robbers.

Blofeld: The wild goose moves gradually towards the dry land. The husband goes forth and does not return. The wife is pregnant, but the child's birth is delayed -- misfortune! This is an auspicious time for chastising evil-doers.

Liu: The wild goose gradually approaches the highland. The man sets out and does not return. The woman is pregnant, but does not give birth. Misfortune. It is beneficial to protect oneself from robbers. *[Fearfulness and disharmony are indicated by this line.]*

Ritsema/Karcher: The wild-swan Infiltrating tending-towards the highlands. The husband chastised, not returning. The wife pregnant, not nurturing. Pitfall. Harvesting: resisting outlawry.

Shaughnessy: The wild goose advances to the land; The husband campaigns but does not return, the wife is pregnant but does not give birth; inauspicious; beneficial to have that which robs.

Cleary (1): Geese gradually proceed on a plateau. The husband who goes on an expedition does not return; the wife who gets pregnant does not raise the child. Misfortune. It is beneficial to defend against brigands. *[The misfortune comes about because in the use of strength it is important to stop in the proper place and defend against brigands, not act arbitrarily and become a brigand oneself. This is gradual progress in which one is strong but loses control.]*

Cleary (2): Geese gradually proceed onto high ground. *Etc.* It is beneficial to defend against enemies.

Wu: The wild goose flies in gradually to rest on high ground. The husband joins active military duty, but does not return; the wife is pregnant, but miscarries. Foreboding. Yet it is advantageous to defend against the intruders. *[The third nine is overly strong...he wants to go alone and may have gotten lost or been captured.]*

53 -- Gradual Progress-53

COMMENTARY

Confucius/Legge: The husband separates himself from his comrades. The wife has failed in her proper course. By resisting thieves men would preserve one another. **Wilhelm/Baynes:** He leaves the group of his companions. She has lost the right way. Devotion and mutual protection. **Blofeld:** The husband's failure to return symbolizes separation from our normal companions. Delayed childbirth symbolizes our going astray. The final sentence indicates willingness to take precautions for mutual protection. **Ritsema/Karcher:** Radiance flocking demons indeed. *[**Demon(iac)**, CH'OU: possessed by a malignant genius; ugly, physically or morally deformed: vile, disgraceful, shameful; drunken. The ideogram: fermenting liquor and soul...]* Letting-go her tao indeed. Yielding mutualizes protection indeed. **Cleary (2):** Leaving the group is disgraceful. The wife...loses the way. Harmoniously protecting one another. **Wu:** He separates from his comrades. She does not take the proper course. Because people would unite to protect one another.

Legge: Line three is dynamic, has passed the central place to the top of the lower trigram, and has no proper correlate in line six. He is likely to be violent and unsuccessful in his movements. He is like a husband who deserts his wife, or a wife who neglects her child. But in the case supposed, his strength in the end would be useful. *"Separation from his comrades"* means he finds no correlate. The wife fails in her proper course because the line is dynamic instead of magnetic, and has in addition passed the central position of balance.

NOTES AND PARAPHRASES

Siu: The man goes too far and plunges into struggles beyond what is required by the natural laws of development. He loses his way. His life and family are jeopardized. He will regain his advantage if he does not provoke conflicts but uses his strength more in guarding his own position in line with his available resources and capabilities.

Wing: If you provoke a conflict or make a bold and forceful advance, you will place yourself and those close to you in danger. This is a foolish risk indeed. You would be much wiser to allow things to develop naturally and, instead, secure what you have.

Editor: This is an image of an aborted synthesis: we see ***Gradual Progress*** halted and dissipated in fruitless stagnation. *Goose:* Sensation and emotion under the influence of thought. *Dry Plains:* Infertile prospects: an area of futile speculation or endeavor. Wilhelm's rendering of "plateau" emphasizes a horizontal rather than vertical orientation -- reinforcing the image of no increase, no progress. *Husband and wife:* Union of thought and feeling, intellect and emotion. *Child:* The product, the ongoing evolution of thought and feeling within the psyche. *Plunderers:* Divisive, disruptive elements which bring about the separation of what is united. This estrangement brings a halt to the progress of the Work. Ritsema/ Karcher's "*Radiance flocking demons indeed*" can represent inner complexes, phobias, compulsions, etc. The best course is to re-organize and defend yourself against further loss. Siu's paraphrase says it best.

53 -- Gradual Progress-53

> *Thus [the patient] is still in an undesirably passive condition where everything is rather uncertain and questionable; neither he nor I know the journey's end. Often it is not much more than a groping about in Egyptian darkness. In this condition we must not expect any very startling results -- the uncertainty is too great for that. Besides which there is always the risk that what we have woven by day the night will unravel. The danger is that nothing is achieved, that nothing remains fixed.*
>
> Jung -- ***The Practice of Psychotherapy***

A. Image of a stalemate caused by unbalanced forces of some sort – perhaps a severely limiting belief. Withdraw support from this indulgence!

B. Arid speculation abandons its foundation in basic reality. You waste your energy on illusions – -- nothing will come of it.

C. Logos departs, Eros aborts -- defend the Work.

D. You're blowing energy on a fruitless endeavor.

Line-4

Legge: The fourth line, magnetic, shows the geese gradually advanced to the trees. They may light on the flat branches. There will be no error.

Wilhelm/Baynes: The wild goose gradually draws near the tree. Perhaps it will find a flat branch. No blame.

Blofeld: The wild goose moves gradually towards a tree and may find a suitable branch on which to perch -- no error!

Liu: The wild goose gradually approaches the tree, seeking a safe branch. No blame. *[This is a time of contentment in your personal life, without fear or sadness.]*

Ritsema/Karcher: The wild-swan Infiltrating tending-towards the trees. Maybe acquiring one's rafter. Without fault.

Shaughnessy: The wild goose advances to the tree: perhaps getting what the robbers rejected; there is no trouble.

Cleary (1): Geese gradually proceed in the trees, and may reach a level roost. No fault.

Wu: The wild goose flies in gradually to rest in the wood. It may find a flat branch. No error.

COMMENTARY

Confucius/Legge: There is docility in the line going on to flexible penetration.

53 -- Gradual Progress-53

Wilhelm/Baynes: It is devoted and gentle. **Blofeld:** Its finding a suitable branch augurs willing acceptance and gentleness. **Ritsema/Karcher:** Yielding using Ground indeed. **Cleary (2):** Following docilely. **Wu:** It may find a flat branch if the approach is favorable.

Legge: The web-footed goose is not suited for taking hold on the branches, but on flat branches it can rest. Line four is the first line in the upper trigram of Humility, and it is concluded that she will not fall into error. Ch'eng-tzu says that humility and right-doing will find rest and peace in all places and circumstances.

NOTES AND PARAPHRASES

Siu: The man attains a safe position through docility and pliancy.

Wing: You must remain flexible now. It may be necessary to sidestep difficulties, yield to obstacles, or retreat from danger. These, of course, are only temporary measures. The important thing is to maintain your safety now so that you can develop the conditions for later successes.

Editor: The image suggests a temporary compromise.

> *But between the starting point in the lowlands of our ordinary consciousness and the shining peak of Self- realization there are intermediate phases, plateaus at various altitudes on which a man may rest or even make his abode, if his lack of strength precludes or his will does not choose a further ascent.*
> Roberto Assagioli -- ***Psychosynthesis***

A. Adapt to circumstances.

B. A temporary position provides support through a transition.

C. "Any port in a storm."

D. "On hold."

Line-5

Legge: The fifth line, dynamic, shows the geese gradually advanced to the high mound. It suggests the idea of a wife who for three years does not become pregnant: but in the end the natural issue cannot be prevented. There will be good fortune.

Wilhelm/Baynes: The wild goose gradually draws near the summit. For three years the woman has no child. In the end nothing can hinder her. Good fortune.

Blofeld: The wild goose moves gradually towards the hillock. In the end, the results will be incomparable -- good fortune!

53 -- Gradual Progress-53

Liu: The wild goose gradually approaches the top of the hill. The woman is not pregnant for three years. In the end, nothing can overcome her. Good fortune. *[There will be confusion in the beginning, but understanding later; after overcoming obstacles, things will go smoothly in your life.]*

Ritsema/Karcher: The wild-swan Infiltrating tending-towards the mound. The wife, three year's-time not pregnant. Completing: absolutely-nothing has mastering. Significant.

Shaughnessy: The wild goose advances to the mound: the wife for three years does not get pregnant; in the end nothing overcomes it; auspicious.

Cleary (1): Geese gradually proceed onto a mountain top. The wife does not conceive for three years, but in the end nothing defeats her. Good fortune.

Cleary (2): ... After all, no one could overcome her. This is auspicious.

Wu: The wild goose flies in gradually to rest on a hill. The woman has not been pregnant for three years, but she finally overcomes her disadvantages. Auspicious.

COMMENTARY

Confucius/Legge: The subject of the line will get what she desires. **Wilhelm/ Baynes:** In the end nothing can hinder good fortune. One attains one's wish. **Blofeld:** Good fortune in the form of complete fulfillment of our desires. **Ritsema/Karcher:** Acquiring the place desired indeed. **Cleary (2):** Getting what was wished for. **Wu:** She gets what she wishes.

Legge: Line five is a dynamic line in the ruler's seat, and yet appears here as the symbol of a wife. Somehow she has been at variance with, and kept in disgrace by, calumniating enemies such as the plunderers of line three; but things come right in the end. The wife, childless for three years, becomes at last a mother, and there is good fortune. The wife will have a child; minister and ruler will meet happily.

NOTES AND PARAPHRASES

Siu: Because of the calumny of deceitful people, the man is misjudged while advancing into a high position. Although reconciliation and progress result eventually, nothing is achieved in the interim.

Wing: As you gain an ever greater position of influence, you become more and more a target for attack. Deceitful people may slander you, or you may even be misjudged by those closest to you. Because you are isolated, nothing meaningful can be accomplished. Eventually communications will be established and good fortune will follow.

Editor: The image is of a peak or goal which is somewhat subordinate to the extreme heights of line six. The rewards of this attainment require more time to become consolidated.

53 -- Gradual Progress-53

On the biological plane the irreconcilable elements of father and mother, of male and female, are reconciled on a new level in the child, who carries in his own person physical characteristics and psychological components derived from both parents. It is not surprising, therefore, that in the images of the unconscious a child frequently appears as the symbol of reconciliation on the psychological plane within the individual.
M.E. Harding -- ***Psychic Energy***

A. A delayed issue comes in due time.

B. Protracted labor brings forth an eventual synthesis.

Line-6

Legge: The sixth line, dynamic, shows the geese gradually advanced to the large heights beyond. Their feathers can be used as ornaments. There will be good fortune.

Wilhelm/Baynes: The wild goose gradually draws near the cloud heights. Its feathers can be used for the sacred dance. Good fortune.

Blofeld: The wild goose moves gradually towards the mainland. Its feathers can be used for ritual purposes -- good fortune!

Liu: The wild goose gradually approaches the cloudy heights. Its feathers can be used in ritual decoration. Good fortune. *[You will carry out a significant undertaking with someone's help.]*

Ritsema/Karcher: The wild-swan Infiltrating tending-towards the highlands. Its feathers permit availing-of activating fundamentals. Significant.

Shaughnessy: The wild goose advances to the land: its feathers can be used to be emblems; auspicious.

Cleary (1): Geese gradually proceed to level ground; their feathers can be used for ceremonies. Good fortune.

Wu: The wild goose flies gradually into the clouds. Its feathers may be used for decorum. Auspicious.

COMMENTARY

Confucius/Legge: The object and character of the subject of the line cannot be disturbed. **Wilhelm/Baynes:** He is not to be disconcerted. **Blofeld:** The sentence about the feathers indicates that now disorder cannot prevail. *[The traditional Chinese conception of good government, good order within the family and so on, allots an important role to ritual because of its efficacy in making people inclined to regard their duties with*

solemnity and because it helps to make everything seem orderly.] **Ritsema/Karcher:** Not permitting disarray indeed. **Cleary (2):** They cannot be put in disarray. **Wu:** Don't mess it up.

Legge: The subject of line six has reached the top of the hexagram. There is no more advance for him, and he has no correlate. He will work for the state and verify the auspice derived from the ornamental plumes of the geese.

NOTES AND PARAPHRASES

Siu: The man reaches the pinnacle, completes his work, and leaves inspiration for the world to follow.

Wing: As you achieve the greatest heights in your upward climb, you become an example for others. You are emulated by those who admire you, and this in itself is the greatest praise. There is good fortune for all concerned.

Editor: Most translations emphasize that the use of the feathers is for ritual or sacred purposes. A feather used in religious ritual suggests spiritual thoughts, concepts, truths, aspirations, ideals, etc. *"The large heights beyond"* would be the realm of ultimate realities and eternal truths to which one aspires. Since one of the central ideas of the hexagram is the contracting of a marriage, this line suggests the consummation of that marriage, and the religious references indicate that it is a *hieros gamos*, or holy marriage. If we combine Legge's image of ornaments with the idea of religious rites, the Chinese concept of the proper attitude for sacrifice emerges:

> *In religious sacrifice ... the important thing is one's attitude, especially sincerity, in the performance. These sacrifices are "ornaments" or refined manifestations of an inner attitude.*
>
> D.H. Smith -- ***Confucius***

A. The image suggests a spiritual synthesis. Energy has been transformed -- the dialectical progression has been successful.

B. The line can suggest the idea of a sacrifice which one makes on behalf of the Work.

C. A successful union of opposites.

March 30, 2001, 4/25/06, **2/22/08**

54 -- Propriety/Making-Do -- 54



HEXAGRAM NUMBER FIFTY-FOUR --
PROPRIETY/MAKING-DO

Other titles: The Marrying Maiden, The Symbol of the Marriage of the Younger Sister, Marriageable Maiden, The Marrying Girl, Subordinate, The Second Wife, Converting Maidenhood, Returning maiden, Making a young girl marry, Marrying a young girl, Marrying a Maiden, Unilateral Action, Impropriety, Improper Advances, *"Deals with life and death, sex and birth. It contains a warning about a person or situation. It deals essentially with discrimination. The first step on the Path without which we are useless."* -- D.F. Hook

Judgment

Legge: ***Propriety*** indicates that action will be evil, and in no wise advantageous.

Wilhelm/Baynes: ***The Marrying Maiden.*** Undertakings bring misfortune. Nothing that would further.

Blofeld: ***The Marriageable Maiden.*** Advance brings misfortune. No goal (or destination) is now favorable.

Liu: ***The Marrying Girl.*** Undertaking leads to misfortune. Nothing benefits.

Ritsema/Karcher: ***Converting Maidenhood,*** chastising: pitfall. Without direction: Harvesting. *[**Without direction: Harvesting:** ... In order to take advantage of the situation, do not impose a direction on events.] [This hexagram describes your situation in terms of the changing status of someone who cannot control their circumstances. It emphasizes that finding a real field of activity through accepting this imposition is the adequate way to handle it...]*

Shaughnessy: ***Returning maiden:*** To be upright is inauspicious; there is no place beneficial.

Cleary (1): ***Making a young girl marry:*** To go on will lead to misfortune; no profit is gained.

Cleary (2): ***Marrying a young girl.*** To go on an expedition leads to misfortune, with nothing gained.

Wu: ***Marrying a Maiden*** indicates that it will be foreboding to make moves. There is nothing to be gained.

54 -- Propriety/Making-Do -- 54

The Image

Legge: The waters of a Marsh with Thunder over it form the hexagram of ***Propriety.*** The superior man, in accordance with this, having regard to the far-distant end, knows the mischief that may be done at the beginning.

Wilhelm/Baynes: Thunder over the lake: the image of ***The Marrying Maiden***. Thus the superior man understands the transitory in the light of the eternity of the end.

Blofeld: This hexagram symbolizes thunder over a pool. The Superior Man knows that, to achieve an enduring end, he must be aware of his mistakes at the beginning.

Liu: Thunder over the lake symbolizes ***the Marrying Girl***. The superior man knows the cause of error, and persists in his virtue to the end.

Ritsema/Karcher: Above marsh possessing thunder. ***Converting Maidenhood***. A chun tzu uses perpetually completing to know the cracked.

Cleary (1): There is thunder above a lake, ***making a young girl marry.*** Thus superior people persist to the end and know what is wrong.

Cleary (2): Thunder over a lake – ***Marrying a young girl***. Developed people consider lasting results and know what is wrong. *[The way developed people handle things is that before they take the time to ask how to start something, they first consider lasting results. If they think of lasting results, they know what is wrong with acting prematurely, like marrying an immature girl. If you understand the meaning of this, you can apply it to government and to contemplating mind as well.]*

Wu: There is thunder above the marsh; this is ***Marrying a Maiden***. Thus, the *jun zi* in the pursuit of lasting excellence realizes the flaws and corrects them.

COMMENTARY

Confucius/Legge: In the marriage of a young bride the proper relationship between heaven and earth is seen. Nothing could grow or flourish if heaven and earth did not unite. The marriage of a young bride is therefore both the commencement and goal of humanity. But here the desire of pleasure employs movement to attain union. This action will be evil because the lines are in inappropriate places, and the magnetic three and five are mounted on dynamic lines.

Legge: The Chinese phrase for this hexagram might be equivalent to the English "giving in marriage," but there are some special meanings in this case which must be understood. The Judgment gives a bad auspice because the trigram of the Youngest Daughter is beneath the trigram of the Eldest Son. Since the action of the hexagram begins with the lowest trigram, we have two violations of propriety. First, the marriage is initiated by the woman and her friends. She goes unilaterally to her future home instead of the bridegroom coming to fetch her. Second, the parties are unequally matched -- there is too

great a disparity in their ages. In addition, all the lines in the hexagram except the top and the bottom are in places inappropriate for them. Some commentators insist that the symbol of the contracting of a marriage in this hexagram sets forth some principles which should obtain in the relation between a ruler and his ministers.

The growth of things in nature from the interaction of heaven and earth is analogous to the increase of mankind through the interaction between male and female in marriage. The K'ang-hsi editors reconcile this good auspice with the unfavorable Judgment by saying: *"The interaction of the yin and yang cannot be dispensed with, but we ought to be careful about it in the beginning in order to prevent mischief in the end."* The error here is that the desire for the marriage originated with the lady, and that she is heedless of the disparity in their ages.

NOTES AND PARAPHRASES

Judgment: Propriety means that unilateral action is inappropriate.

The Superior Man understands that the Work is guided from within, and that choices which ignore this truth can only retard its progress. (Present actions originate future consequences: pay heed to your choices.)

The traditional name for this hexagram is ***The Marrying Maiden*** -- a title which does not convey to modern western readers the subtlety of its symbolism. Blofeld says: *"This hexagram is, on the whole, a most unfortunate omen ... We must not suppose that it deals only with marriage. What is said about the maiden symbolizes in some way or other what we may expect for ourselves within the context of our enquiry."* The figure is certainly difficult, but "unfortunate" only if its import is resisted or denied: any portrayal of our situation which eliminates illusion (however painful the realization), must be regarded as a positive lesson.

Although the Confucian commentary describes this hexagram in terms of self-seeking aspiration, the wretched protagonist of the figure is not invariably culpable, and neither Judgment nor Image imply this. In addition to being at the very bottom of the social pecking order, the maiden is portrayed as half-blind, crippled and a *"slave."* Although condemned by the commentators for importuning a marriage that would raise her status, a close reading of the lines reveals that only the sixth place suggests possible impropriety -- the others all contain advice about how one of extremely low status should cope with restricted circumstances. The hexagram therefore can deal with either of two possible conditions: those involving ***Propriety*** and those involving ***Making-do*** as an adaptation to adversity.

In the first instance, it is useful to compare the symbolism here with that of the preceding hexagram of ***Gradual Progress.*** There we see the organic progression of the Work allegorized as the proper marriage of a young woman. In this case, ***Gradual Progress*** has been turned upside down and the symbolism reversed: this young woman improperly pursues a marriage on her own initiative. Psychologically interpreted, it can be regarded as an image of the ego pushing its own agenda or desire for union.

54 -- Propriety/Making-Do -- 54

The ego may move in directions and toward actions that are at variance with the intentions and standards of the Self ... The mature adult needs to recognize eventually his or her relative limitedness vis-à-vis the "Self- field" and the cosmic organism of which s/he is but a cell. We are subject to the ordering and growth intents of the entelechy of the whole.

E. C. Whitmont -- ***The Alchemy of Healing***

To recognize our `relative limitedness *"vis-à-vis the Self-field"* is to renounce our claim to unilateral action. Though the ego ardently desires a marriage with the Self, only the Self can initiate such a union. Chou Tun I, an early Neo-Confucian, makes an observation which illuminates Legge's Image:

"The superior man, in accordance with this, having regard to the far-distant end, knows the mischief that may be done at the beginning. The most important things in the world are tendencies. Tendencies may be strong or weak. If a tendency is extremely strong, it cannot be controlled. But it is possible to control it quickly if one realizes that it is strong. To control it requires effort. If one does not realize early enough, it will not be easy to apply effort."

To receive this hexagram without changing lines can be an admonition to examine your motives and actions in the matter at hand. Where are you out of line? If no obvious impropriety is involved, it could also portray an essentially impotent predicament. At such times Ritsema/Karcher's synopsis bears repetition: *"This hexagram describes your situation in terms of the changing status of someone who cannot control their circumstances. It emphasizes that finding a real field of activity through accepting this imposition is the adequate way to handle it."*

SUGGESTIONS FOR MEDITATION

Compare ***Propriety*** with hexagram number fifty-three, ***Gradual Progress***, then compare them both with hexagram number thirty-one, ***Initiative.*** What are the similarities in their ideas? Now look at hexagrams number eleven, seventeen and twenty-two and observe the over-all philosophy which begins to emerge.

Line-1

Legge: The first line, dynamic, shows the young woman married off in a position ancillary to the real wife. It suggests the idea of a person lame in one leg who yet manages to tramp along. Going forward will be fortunate.

Wilhelm/Baynes: ***The Marrying Maiden*** as a concubine. A lame man who is able to tread. Undertakings bring good fortune.

Blofeld: The maiden marries and becomes a concubine. The lame can walk -- to advance brings good fortune. *[Some advance is indicated, but not a very splendid one. To become*

a concubine is doubtless better than remaining single; to walk with a limp is better than not walking at all – neither is greatly to be desired.]

Liu: The marrying maiden is to be a concubine. A crippled man can walk. Undertaking is good fortune. *[Even with limited ability a person will achieve his undertakings by depending on someone influential.]*

Ritsema/Karcher: Converting Maidenhood using the junior- sister. Halting enabling treading. Chastising significant.

Shaughnessy: The returning maiden with younger sisters; the lame are able to walk; to be upright is auspicious.

Cleary (1): Marrying off a young girl as a junior wife. The lame can walk. It is good to go on. *[The time is not right but her virtue is right, and she does not do anything improper. This represents the ability to maintain rectitude when the time is not right.]*

Cleary (2): Marrying a young girl, taking junior wives. The lame can walk. To go on leads to good fortune.

Wu: The marrying of a young woman with her younger sister is like treading with one lame leg. It is auspicious to proceed.

COMMENTARY

Confucius/Legge: That she is in a subordinate position is the constant practice in such a case. Even though lame she can render useful service. **Wilhelm/Baynes:** "The marrying maiden as a concubine," because that gives duration. "A lame man who is able to tread...," because they receive each other. **Blofeld:** What is described in the first sentence was due to her constancy; the second sentence presages mutual support. **Ritsema/Karcher:** Using persevering indeed. Mutualizing receiving indeed. **Cleary (2):** The lame can walk to good fortune because of service. **Wu:** It is auspicious because they have roles to play.

Legge: A feudal prince was said to marry nine ladies at once. The principal of them was the bride who was to be the proper wife, and she was attended by two others, virgins from her father's harem; a cousin and a half-sister, a daughter of her father by another mother of inferior rank. Under line one the young woman of the hexagram appears in the inferior position of this half-sister. But the line is dynamic, indicative of a female of firm virtue. The mean condition and its duties are to be deplored, and give the auspice of lameness; but notwithstanding, the secondary wife will in a measure discharge her service. There will be good fortune.

Notwithstanding apparent disadvantages, an able officer may do his ruler good service. *"It is the constant practice for such a case"* in the Confucian commentary seems to mean that an ancillary wife has no right to the disposition of herself, but must do what she is told. Thus it is that the mean position of the younger sister does not interfere with the service that she can render.

NOTES AND PARAPHRASES

Siu: At the outset, the man in a relatively low position enjoys the confidence of the prince. Outwardly, he keeps tactfully behind the official ministers. Although this diminishes his status, he continues to perform valuable services for the state.

Wing: Your position within the situation is low in stature, but you have the good fortune of being taken into the confidence of a superior. If you remain ***Subordinate***, you will assure your security. You can then influence the situation using tact and reserve.

Editor: This line does not lend itself to the usual gender designation employed in this book. Generally speaking, the line should be read as symbolic of any situation in which one is in a subordinate, powerless position. Often it suggests the need for some sort of compromise in the situation at hand.

> *In that game of interaction which the ego plays with the objective psyche, it appears as if the cards were dealt by the unconscious, since it is the unconscious which gives rise to and shapes the strength or weakness of the ego. The ego's responsibility is to do the best that it can with the hand it is dealt.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. An image of making do with what you have. Get by as best you can.

B. Although in a weak and powerless position, you can still render service to the Work.

Line-2

Legge: The second line, dynamic, shows her blind of one eye, and yet able to see. There will be advantage in her maintaining the firm correctness of a solitary widow.

Wilhelm/Baynes: A one-eyed man who is able to see. The perseverance of a solitary man furthers.

Blofeld: The one-eyed man can see. Righteous persistence brings advantage to the recluse. *[It is not unusual for a one-eyed man to see, more or less, or for a recluse to benefit from persistence in his meditations and devotions; neither of them symbolizes anything at all remarkable.]*

Liu: A one-eyed man can see. It benefits the solitary man to keep quiet.

Ritsema/Karcher: Squinting enabling observing. Harvesting: shade people's Trial.

Shaughnessy: The blind are able to see; beneficial for a dark man to determine.

54 -- Propriety/Making-Do -- 54

Cleary (1): The one-eyed can see. It is beneficial to be chaste as a hermit.

Wu: It is like looking with one injured eye. It is advantageous to having a recluse's perseverance.

COMMENTARY

Confucius/Legge: She has not changed from the constancy proper to a wife. **Wilhelm/Baynes:** The permanent law is not changed. **Blofeld:** As yet, no change occurs in the ordinary course of events. **Ritsema/Karcher:** Not-yet transforming the rules indeed. **Cleary (2):** The benefit of the chastity of a hermit is not changing the norm. **Wu:** He has not yet deviated from his course.

Legge: Line two is dynamic in a magnetic place, and her correlate is magnetic in a dynamic place. Both, however, are central in their respective trigrams. With a weak correlate, line two can't do much in the discharge of her duties, but if she thinks only of her husband, like the widow who will die rather than marry again, such devotion will have its effect and reward. Though blind in one eye, she still manages to see -- devoted loyalty in an officer will compensate for many disadvantages.

NOTES AND PARAPHRASES

Siu: Devoted loyalty on the part of the man will compensate for many weaknesses on the part of his associates as well.

Wing: The situation is disappointing. It is up to you, alone, to carry on the original vision. Such devotion and loyalty will ultimately bring progress.

Editor: The line does not lend itself to the usual gender designations used in this book. Blofeld's Confucian commentary: *"As yet, no change occurs in the ordinary course of events"* suggests that although we may not perceive or understand what is going on, we still haven't violated the Work. Legge's rendition of *"the firm correctness of a solitary widow"* implies virtuous abstinence -- not giving one's energy to any force that would compromise our integrity.

> *It is high time we realized that it is pointless to praise the light and preach it if nobody can see it. It is much more needful to teach people the art of seeing. For it is obvious that far too many people are incapable of establishing a connection between the sacred figures and their own psyche: they cannot see to what extent the equivalent images are lying dormant in their own unconscious. In order to facilitate this inner vision we must first clear the way for the faculty of seeing. How this is to be done without psychology, that is, without making contact with the psyche, is, frankly, beyond my comprehension.*
>
> Jung -- ***Psychology and Alchemy***

A. The situation has yet to clarify -- go it alone until the way becomes clear.

B. Partial vision is better than none. Remain uncommitted, and do not depart from your accustomed routine.

Line-3

Legge: The third line, magnetic, shows the young woman who was to be married off in a mean position. She returns and accepts an ancillary position.

Wilhelm/Baynes: ***The Marrying Maiden*** as a slave. She marries as a concubine.

Blofeld: From being a servant, ***the marriageable maiden*** becomes a concubine. *[Again, a small advance is made, but nothing very satisfying is won.]*

Liu: ***The marrying girl*** is to be a maidservant. She marries as a concubine.

Ritsema/Karcher: ***Converting Maidenhood:*** using hair-growing. Reversing Converting: using the junior-sister.

Shaughnessy: ***The returning maiden*** with consorts turns around and returns with younger sisters.

Cleary (1): When the bride-to-be seeks, it will be the little sister who is married instead.

Wu: The marrying of the young woman is being put on hold. Instead, her younger sister is married in her place.

COMMENTARY

Confucius/Legge: This is shown by the improprieties indicated in the line. **Wilhelm/ Baynes:** She is not yet in the appropriate place. **Blofeld:** Her former state is indicated by the unsuitable position of this line. **Ritsema/Karcher:** Not- yet appropriate indeed. **Cleary (2):** The bride-to-be who seeks is not right. **Wu:** Because her position is improper.

Legge: The third line is magnetic in a dynamic place at the top of the trigram of Frivolity. She is of so mean a character and such a slave of passion that no one will marry her. She returns and accepts the position of a concubine.

NOTES AND PARAPHRASES

Siu: It is preferable to be a concubine rather than a slave. The inferior person enters into situations incompatible with self-esteem, in pursuit of joys that cannot be attained legitimately.

Wing: To attain your desires, it will be necessary for you to compromise your Self.

Editor: There are at least two interpretations of this line: one portrays moving from an abject position (slavery) to accept a correct, albeit still subservient role. On the other hand, the line can suggest an attempt at a union or synthesis which is unstable or premature: The imbalances within the situation cause its dynamics to be re-adjusted at a lower level than desired. An inherent instability cannot be maintained no matter how much we want it to be otherwise.

> *Those who do not seek release from the bondage of the instinctive drives by the road of inner development remain the slaves of their own passionate desirousness or suffer the sterility resulting from its ruthless repression. In any time of crisis these persons have no power to curb their own barbaric reactions.*
> M.E. Harding -- ***Psychic Energy***

A. An image of modestly improving one's position -- better a servant than a slave.

B. "You can't always get what you want" – accept the best alternative.

C. Don't compromise yourself.

Line-4

Legge: The fourth line, dynamic, shows the young woman who is to be married off protracting the time. She may be late in being married, but the time will come.

Wilhelm/Baynes: The Marrying Maiden draws out the allotted time. A late marriage comes in due course.

Blofeld: The maiden stays unwed beyond the proper time, but the day comes when she makes a late marriage.

Liu: The marrying girl postpones marriage. She will marry later, waiting for the right time.

Ritsema/Karcher: Converting Maidenhoo***d*** overrunning the term. Procrastinating Converting possesses the season.

Shaughnessy: The returning maiden exceeds the appointed time, and tardily returns having time.

Cleary (1): When it is the wrong time for a girl to marry, she delays the marriage until the proper time.

Wu: The marrying of the young woman is postponed. A later date is anticipated.

COMMENTARY

Confucius/Legge: After waiting, the thing may be done all the better. **Wilhelm/ Baynes:** The state of mind that leads to drawing out of the allotted time indicates a desire to wait for something before going. **Blofeld:** Her firm desire to postpone her marriage indicates that we should wait before taking action. **Ritsema/Karcher:** Over-running the term's purpose. Possessing awaiting and-also moving indeed. **Cleary (2):** The purpose of putting off the marriage is to go at the right time. **Wu:** To wait for the right time.

Legge: Line four is dynamic, where it should be magnetic, but in the case of a female the indication is not bad. The subject of the line, however, is in no haste. She waits, and the good time will come. It is she who puts off the marriage, not the other way around.

NOTES AND PARAPHRASES

Siu: The person does not throw her virtue away but waits. Her marriage will be all the better for it.

Wing: You are faced with a situation in which you must now refrain from action in order to await a more propitious time. It may appear that the world is passing you by as you wait, but your reward for maintaining your principles is on its way.

Editor: The line does not lend itself to the usual gender designations used in this book. The image is one of patient postponement, with assurance that the desired consequences will occur in the course of time. Wilhelm's rendition of *"allotted time"* suggests that fate is involved.

> *In the early community, the man who had learned to bide his time, for either revenge, barter, or any other objective, also had the advantage over the one who was compelled to act when the stimulus arose, without consideration of the consequences. Through having disciplined his own instincts such a man gained power over his more instinctively acting neighbors. The power of the medicine man rested largely on such self-control.*
>
> M.E. Harding -- ***Psychic Energy***

A. Be patient -- a union comes in the course of time.

B. Wait and see. Don't commit yourself -- it will all make sense eventually.

Line-5

Legge: The fifth line, magnetic, reminds us of the marrying of the younger sister of King Ti-yi, when the sleeves of the princess were not equal to those of the still younger sister who accompanied her in an inferior capacity. The case suggests the thought of the moon almost full. There will be good fortune.

54 -- Propriety/Making-Do -- 54

Wilhelm/Baynes: The sovereign I gave his daughter in marriage. The embroidered garments of the princess were not as gorgeous as those of the serving maid. The moon that is nearly full brings good fortune.

Blofeld: The Emperor's second marriageable daughter wore regal garments less splendid that those of her bridesmaid. *[The implication is that the princess showed better taste than her maid in not dressing too grandly. We must be on our guard against ostentation.]* Close upon the full moon comes good fortune!

Liu: Emperor I gives his daughter in marriage. The embroidered dress of the princess is not as splendid as that of the concubine. The moon is nearly full. Good fortune.

Ritsema/Karcher: The supreme burgeoning Converting Maidenhood. One's chief's sleeves: One's junior-sister's sleeves not thus fine. The moon almost facing, significant.

Shaughnessy: Di Yi marries off the maiden: the primary wife's sleeves are not as fine as her younger sister's sleeves; the day's moon is past full; auspicious.

Cleary (1): The emperor marries off his younger sister; the attire of the empress is not as good as the attire of the young wife. The moon is nearly full. Good fortune.

Cleary (2): ... The attire of the lady is not as good as that of the junior wives. The moon is almost full. This is auspicious.

Wu: Di Yi married off his younger sister. Her dress was not so elaborate as her younger sister's. The moon was almost full. Auspicious. *[This was considered proper, for what was proper was the virtuous union, not the wedding dress.]*

COMMENTARY

Confucius/Legge: That her sleeves were not equal to her inferior's shows her noble character, indicated by the central position of the line. **Wilhelm/Baynes:** The place is in the middle, hence action has value. **Blofeld:** The first sentence means that, though we may be of only middle rank, we should behave with true nobility. **Ritsema/Karcher:** One's situation located-in the center. Using valuing movement indeed. **Cleary (2):** The position is one of balance, behaving in a noble manner. **Wu:** Her position was central and royal. She had no need for ornamentations.

Legge: The King's sister is here honorably married, suggesting that the adornment she preferred was the *"ornament of the hidden man of the heart."* Ch'eng-tzu says: *"The moon is not full, but only nearly full. A wife ought not to eclipse her husband."* She is in the place of honor, with a proper correlate in line two.

54 -- Propriety/Making-Do -- 54

NOTES AND PARAPHRASES

Siu: The man is reminded that the sister of King I placed herself graciously below her outranked husband and remained free of vanity. The moon that is full does not face the sun.

Wing: When you can overlook your social position and stature and place yourself in the service of another, you will realize good fortune. To accomplish this you must overcome vanity, pride, and any ostentatious behavior. To ***Subordinate*** yourself to others, regardless of their position, is now a good thing.

Editor: It is instructive to compare this line with the fifth line of hexagram number eleven, ***Harmony,*** which also refers to King Ti-yi's younger sister. A clue to the symbolism comes from the Neo-Confucian classic, ***The Doctrine of the Mean****:*

> *The* ***Book of Odes*** *says, "Over her brocaded robe, she wore a plain and simple dress," for she disliked the loudness of its color and patterns. Thus the way of the superior man is hidden but becomes more prominent every day, whereas the way of the inferior man is conspicuous but gradually disappears. It is characteristic of the superior man to be plain, and yet people do not get tired of him. He is simple and yet rich in cultural adornment. He is amiable and yet systematically methodical. He knows what is distant begins with what is near. He knows where the winds (moral influence) come from. And he knows the subtle will be manifested. Such a man can enter into virtue.*

We see here a princess-bride who is less attractively arrayed than her bridesmaid, and a waxing moon which has yet to reach full illumination. The context of the line is a royal marriage -- the *hieros gamos* or holy marriage of the alchemists which is also described in hexagram number eleven. Psychologically, the image can suggest that during a time when forces are coming together for synthesis, less important elements in the situation may seem more attractive than the true essence. Since the moon isn't full yet, we haven't seen all of the light -- full comprehension has yet to dawn. Sometimes the line simply boils down to the idea that "things are not what they seem."

> *It should also be pointed out that the reaching up into the realm of the super-conscious and its exploration, while approaching the consciousness of the Self, may sometimes even constitute an obstacle to full Self- realization, to the reaching of the summit where the personal-I awareness blends into awareness of the spiritual Self. One can become so fascinated by the wonders of the super-conscious realm, so absorbed in it, so identified with some of its special aspects or manifestations as to lose or paralyze the urge to reach the summit of Self-realization.*
>
> Roberto Assagioli -- ***Psychosynthesis***

A. "You can't see the forest for the trees." The truth is hidden by distracting elements, but in the fullness of time it will be revealed. Seek simplicity.

B. The true goal may seem less attractive than lesser, more seductive elements.

C. The simple solution is the best.

Line-6

Legge: The sixth line, magnetic, shows the young lady bearing the basket, but without anything in it, and the gentleman slaughtering the sheep, but without any blood flowing from it. There will be no advantage in any way.

Wilhelm/Baynes: The woman holds the basket, but there are no fruits in it. The man stabs the sheep, but no blood flows. Nothing that acts to further.

Blofeld: A woman holds a basket with nothing inside; a man stabs a sheep without drawing blood. No goal (or destination) is favorable now.

Liu: The woman's basket is empty. The man stabs the sheep, but no blood comes. Nothing beneficial.

Ritsema/Karcher: A woman receiving a basket without substance. A notable disemboweling a goat without blood. Without direction: Harvesting. *[**Without direction: Harvesting,** WU YU LI: no plan or direction is advantageous; in order to take advantage of the situation, do not impose a direction on events.]*

Shaughnessy: The woman holds up the basket, there is no fruit, the man stabs the sheep, there is no blood; there is no place beneficial.

Cleary (1): The woman receives a chest, but there is nothing in it. The man sacrifices a goat, but there is no blood. No benefit is gained.

Wu: The woman carries a basket that is bottomless; the man sacrifices a sheep that has no blood. There is nothing to be gained.

COMMENTARY

Confucius/Legge: The basket is empty. **Wilhelm/Baynes:** The reason that the top line has no fruits is because it holds an empty basket. **Blofeld:** This top line implies absence of solid worth, hence the symbol of holding an empty basket. **Ritsema/ Karcher:** Six above, without substance. Receiving an empty basket indeed.
Cleary (2): The top (line) has no fulfillment. This is receiving an empty chest. **Wu:** The top line does not have anything substantial to offer, because she carries a bottomless basket.

Legge: The sixth line is magnetic at the top of the hexagram, and without a proper correlate, hence the unfortunate auspice. The marriage contract is broken, and union does

not take place. The parties concerned offer sacrifices in the temple, but the woman's basket is empty and the man's effort is fruitless.

Cleary (2): When one does not accumulate virtue in life, then one has no spirit after death and cannot cause one's descendants to flourish. Developed people, knowing what is wrong by thinking of the lasting results, see this at the outset.

NOTES AND PARAPHRASES

Siu: The man goes through superficial actions, such as offering an empty basket and a pre-slaughtered sheep to the gods, solely to preserve the form. This disregard for content bodes no good for lasting associations.

Wing: Are you just going through the motions? Is there content to the refined manner you present? If you are acting out of adherence to form, don't bother. Nothing will come of it.

Editor: Like everything else in the ***Book of Changes***, this line can symbolize an enormous range of situations. At its most basic level, a union of opposites does not take place. Whether or not blame is involved depends upon the circumstances. Note that blame is not mentioned in the line itself.

> *Sacrifices, charities and penances performed without faith in the Supreme are nonpermanent. O son of Prtha, they are useless both in this life and in the next.*
> ***Bhagavad-Gita*** 17: 28

A. An empty sacrifice, a fruitless offering, wasted effort.

B. A missed connection or fruitless union -- any further striving would be a waste of energy.

C. "Don't cast your pearls before swine."

D. An image of hypocrisy of some sort.

June 30, 2002, **4/25/06**

55 -- Abundance (Expansion of Awareness) -- 55



ABUNDANCE (EXPANSION OF AWARENESS)

Other titles: Abundance, Fullness, The Symbol of Prosperity, Greatness, Abounding, Richness, Prolific, Fruitful, Luxuriant, Zenith, Affluence, Correct Action, Lucid Behavior, *"Generally means that one will have enough for one's needs with a little over. Does not mean large wealth as a rule."* -- D.F. Hook

Judgment

Legge: ***Expansion of Awareness*** means progress and development. When the king is enlightened there is no need to fear a change. Let him be as the sun at noon.

Wilhelm/Baynes: ***Abundance*** has success. The king attains abundance. Be not sad. Be like the sun at midday.

Blofeld: ***Abundance*** -- success! The King inspires them. Do not be sad; it is fitting to be like the sun at its zenith. *[Abundance in itself is often good; but it is generally followed by the waning of what was abundant; moreover, as we shall see, there can be abundance of darkness, or anything else unpleasant. (The Judgment itself) may be taken as an auspicious omen.]*

Liu: ***Greatness.*** Success. The king attains greatness, without sadness; he should be like the sun at midday.

Ritsema/Karcher: ***Abounding,*** Growing. The king imagining it. No grief. Properly sun centering. *[This hexagram describes your situation in terms of profusion and abundance reaching culmination. It emphasizes that exuberantly increasing things to their fullest is the adequate way to handle it...]*

Shaughnessy: ***Abundance:*** Receipt; the king approaches it; do not be sad. It is proper for the middle of the day.

Cleary (1): ***Richness*** is developmental. Freedom from worry when the king is great is suited to midday.

Cleary (2): ***Richness*** is success; a king attains this. Do not worry. Take advantage of the sun at noon.

Wu: A sage king will attain ***abundance.*** There is no need to worry, for he knows the expedience of observing the midday sun.

55 -- Abundance (Expansion of Awareness) -- 55

The Image

Legge: The superior man, in accordance with this, decides cases of litigation, and apportions punishments with exactness.

Wilhelm/Baynes: Both thunder and lightning come: the image of ***Abundance***. Thus the superior man decides lawsuits and carries out punishments.

Blofeld: This hexagram symbolizes thunder and lightning occurring simultaneously. The Superior Man decides law suits and inflicts the necessary penalties.

Liu: Thunder and lightning coming together symbolize ***Greatness.*** The superior man judges lawsuits and imposes punishments.

Ritsema/Karcher: Thunder, lightning, altogether culminating. ***Abounding.*** A *chun tzu* uses severing litigating to involve punishing.

Cleary (1): Thunder and lightning both arrive, ***abundant.*** Thus do superior people pass judgment and execute punishment.

Cleary (2): Thunder and lightning both come in ***richness.*** Thus do leaders pass judgments and execute punishments.

Wu: Thunder and lightning come together; this is ***Abundance.*** Thus the *jun zi* decides the verdicts and exacts the punishments.

COMMENTARY

Confucius/Legge: The greatness of ***Expansion of Awareness*** is due to Movement directed by Clarity. Although the king has attained this state, he must still make it greater. But there is no need for anxiety -- let him be as the sun at noon: let his clarity shine on all under the sky. As soon as sun and moon reach zenith their light begins to wane. The intercourse of heaven and earth alternates between abundance and scarcity. It waxes and wanes according to the seasons. How much more so with men or <u>spiritual forces</u>! *[Ritsema/Karcher translate "spiritual forces" [Kuei Shen] as: "The whole range of imaginal beings both inside and outside the individual; spiritual powers, gods, demons, ghosts, powers, fetishes." --* ***Ed.****]*

Legge: The written Chinese character denoting ***Expansion of Awareness*** is the symbol of being large and abundant -- a condition of prosperity. In human affairs, prosperity often gives place to its opposite. The lesson of the hexagram is to show how the ruler may preserve the prosperity of his state and people. The component trigrams show Motive Force under the direction of Intelligence. A ruler with these attributes will not fail to maintain the progress and development of his kingdom. He is told not to be anxious, but to study how he may always be like the sun at its zenith, cheering and enlightening all.

55 -- Abundance (Expansion of Awareness) -- 55

It must be noted that a change has been introduced in this hexagram in explaining the symbolism of the lines. Normally, for two lines to have a correct relationship one must be female (magnetic) and the other male (dynamic). Here two dynamic male lines make a proper correlation in the first and fourth places.

In the Image, lightning appears as the natural phenomenon of which Clarity is the symbol in the lower trigram. The virtues of Clarity and Movement are required of the superior man in judging litigation.

NOTES AND PARAPHRASES

Judgment: Don't grieve when the truth hurts: a loss of illusion is a gain in awareness. Once truly attained, enlightenment cannot be lost, it can only be increased.

The Superior Man acts with clarity by accurately evaluating cause and effect. [Or: The objective assessment of any contradiction is the road to comprehending it.]

The fifty-fifth hexagram is very intriguing in that it appears to have a misleading title in the original Chinese, which is usually translated as ***Abundance,*** Fullness, Prosperity, etc. All of the internal clues, plus empirical experience with the figure have convinced me that the title ***Expansion of Awareness*** is a more accurate description of the forces operating in this hexagram. Here is my reasoning:

First, the component trigrams of Clarity and Movement portray action directed by clear comprehension, as well as awareness itself in motion or expansion. The title of Abundance seems misleading because it suggests a relatively static condition, whereas the combined trigrams in the figure symbolize Clear Movement. These trigrams appear in reverse sequence in hexagram number twenty-one, ***Discernment,*** which symbolizes the act of comprehending -- a dynamic function of consciousness described in the Image here as a quest for justice: *"Thus the superior man decides lawsuits and carries out punishments."* (Wilhelm) Notice also that the message for the superior man in this Image is almost identical with that in ***Discernment:*** *"Thus the kings of former times made firm the laws through clearly defined penalties."* (Wilhelm) The ancient kings can always be taken as symbolic of archetypal forces (the "gods"), so their laws are those of nature, not of humankind. Interpreted broadly, both messages counsel us to: "Comprehend the law of Tao, or suffer the penalties of ignorance." Which is to say: "expand your awareness."

Second, note the message in the Judgment. Most of the translators render this by comparing the king at the peak of his power with the sun at the peak of its illumination at noon. The sun is the symbol of clarity and enlightenment, and the sun at its zenith therefore symbolizes a high point of awareness.

Third, notice that lines two, three and four depict an eclipse of the sun through its waxing, full and waning phases. This suggests ignorance gradually evolving toward comprehension, which is finally attained in line five. The progression in the hexagram is

from ignorance to clarity, and then in line six, ignorance within clarity -- i.e., an image of one who remains obtuse while surrounded by the light of illumination.

Fourth, the combined trigrams of shock and light (thunder and lightning) suggest a sudden and numinous illumination: the sort of en-light-enment (expansion of awareness) described by Yogis:

> *Suddenly, with a roar like that of a waterfall, I felt a stream of liquid light entering my brain through the spinal cord ... The illumination grew brighter and brighter, the roaring louder, I experienced a rocking sensation and then felt myself slipping out of my body, entirely enveloped in a halo of light ... I was no longer myself, or to be more accurate, no longer as I knew myself to be, a small point of awareness confined in a body, but instead was a vast circle of consciousness in which the body was but a point, bathed in light and in a state of exaltation and happiness impossible to describe.*
>
> Gopi Krishna -- ***Kundalini, the Evolutionary Energy in Man***

It is possible that the written character translated into English as ***Abundance*** has these associations in Chinese. Unfortunately, the title of ***Abundance*** itself does not immediately suggest in the English language the ideas that are integral in the symbolism of the hexagram.

Line-1

Legge: The first line, dynamic, shows its subject meeting with his mate. Though they are both of the same character, there will be no error. Advance will call forth approval.

Wilhelm/Baynes: When a man meets his destined ruler, they can be together ten days, and it is not a mistake. Going meets with recognition.

Blofeld: On meeting a prince of equal rank, though he accepts his hospitality for ten days, he is not at fault -- progress is made in winning respect!

Liu: When a man meets a deputy ruler, there will be harmony between them for ten days. No blame. Setting forth will lead to progress.

Ritsema/Karcher: Meeting one's equal lord. Although a decade, without fault. Going possesses honor.

Shaughnessy: Meeting his consort's ruler; it is only the ten-day week; there is no trouble; in going there will be elevation.

Cleary (1): Meeting your director, even as equals there is no blame. If you go on, there will be exaltation.

Cleary (2): Meeting your partner, etc.

55 -- Abundance (Expansion of Awareness) -- 55

Wu: He meets with his matched partner. Although they are of the same kind, there will be no error. The meeting is favorable.

COMMENTARY

Confucius/Legge: If the subject of this line seeks to overpass that similarity, there will be calamity. **Wilhelm/Baynes:** More than ten days is harmful. **Blofeld:** Were he to exceed that time, he would invite calamity upon himself. *[It is all very well to accept the hospitality of our equals, but accepting too much of it will ultimately lead to trouble.]* **Ritsema/Karcher:** Exceeding a decade, calamity indeed. **Cleary (2):** If you carry the equality too far, there will be disaster. **Wu:** It will be perilous if he tries to outshine his partner.

Legge: Line one is dynamic in a dynamic place. His correlate is the dynamic fourth line, which would normally be deemed unfortunate. But here the text calls line four the mate of line one, and makes their belonging to the same category of no account. The lesson taught is that mutual helpfulness is the great instrument for the maintenance of prosperity, and the subject of this line is encouraged to go forward.

NOTES AND PARAPHRASES

Siu: At the outset, the man meets his destined ruler and goes forth with his approval. Mutual helpfulness is required for continued prosperity.

Wing: Associating with someone whose goals are similar to your own will now bring you clarity and energy. It is not a mistake to continue in this close relationship until the project is complete.

Editor: For two yang lines to be in proper correlation seems to contradict the logic upon which the ***I Ching*** is founded, yet in this specific instance it is deemed correct. The image suggests the affinity of similar principles or categories. The Confucian commentary may be interpreted to mean that they remain united only to the extent that they are in accord. To make more or less out of the situation than the analogy warrants is to break the connection and lose the truth. Psychologically interpreted, the line can suggest a close connection between ego and Self.

> *Maturity and development demand a confrontation of the ego and the Self. The necessary adaptation of the ego is challenged by the Self's urge for the ego's transformation.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Make a logical connection -- perhaps a highly "intellectual" conceptualization is in order. Focus on the principles of the Work to determine correct action.

B. When correspondences are legitimate, take advantage of them; however, don't make more out of such associations than the reality of the situation warrants.

C. For the moment at least, you are on the right track – this could change later.

D. Tentative or preliminary approval of the query at hand.

Line-2

Legge: The second line, magnetic, shows its subject surrounded by screens so large and thick that at midday she can see from them the constellation of the Bushel. If she goes and tries to enlighten her ruler who is thus emblemed, she will make herself to be viewed with suspicion and dislike. Let her cherish her feeling of sincere devotion that she may thereby move her ruler's mind, and there will be good fortune.

Wilhelm/Baynes: The curtain is of such fullness that the polestars can be seen at noon. Through going one meets with mistrust and hate. If one rouses him through truth, good fortune comes.

Blofeld: So great is the obstruction that the midday sun appears to him as a tiny star. To advance now would be to invite mistrust and various ills. However, confidence seems to be on the increase -- good fortune!

Liu: The shield is so great that you can see the polestar at noon. Undertakings will lead to suspicion and harm. Only truth can win the confidence of the ruler. Good fortune.

Ritsema/Karcher: Abounding: one's screen. Sun centering: visualizing a bin. Going acquiring doubt, affliction. Possessing conformity, like shooting-forth. Significant.

Shaughnessy: Making abundant his curtain; in the middle of the day one sees the Dipper; in going one gets a suspicious illness; there is a return leaking-like.

Cleary (1): Increasing the shade, seeing stars at midday. If you go on this way you will have doubt and affliction. But if there is sincerity and it is acted on, it will bring good fortune.

Cleary (2): With abundant shade, you see stars at midday. If you go, you will be afflicted by doubt. If sincerity is expressed, there will be good fortune.

Wu: He makes abundance of curtains. His house is so dimmed as if he could see the Dipper with the sun at noon. If he goes to meet with his correlate, he may be suspected. But if he lets his sincerity prevail, it will be auspicious.

55 -- Abundance (Expansion of Awareness) -- 55

COMMENTARY

Confucius/Legge: It is by sincerity that the mind is affected. **Wilhelm/Baynes:** One must rouse his will through trustworthiness. **Blofeld:** Presently people's trust will help us to accomplish our will. **Ritsema/Karcher:** Trustworthiness using shooting-forth purpose indeed. **Cleary (2):** Expressing sincerity means expressing intention truthfully. **Wu:** Sincerity can change the impressions of others.

Legge: The magnetic second line is in her correct place in the center of the lower trigram of Clarity. Her ruler is the magnetic and incorrect fifth line whose ignorance doesn't recognize line two's intelligence. If two tries to advance she won't be acceptable to the ruler, and will not be employed. The only way to be useful under such circumstances is to sincerely develop her inner light until it is recognized.

NOTES AND PARAPHRASES

Siu: Intrigues have put a barrier between the chief executive desiring great works and the man capable of bringing them about. The courtiers have usurped the ruler's power. The man should not take energetic action, which will only lead to suspicion and dislike. He must depend upon his sincere devotion to move the ruler's mind in a less obvious way.

Wing: You lack influence in regard to the object of your interest. Obstacles not of your own making stand in the way of your progress. If you attempt to push ahead, you will invite envy and suspicion. There is a possibility of a fortunate outcome only if you are continuously sincere and truthful. Then your influence may reach.

Editor: The image of screens so thick that the stars can be seen at noon is psychologically an eclipse of consciousness by ignorance. The answer or solution is available, but you or someone involved in the matter at hand doesn't see it. Sometimes the line can hint at an estrangement between ego and Self beyond our ability to understand at the moment.

> *Never in any circumstances should one indulge in the unscientific illusion that one's own subjective prejudice is a universal and fundamental psychological truth. No true science can spring from this, only a faith whose shadow is intolerance and fanaticism. Contradictory views are necessary for the evolution of any science, only they must not be set up in rigid opposition to each other but should strive for the earliest possible synthesis.*
>
> Jung -- ***The Symbolic Life***

A. Clarity is obscured by ignorance and mistrust. Intelligence unrecognized is intelligence unused. Allow the situation to develop until the way becomes clear.

B. It is not always possible to understand what is taking place below the threshold of awareness -- hold to the precepts of the Work when you are uncertain of your role.

55 -- Abundance (Expansion of Awareness) -- 55

Line-3

Legge: The third line, dynamic, shows its subject with an additional screen of a large and thick banner, through which at midday he can see the small Mei star. In the darkness he breaks his right arm; but there will be no error.

Wilhelm/Baynes: The underbrush is of such abundance that the small stars can be seen at noon. He breaks his right arm. No blame.

Blofeld: So copious is the rain that, even at midday, there is obscurity. He breaks his right forearm -- no error!

Liu: Heavy clouds -- a fine drizzle can be seen. He hurts his right arm. No blame.

Ritsema/Karcher: Abounding: one's profusion. Sun centering: visualizing froth. Severing one's right arm. Without fault.

Shaughnessy: Making abundant his screen; in the middle of the day one sees small stars; breaking his right bow, there is no trouble.

Cleary (1): Increasing shade, seeing glimmering stardust at midday. One breaks one’s right arm. No one is to blame.

Cleary (2): With abundant rain, you see the drops in the sunlight. You break your right arm but are not to blame.

Wu: He makes abundance of heavy curtains. His house is so dimmed as if he could see small stars with the sun at noon. He breaks his right forearm. No error.

COMMENTARY

Confucius/Legge: Great things should not be attempted in such circumstances. His broken arm means that in the end he will not be fit to be employed. **Wilhelm/Baynes:** One can carry out no great transactions. In the end, one must not try to do anything. **Blofeld:** There is nothing great we can accomplish now. His breaking his right forearm indicates uselessness up to the very end. *[It is not clear whether the omen refers to our own uselessness for the task we have set ourselves or to that of someone on whom we have been depending. We must interpret the line in the context of our enquiry.]* **Ritsema/Karcher:** Not permitting Great Affairs indeed. Completing, not permitting availing-of indeed. **Cleary (2):** When the rain is abundant, you cannot do great works. When you break your right arm, it cannot be used. **Wu:** He will not have big achievements. (His arm) will no longer be used again.

Legge: Line three is dynamic in its proper place in the trigram of Clarity. This seems to favor his action, but his correlate is the magnetic sixth line at the extremity of the trigram of Movement. Since the sixth line is powerless, line three has no one to cooperate with

him. His situation is worse than that of line two, but his own proper goodness and capacity will save him from error. Mei is a small star in or near the constellation of the Bushel. The light in line three is hidden, and this blindness unfits him for employment.

NOTES AND PARAPHRASES

Siu: The prince is so eclipsed that even insignificant personalities push themselves onto the stage. Although the man is in a key position, he is powerless to achieve anything. But he remains free of error.

Wing: Incompetence is at its ***Zenith.*** Be patient.

Editor: Midday is noon -- normally the zenith of illumination, and hence symbolic of awareness or truth. Here however, a condition equivalent to a full solar eclipse is portrayed. (The exact opposite of the position of the king in the Judgment.) The *"small Mei star"* is a distant sun, a lesser light: symbolically, a feeble comprehension. Darkness is ignorance, and the right arm represents one's power or ability to act. Blofeld, Liu, Ritsema/Karcher and Cleary (2) state that rain or *"froth"* is screening the light -- a hint that emotion may be clouding clear perception. (Water symbolizes the emotional realm.) These somewhat confused images nevertheless all agree that clear choice is eclipsed by ignorance: you are essentially powerless, and should refrain from significant action. If this is the only changing line, the new hexagram becomes number 54, ***Propriety,*** the Judgment of which states that *"action will be evil, and in no wise advantageous."*

> *I am an empiricist, not a philosopher; I cannot let myself presuppose that my peculiar temperament, my own attitude to intellectual problems, is universally valid. Apparently this is an assumption in which only the philosopher may indulge, who always takes it for granted that his own disposition and attitude are universal, and will not recognize the fact, if he can avoid it, that his "personal equation" conditions his philosophy.*
>
> Jung -- ***The Archetypes and the Collective Unconscious***

A. You are hampered by incomplete data: "There is more to the subject than meets the eye." Useful action is impeded: Don't act when you don't know.

Line-4

Legge: The fourth line, dynamic, shows its subject in a tent so large and thick that at midday he can see from it the constellation of the Bushel. But he meets with the subject of the first line, undivided like himself. There will be good fortune.

Wilhelm/Baynes: The curtain is of such fullness that the polestars can be seen at noon. He meets his ruler, who is of like kind. Good fortune.

Blofeld: So great is the obstruction that the midday sun appears to him as a tiny star. Meeting a prince of equal rank -- good fortune!

55 -- Abundance (Expansion of Awareness) -- 55

Liu: The shield is so great that you can see the polestar at noon. One meets an ignorant ruler. Good fortune.

Ritsema/Karcher: Abounding: one's screen. Sun centering: visualizing a bin. Meeting one's hiding lord. Significant.

Shaughnessy: Making abundant his curtain; in the middle of the day one sees the Dipper; meeting his placid ruler; auspicious.

Cleary (1): Increasing shade, seeing stars at midday. Meeting the hidden master is auspicious.

Wu: He makes abundance of curtains. His house is so dimmed as if he could see the Dipper with the sun at noon. He meets with his equal partner. Auspicious.

COMMENTARY

Confucius/Legge: The position of the line is inappropriate. There is darkness and no light. The good fortune of meeting the first line means that action may be taken. **Wilhelm/Baynes:** The place is not the appropriate one. He is dark and not light-giving. This means action. **Blofeld:** The extent of the obstruction is indicated by the unsuitable position of this line. His seeing only a tiny star at midday implies nothing wherewith to lighten the darkness surrounding us. His good fortune in meeting a prince of equal rank indicates that action can now be taken. *[We are obstructed by ignorance or stupidity and should not act until someone ready to help us appears.]* **Ritsema/Karcher:** Situation not appropriate indeed. Shade, not brightening indeed. Significant movement indeed. **Cleary (2):** With abundant shade, the position is not appropriate. Seeing the stars at midday means it is dark and dim. Meeting the hidden master is auspicious in terms of action. **Wu:** Because his house is darkened, etc.

Legge: The first sentence of line four is the same as line two, until we come to the strange correlation of the two dynamic lines in four and one, and the issue is good. An alternative translation is: *"He meets with the subject of the parallel line."*

NOTES AND PARAPHRASES

Siu: The eclipse is decreasing. The man gets together with elements with which he has a natural affinity.

Wing: Although your position as been less than ideal, you will finally meet with the right elements to help you achieve your aim. Enthusiasm coupled with wise decisions lead to good fortune.

Editor: The essential image is one of ignorance (darkness) which is dispelled by an alliance or connection. Ordinarily one would not expect to take action when in the dark

about the situation in question, but here action is advised in order to dispel the darkness. Because of the unusual correct correlation between two dynamic lines, the image suggests that a highly abstract, "intellectual" association may be called for here.

> *Nowhere is the basic requirement so indispensable as in psychology that the observer should be adequate to his object, in the sense of being able to see not only subjectively but also objectively. The demand that he should see only objectively is quite out of the question, for it is impossible. We must be satisfied if he does not see too subjectively.*
>
> Jung -- ***Psychological Types***

> A. When you're in the dark, seek help: Take steps to clarify the situation.

Line-5

Legge: The fifth line, magnetic, shows its subject bringing around her the men of brilliant ability. There will be occasion for congratulation and praise. There will be good fortune.

Wilhelm/Baynes: Lines are coming, blessing and fame draw near. Good fortune.

Blofeld: The variegated beauty of the sky after a storm now appears. Blessings *[Unexpected or seemingly unmerited good fortune]* and fame are won -- good fortune!

Liu: Glory will come, causing prosperity and recognition. Good fortune.

Ritsema/Karcher: Coming composition. Possessing reward, praise, significant.

Shaughnessy: There comes a pattern, celebratory and uplifting; auspicious.

Cleary (1): Bringing beatification, there is glory; this is auspicious.

Cleary (2): Bringing brilliance, there is celebration and praise, etc.

Wu: If he could welcome his notable partner, there would be something to celebrate and praise. Auspicious.

COMMENTARY

Confucius/Legge: The good fortune is the congratulation that is sure to arise. **Wilhelm/Baynes:** It bestows blessing. **Blofeld:** Here, good fortune connotes the blessings already mentioned. **Ritsema/Karcher:** Possessing reward indeed. **Cleary (2):** There is joyful celebration. **Wu:** His good fortune depends on that there is something praiseworthy.

Legge: Line five is the ruler's place, magnetic herself, but the ruler of the trigram of Movement. She can do little without assistance, but if she can bring into her service the

talents of lines one, three and four, and even of two, her magnetic correlate, the results will be admirable. Nothing consolidates the prosperity of a country so much as the cooperation of the ruler and her able ministers.

NOTES AND PARAPHRASES

Siu: The modest ruler assembles ministers of brilliant ability around him. Especially is he attracted to men who are sound of heart and sure of getting results.

Wing: Be receptive to the opinions of others. Invite counsel from the most able helpers you know. Such modesty brings unexpected good fortune and rewarding results for all concerned.

Editor: *"Brilliant ability"* refers to the lines of the lower trigram of Clarity which rise to assist and reinforce the central line in the trigram of Movement. Wilhelm refers to these lines directly; Blofeld calls them *"variegated beauty;"* Liu, *"Glory;"* Ritsema/Karcher translate it as *"composition"*-- (*"a well-composed whole and its structure; beautiful creations."*) Shaughnessy dubs it a *"pattern,"* etc. – none of the translators use exactly the same term. Because this is the ruler's place, all versions implicitly refer to the imagery in the Judgment: *"The king attains abundance. Be not sad. Be like the sun at midday."* Note however, that everyone except Blofeld places this in the future: it seems to be a coming event. If this is the only changing line, the hexagram created is number 49, ***Metamorphosis,*** suggesting that an ***Expansion of Awareness*** may be in the offing: "Comes the dawn!"

> *For it is the function of consciousness not only to recognize and assimilate the external world through the gateway of the senses, but to translate into visible reality the world within us.*
>
> Jung -- ***The Structure and Dynamics of the Psyche***

A. You are surrounded by forces of enlightenment and lucid action is possible. "Gather your wits about you" -- clarity approaches.

Line-6

Legge: The sixth line, magnetic, shows its subject with her house made large, but only serving as a screen to her household. When she looks at her door, it is still, and there is nobody about it. For three years no one is to be seen. There will be evil.

Wilhelm/Baynes: His house is in a state of abundance. He screens off his family. He peers through the gate and no longer perceives anyone. For three years he sees nothing. Misfortune.

Blofeld: There is abundance in his dwelling and a wall around his house; yet, peering through the gate, he sees no one. For three years, he sees nobody -- misfortune!

55 -- Abundance (Expansion of Awareness) -- 55

Liu: One's house is big and luxurious; later it will be overgrown. Someone looks in at the gate and does not see anyone. For three years he sees nothing. Misfortune.

Ritsema/Karcher: Abounding: one's roof. Screening one's dwelling. Peeping-through one's door. Living-alone, one without people. Three year's-time not encountering. Pitfall.

Shaughnessy: Making abundant his room, screening his house, and arching his window; he is alarmed at his having no people; for three years he does not follow; inauspicious.

Cleary (1): Embellishing the room, shading the house; peeking in the door, it is quiet, with no one there, unseen for three years. Inauspicious.

Cleary (2): Making the house rich, shading the home. A peek in the door finds quiet, etc.

Wu: He has his house richly decorated. He uses curtains to shield his home. Peeping through its door, one sees not a single soul. For three years, nobody has been seen therein. Foreboding.

COMMENTARY

Confucius/Legge: She has made her house large -- she soars in her pride to the heavens. She looks at her door, which is still, with no one about it -- she only keeps herself withdrawn from all others. **Wilhelm/Baynes:** He flutters about at the border of heaven. He screens himself off. **Blofeld:** He seems to be hovering on the border of the skies. He has deliberately hidden himself. *[The whole of this refers to someone who had done very well for himself but who, out of snobbery or for a similar reason, refuses to share his good fortune and therefore remains alone and miserable amidst his splendid possessions.]* **Ritsema/Karcher:** The heavenly border, hovering indeed. Originating-from concealing indeed. **Cleary (2):** Making the house rich is pride. For one has hidden oneself. **Wu:** He has made himself feel like flying high in the sky. For he has hidden himself from the rest of the world.

Legge: All the conditions of line six are unfavorable, and she is left to herself without any helpers. Her long isolation undoes her -- the issue is only evil. No one but herself has any confidence in her. She holds herself aloof from others, and they leave her to herself.

Anthony: If, after being helped, as in the fifth line, we seek only to have our own way, or to be master of the situation, <u>we lose all the benefits of acting correctly</u>. If we are to make progress, we must keep our motives pure.

NOTES AND PARAPHRASES

Siu: The man is overwhelmed by his pride as he seeks personal splendor, alienating even members of his own household. He becomes isolated and is undone.

55 -- Abundance (Expansion of Awareness) -- 55

Wing: Your quest for abundance has made you proud. Your desire to maintain it has isolated you. You are out of harmony with the times and out of touch with those close to you. Therefore you have already lost your greatest possessions.

Editor: A *"house made large"* symbolizes an expanded psyche, or a situation of abundant choice. That this is *"a screen to her household"* tells us that important aspects of the situation are unrecognized: She "can't see the trees for the forest." Legge's *"still"* door is a portal closed to awareness. In short, because of self-chosen isolation, she doesn't take advantage of an abundance of unperceived opportunities. A hermit's life of renunciation may bring about an expansion of awareness, but it is wasted if one does not take appropriate action in the world. Ironically, the hexagram created when this is the only changing line is number 30, ***Clarity***, offering a clear image of what she is missing in life.

> *Communication must be radiation and receiving and exchange. Whenever irritation is involved, then we are not able to see properly and fully and clearly the spacious quality of that which is coming toward us, that which is presenting itself as communication. The external world is immediately rejected by our irritation which says, "No, no, this irritates me, go away." Such an attitude is the complete opposite of transcendental generosity. So the bodhisattva must experience the complete communication of generosity, transcending irritation and self-defensiveness. Otherwise, when thorns threaten to prick us, we feel that we are being attacked, that we must defend ourselves. We run away from the tremendous opportunity for communication that has been given to us, and we have not been brave enough even to look to the other shore of the river. We are looking back and trying to run away.*
>
> Chogyam Trungpa

A. You are out of touch with reality -- blind to the light which surrounds you, too myopic to see your options.

June 10, 2001, **4/25/06**

56 -- Transition -- 56



HEXAGRAM NUMBER FIFTY-SIX –
TRANSITION

Other titles: The Wanderer, The Symbol of the Traveler, The Exile, Sojourning, The Newcomer, To Lodge, To Travel, Traveling, The Stranger, Strangers, The Traveling Stranger, The Outsider, The Alien, The Gnostic, The Tarot Fool, Wandering, Homeless, Uncommitted, On Your Own, *"Can refer to being out of one's element."* -- D.F. Hook

Judgment

Legge: ***Transition*** means that small attainments are possible. If the traveling stranger is firm and correct, there will be good fortune.

Wilhelm/Baynes: ***The Wanderer.*** Success through smallness. Perseverance brings good fortune to the wanderer.

Blofeld: ***The Traveler*** -- success in small matters. Persistence with regard to traveling brings good fortune.

Liu: ***The Exile.*** Small success. To continue leads to good fortune.

Ritsema/Karcher: ***Sojourning,*** the small: Growing. Sojourning, Trial: significant. *[This hexagram describes your situation in terms of wandering journeys and living in exile. It emphasizes that mingling with others as a stranger whose identity comes from a distant center is the adequate way to handle it...]*

Shaughnessy: ***Traveling.*** Small receipt. ***Traveling;*** determination is auspicious.

Cleary (1): ***Travel*** is developmental when small; if ***travel*** is correct, it leads to good fortune.

Cleary (2): ***Travel*** has a little success. ***Travel*** is auspicious if correct.

Wu: ***Traveling*** indicates small pervasion. Perseverance will bring auspiciousness.

The Image

Legge: A fire on the mountain -- the image of ***Transition***. The superior man exerts cautious wisdom in his punishments, and does not permit prolonged litigation.

56 -- Transition -- 56

Wilhelm/Baynes: Fire on the mountain: the image of ***The Wanderer***. Thus the superior man is clear-minded and cautious in imposing penalties, and protracts no lawsuits.

Blofeld: This hexagram symbolizes fire upon a mountain. The Superior Man employs wise caution in administering punishments and does not suffer the cases brought before him to be delayed.

Liu: Fire over the mountain symbolizes ***the Exile***. The superior man is careful and clever in imposing punishments, and does not delay the cases brought.

Ritsema/Karcher: Above mountain possessing fire. ***Sojourning***. A *chun tzu* uses brightening consideration to avail-of punishing and-also not to detain litigating.

Cleary (1): There is fire atop a mountain, ***transient.*** Thus superior people apply punishments with understanding and prudence, and do not keep people imprisoned.

Cleary (2): Fire on a mountain – ***traveling.*** Etc.

Wu: There is fire on the mountain; this is ***Traveling.*** Thus the jun zi exercises the utmost deliberations in exacting punishments such that prisoners will not be detained without cause.

COMMENTARY

Confucius/Legge: ***Transition*** indicates that there may be some small attainment and progress -- the magnetic line occupies the central place in the upper trigram, and is obedient to the dynamic lines above and below it. We also have the attributes of Keeping Still connected with Intelligence in the lower and upper trigrams. Hence it is said that there may be some small attainment and progress. If the traveling stranger is firm and correct as he ought to be, there will be good fortune. Great is the time and great is the right course to be taken under these circumstances!

Legge: The written Chinese character for this hexagram denotes people traveling abroad, and is often translated as Strangers. The figure addresses itself to traveling strangers, and tells them how they ought to comport themselves through the cultivation of humility and firm correctness. By means of these they would escape harm, and make progress. The status of traveling stranger is seen as too low to expect great things of them.

It is assumed that the wanderer is in the position of the fifth line. The ideas of humility, docility, calmness and intelligence are derived from the attributes of the component trigrams. These are all characteristics which are proper to a stranger, and are likely to lead to advancement and attainment of his desires. Concerning the Image, K'ung Ying-ta comments: *"A fire on a mountain lays hold of the grass, and runs with it over the whole space, not stopping anywhere long, and soon disappearing -- such is the emblem of the traveler."*

56 -- Transition -- 56

NOTES AND PARAPHRASES

Judgment: During a ***Transition,*** keep your willpower great and your expectations small.

The Superior Man sees clearly and does not embroil himself in complexity. He is clear-minded and cautious in judging the truth of the situation, maintaining detachment from the social milieu.

Wilhelm's translation of the title of this hexagram is ***The Wanderer***. A wanderer is one who has no home, or who is between one home and another. This reminds us of the gnostic notion of the "Alien": the incarnate soul exiled to wander in the space-time dimension (i.e., this world).

> *The alien is that which stems from elsewhere and does not belong here ... The stranger who does not know the ways of the foreign land wanders about lost; if he learns its ways too well, he forgets that he is a stranger and gets lost in a different sense by succumbing to the lure of the alien world and becoming estranged to his own origin ... The recollection of his own alienness, the recognition of his place of exile for what it is, is the first step back; the awakened homesickness is the beginning of the return.*
>
> Hans Jonas -- ***The Gnostic Religion***

In the broadest interpretation then, the message in the Judgment: *"If the traveling stranger is firm and correct, there will be good fortune"* can refer to not becoming entangled in the affairs of this world in which we wander -- an idea emphasized in the first line. Ritsema/Karcher state it explicitly -- defining our challenge as *"mingling with others as a stranger whose identity comes from a distant center."* This is good general advice for anyone seriously engaged in the Work, since the *"distant center"* ("God," or the Self) represents the essence we incarnated to serve.

> *We are strangers in this world, and the body is the tomb of the soul, and yet we must not seek to escape by self- murder; for we are the chattels of God who is our herdsman, and without his command we have no right to make our escape.*
>
> Pythagorean ethic

In more specific situations, the hexagram symbolizes a transitional phase. Lines two, three and four all depict *"Inns"* or temporary resting places (commonly experienced in dreams as images of hotels or motels). The symbolism is identical: the psyche is reflecting an interim situation during a state of ***Transition.***

By definition, a transition is fluid and not yet fixed. Depending upon the choices made, one can go in different directions. In terms of consciousness, it is obvious that the transition can be from a lower state of awareness to a higher one, or vice-versa. Because a transition is an opportunity for deliberate choice-making, the Confucian commentary

concludes with: *"Great is the time and great is the right course to be taken under these circumstances!"*

Lines one, three and six depict very negative situations involving ignorant, arrogant choices. We think of the ego blindly pushing the river of its desires, unable to see the unfortunate consequences it thereby engenders. Line two suggests a solid resting place during our journey, while line four depicts a tenuous, though not necessarily incorrect, similar situation. The fifth line counsels a kind of sacrifice to the ruler (the Self) which results in an eventual reward. The message is to let the Self guide you through a ***Transition.***

SUGGESTIONS FOR MEDITATION

Hexagram number fifty-six is the reverse of hexagram number fifty-five. Compare the role of the superior man in the Image of each figure. How are they the same? How are they different? What are the differences and similarities of the component trigrams of each hexagram, and how do they affect their respective meanings?

Notes, August 15, 2009: A new paraphrase of the Judgment and Image:

> ***The Gnostic Alien.*** Small attainments are possible if the Alien keeps a clear head and maintains his self-discipline. The initiated Adept is intelligent, discreet, and displays vigilant wisdom: he maintains and protects his gnosis via cautious reserve in worldly disputes, eschewing needless contention. [He can do this because he knows that this is an illusory reality: a set-up, a trap, a Loosh factory created by the Demiurge.] *A chun tzu uses brightening consideration to avail-of punishing and-also not to detain litigating.* [In other words “do the work in the place in which you find yourself” quickly, and efficiently, with as few entanglements as possible under the circumstances. Shun new karma. Implicit is that this experience is preparation for the bodhisattva vow.]

Line-1

Legge: The first line, magnetic, shows the stranger mean and meanly occupied. It is thus that she brings on herself further calamity.

Wilhelm/Baynes: If the wanderer busies himself with trivial things, he draws down misfortune upon himself.

Blofeld: Trifling with unimportant matters, the traveler draws upon himself calamity.

Liu: If the exile dallies with petty matters, he will draw disaster on himself.

Ritsema/Karcher: Sojourning: fragmenting, fragmenting. Splitting-off one's place, grasping calamity.

56 -- Transition -- 56

Shaughnessy: Traveling so trivially; this is the fire that he has taken.

Cleary (1): Restless in travel, this is the misfortune you get.

Cleary (2): Petty fussing on a journey brings misfortune.

Wu: The traveler complains about trivial things and he is poorly received.

COMMENTARY

Confucius/Legge: Her aim has become of the lowest character, and calamity will ensue. **Wilhelm/Baynes:** Thereby his will is spent, and this is a misfortune. **Blofeld:** The calamity attendant upon having no will of our own. **Ritsema/Karcher:** Purpose exhausted, calamity indeed. **Cleary (2):** The misfortune of frustration. **Wu:** His small-mindedness causes poor reception.

Legge: Line one is magnetic in a dynamic place at the bottom of the hexagram, thus the unfavorable auspice. The meanness of the first line doesn't arise from the nature of her occupation, but from her mind and aim being emptied of all that is good and ennobling.

NOTES AND PARAPHRASES

Siu: At the outset, the newcomer in a lowly position is occupying himself with disgraceful machinations. His aspirations invite troubles.

Wing: Do not assume a demeaning role in the general situation. Do not pay attention to trivial matters. This is not a way to gain entry into a group or situation. Maintain a dignified attitude about yourself. Through self-abasement you will only invite ridicule.

Editor: Legge's *"Mean"* is rendered by the other translators as: *"trivial," "unimportant,"* and *"petty."* The Confucian commentaries are translated as a failure of willpower which brings about disaster. Implied is loss of purpose and hence of being unclear or ignorant of the situation at hand.

> *All men, from birth onward, live more by sensation than by thought, forced as they are by necessity to give heed to sense impressions. Some stay in the sensate their whole life long. For them, sense is the beginning and end of everything. Good and evil are the pleasures of sense and the pains of sense; it is enough to chase the one and flee the other. Those of them who philosophize say that therein wisdom lies. Like big earthy birds are they, prevented by their bulk from rising off the ground even though they have wings.*
>
> Plotinus -- ***The Enneads***

A. Don't waste your energy on unimportant matters.

B. "Trivial pursuit."

56 -- Transition -- 56

Line-2

Legge: The second line, magnetic, shows the stranger occupying her lodging-house, carrying her means of livelihood, and provided with good and trusty servants.

Wilhelm/Baynes: The wanderer comes to an inn. He has his property with him. He wins the steadfastness of a young servant.

Blofeld: The traveler reaches an inn with his valuables still nestling safely in the bosom of his robe. He gains the loyalty of a young servant. *[This implies that we need fear no loss upon our journey.]*

Liu: The exile arrives at an inn. He carries valuables. He wins the loyalty of a young servant.

Ritsema/Karcher: Sojourning, approaching a resting-place. Cherishing one's own. Acquiring a youthful vassal: Trial.

Shaughnessy: In traveling having just lodged, he cherishes his belongings, getting the young servant's determination.

Cleary (1): Coming to a lodge on a journey with money in your pocket, you have attendants, yet are upright.

Cleary (2): Coming to an inn on a journey with supplies in hand, one gains the loyalty of a servant.

Wu: The traveler makes a stop with his valuable belongings and gets help from a trustworthy bellboy.

COMMENTARY

Confucius/Legge: With such servants she will in the end have nothing of which to complain. **Wilhelm/Baynes:** This is not a mistake in the end. **Blofeld:** There will be no trouble to the very end. **Ritsema/Karcher:** Completing without surpassing indeed. **Cleary (2):** After all there is no complaint. **Wu:** He is free from troubles.

Legge: Line two is magnetic, but in her proper and central place. Hence the traveler is represented as provided with everything she requires, and though the auspice is not mentioned, we must understand it as being good. Strong and trusty servants are the most important condition for the comfort and progress of the traveler.

NOTES AND PARAPHRASES

Siu: The man retains his inner sense of modesty and reserve. He acquires the necessary means of livelihood, a home, and good and trustworthy servants.

Wing: With confidence and self-possession you can attract support from new environments. Think of it as the personal gravity generated by the weight of your principles. Someone is ready to help you in your endeavors.

Editor: Psychologically interpreted, the image of a wandering stranger portrays the ego en-route to somewhere else -- transient, uncommitted, undergoing change. A lodging house or Inn is a temporary shelter, an interim point of view, a transitory state. Legge's *"means of livelihood"* (rendered as *"valuables," "property," "belongings," "money"* or *"supplies"* by the other translators), can be any wealth, gain, power, ability, or consolidation of psychic energy. Most translators qualify *"servants"* as *"young servant."* A young servant would symbolically suggest inexperienced, untried power or ability to do work. These images all suggest the consolidation of energy during a period of transition.

> *If the emphasis is on the temporary and transient nature of the worldly sojourn and on the condition of being a stranger, the world is called also the "inn," in which one "lodges"; and "to keep the inn" is a formula for "to be in the world" or "in the body."*
>
> H. Jonas -- ***The Gnostic Religion***

A. One preserves one's gains through a transition and obtains new and untried powers. You have everything you need to succeed.

Line-3

Legge: The third line, dynamic, shows the stranger, burning his lodging-house, and having lost his servants. However firm and correct he tries to be, he will be in peril.

Wilhelm/Baynes: The wanderer's inn burns down. He loses the steadfastness of his young servant. Danger.

Blofeld: Owing to the traveler's lack of caution, the inn is burnt down and he no longer enjoys the young servant's loyalty. Persistence now would lead to trouble. *[Our carelessness leads us into such difficulties that it would be folly to proceed.]*

Liu: The inn where the exile stays burns down. He loses the loyalty of his young servant. To continue is dangerous.

Ritsema/Karcher: Sojourning, burning one's resting-place. Losing one's youthful vassal. Trial: adversity.

56 -- Transition -- 56

Shaughnessy: In traveling burning his lodging, and losing his young servant; determination is dangerous.

Cleary (1): Burning the lodge on a journey, you lose your attendants. Even if righteous there is danger.

Cleary (2): Burning the inn on a journey, losing the servants, is dangerous even if one is upright.

Wu: The lodge is on fire. He loses the favor of his helper. He is in danger even persevering.

COMMENTARY

Confucius/Legge: By burning down his lodging-house he himself also suffers harm. When as a stranger, he treats those below him as the line indicates, the right relation between master and servant is lost. **Wilhelm/Baynes:** This is a loss for him personally. If he deals like a stranger with his subordinate, it is only right that he should lose him. **Blofeld:** Traveling on a downward path, our sense of duty and fitness is impaired. **Ritsema/Karcher:** Actually truly using injuring. One's righteousness lost indeed. **Cleary (2):** One will also be injured. Duty is lost. **Wu:** It is a pity. Being stern to the helper in traveling is an invitation to loss.

Legge: The third line is dynamic in a dynamic place, but because he is at the top of the lower trigram, he may be expected to be violent. In the case symbolized he is violent to an extraordinary degree, and incapable of correctness. He treats those below him (his servants) with arrogance, which of course alienates them from him. The K'ang-hsi editors remark that the second and third lines are represented as having lodging-houses when the other lines don't, because they are the only two lines in the figure who are in their proper places.

NOTES AND PARAPHRASES

Siu: The newcomer becomes arrogant and truculent. He eventually loses his house and servant and finds himself without support in a perilous situation.

Wing: Offensive and careless behavior in your position are great mistakes. You are in danger of losing what security you have by interfering in matters that are not your concern. Those who may have once been loyal will then withdraw, leaving you in a perilous state.

Editor: Wilhelm points out that the dynamic line in a dynamic place is in this case too overbearing -- representing one who shows no respect for either those above or below him. For a "stranger in a strange land" to behave in this fashion is a sure formula for failure. One is reminded of the boorish behavior of some tourists in foreign countries -- their insensitivity invariably costs them both money and respect. Sometimes the line can suggest a kind of masochistic petulance in your attitude toward the Work. **Note:** Oracle interpretation must always remain open and flexible. A recent receipt of this line reversed

its usual syntax to portray a situation in which the “Inn set on fire” referred to an organization which lost a faithful servant (the querent-employee) through unethical business practices. Always allow your best intuition to recognize the best fit for the symbolism, particularly if an answer doesn’t seem to make sense. Try inverting the situation to see if that works better – if so, the answer will usually be numinous.

> *The arrogant heart is abhorrent to Yahweh,*
> *be sure it will not go unpunished.*
> ***Proverbs*** 16: 5

A. A position is undermined and support is lost because of arrogance.

Line-4

Legge: The fourth line, dynamic, shows the traveler in a resting place, having also the means of livelihood and the axe, but still saying: *"I am not at ease in my mind."*

Wilhelm/Baynes: The wanderer rests in a shelter. He obtains his property and an ax. My heart is not glad.

Blofeld: The traveler reaches a place where he obtains the money needed for his expenses, yet laments that there is no joy in his heart. *[Were we to travel or continue to travel now, though material difficulties would not arise, we should not experience any happiness.]*

Liu: The exile finds rest in a sanctuary. He regains his valuables. He is not happy in his heart.

Ritsema/Karcher: Sojourning, tending-towards abiding. Acquiring one's own emblem-ax. My heart not keen.

Shaughnessy: In traveling, staying put, he gets his goods and ax; my heart is not happy.

Cleary (1): Traveling in the right place, one obtains resources and tools, but one’s heart is not happy.

Wu: The traveler rests in his lodge. He has the amenities, but he is not at ease.

COMMENTARY

Confucius/Legge: Although in a resting place, he has not got his proper position. Even with a livelihood and an axe his mind is not at ease. **Wilhelm/Baynes:** He has not yet obtained his place. He is not yet glad at heart. **Blofeld:** His wandering to that place is indicated by the unsuitable position of this line; his obtaining money for expenses brings him no joy. **Ritsema/Karcher:** Not-yet acquiring the situation indeed. The heart not-yet

keen indeed. **Cleary (2):** One has not gotten a position. One's heart is not yet happy. **Wu:** His position is improper. He is still not at ease.

Legge: Line four is dynamic, but in a magnetic place. Hence, although he is without a lodging-house, he does have a shelter which is not very secure. He can use the axe for defense, but is still uneasy in his mind. The K'ang-hsi editors observe that the mention of the axe makes us think of caution as a quality desirable in a wanderer.

NOTES AND PARAPHRASES

Siu: Although the inferior man finds a resting place and a means of livelihood, his aspirations are greater than his capabilities. He remains ill at ease, a stranger in a strange environment.

Wing: Though you are on your way toward the attainment of your goals, you are constantly aware that you have not arrived. This state of mind leaves you feeling uneasy -- knowing you must move on, and yet anxious to protect and hold intact that which you have already accomplished.

Editor: Here the wanderer is "camping out," so to speak -- occupying a temporary position during a transition. The axe, analogous to the sword (or any metallic cutting instrument), can symbolize mental discrimination. (Cf. The suit of swords in the Tarot.) The image is of one who has the power to comprehend his situation and the resources to advance to a new position, yet is still in a very tenuous and ill-defined state of being. The issue could go either way.

> *This realization is extremely important from a practical standpoint, for it implies that only constant attention to the unconscious, an inner devoted tribute, is sufficient to enlist its cooperation. The unconscious realms cannot be analyzed away, cannot be defeated in battle, but, at best, by conscious confrontation, can be taken into account within the limits of one's individual capacity.*
> E.C. Whitmont -- ***The Symbolic Quest***

A. A synthesis is only tentative -- gains are vulnerable to loss.

B. Consolidate and defend your position. You have all you need, but could lose it.

C. An incomplete idea or concept needs nourishment and careful discrimination to make it secure.

Line-5

Legge: The fifth line, magnetic, shows its subject shooting a pheasant. She will lose her arrow, but in the end she will obtain praise and a high charge.

56 -- Transition -- 56

Wilhelm/Baynes: He shoots a pheasant. It drops with the first arrow. In the end this brings both praise and office.

Blofeld: While pheasant shooting, he loses an arrow. In the end he wins praise and attains to office. *[After suffering a small loss, we shall receive considerable benefits from those above us.]*

Liu: He shoots a pheasant, losing one arrow. In the end he gains honor and position.

Ritsema/Karcher: Shooting a pheasant. The-one arrow extinguishing. Completing uses praising fate.

Shaughnessy: Shooting the pheasant, one arrow is gone; in the winter he is thereby presented a command.

Cleary (1): Shooting a pheasant, one arrow is lost; eventually one is entitled, because of good repute.

Cleary (2): ... Ultimately one is lauded and given a mandate.

Wu: He shoots a pheasant, but loses an arrow. Eventually he receives a conferment of praise.

COMMENTARY

Confucius/Legge: She has reached a high place. **Wilhelm/Baynes:** In the end he rises through praise and office. **Blofeld:** Both of these are bestowed from above. **Ritsema/Karcher:** Overtaking the above indeed. **Cleary (2):** Reaching the highest. **Wu:** "*Eventually he receives a conferment of praise*" from his superior.

Legge: Although magnetic, the fifth line is in the center of the upper trigram of Clarity and Intelligence. She is the ruler of the trigram and the dynamic fourth and sixth lines loyally defend and help her. She shoots a pheasant. When an officer was traveling abroad in ancient times, the gift of introduction at any feudal court was a pheasant. The wanderer is here praised by her friends and exalted to a place of dignity by the ruler to whom she is acceptable. Note that the idea of the fifth line being the ruler's seat is dropped here as being alien to the idea of the hexagram.

NOTES AND PARAPHRASES

Siu: The man succeeds in his task and receives the recognition and praise of his friends. They recommend him to the prince, who accepts his services in a highly responsible position.

Wing: It may be that you must establish a place for yourself in altogether new territory. Be mindful of your approach. Modesty and generosity in the beginning will be rewarded with position and acceptance. Success is indicated.

Editor: There is some ambiguity in the various interpretations of this line. Some say that the fifth line is the seat of the ruler, though the logic of the symbolism suggests that since the ruler bestows favors on the subject of the line, he must be elsewhere. Wilhelm says that line four represents the wanderer's friends, and line six represents the high place to which she is promoted. As a bird, the pheasant is a creature of air, or mental realm, hence symbolic of an idea, concept or thought. Here the thought is given (sacrificed) to the ruler or Self. The arrow here suggests aspiration or intent: to perceive a goal or target (the pheasant) and make it one's own. However, the arrow is lost, and the quarry is given to the ruler in a gesture of fealty. In the end this results in a reward for the wanderer. All of these images suggest a kind of willing sacrifice which one may not completely understand, but which will eventually result in an ample reward.

> *Intellectually the Self is no more than a psychological concept, a construct that serves to express an unknowable essence which we cannot grasp as such, since by definition it transcends our powers of comprehension. It might equally well be called the "God within us." The beginnings of our whole psychic life seem to be inextricably rooted in this point, and all our highest and ultimate purposes seem to be striving towards it.*
>
> Jung -- ***Two Essays on Analytical Psychology***

A. Your aspiration exceeds your comprehension. Sacrifice a small reward now and receive a big one later on.

B. Sacrifice your need to understand. Have faith in the Work.

Line-6

Legge: The sixth line, dynamic, suggests the idea of a bird burning its nest. The stranger, thus represented, first laughs and then cries out. He has lost his ox-like docility too readily and easily. There will be evil.

Wilhelm/Baynes: The bird's nest burns up. The wanderer laughs at first, then must needs lament and weep. Through carelessness he loses his cow. Misfortune.

Blofeld: A bird manages to burn its own nest. At first the traveler laughs, but then has cause to shout and weep. A cow is lost through carelessness -- misfortune! *[Presumably, someone's carelessness causes him misfortune which excites our mirth -- until we discover that we ourselves are deeply involved in the resulting loss.]*

Liu: A bird's nest burns. The exile laughs in the beginning, laments later. He loses his cow by being careless. Misfortune.

56 -- Transition -- 56

Ritsema/Karcher: A bird burning its nest. Sojourning people beforehand laughing, afterwards crying-out sobbing. Losing the cattle, tending-towards versatility. Pitfall.

Shaughnessy: A crow disorders its nest; the traveler first laughs and later weeps and wails, losing an ox at Yi; inauspicious.

Cleary (1): A bird turns *(Sic)* its nest. The traveler first laughs, afterward cries. Losing the ox at the border, there is misfortune.

Cleary (2): ... Losing the cow while at ease is unfortunate.

Wu: Like a bird burning its own nest, the traveler first laughs with joy and then howls in sorrow. Like losing a cow in the field, it is foreboding.

COMMENTARY

Confucius/Legge: He would not listen to the truth about the course to be pursued. **Wilhelm/Baynes:** Being at the top as a wanderer rightly leads to being burnt up. In the end he hears nothing. **Blofeld:** The top of this hexagram signifies burning. The loss of a cow through carelessness means that no news will ever be obtained of something we have lost (or are about to lose). **Ritsema/Karcher:** Using Sojourning to locate- in the above. One's righteousness burning indeed. Completing absolutely-nothing: having hearing indeed. **Cleary (2):** Because the travel is in a high place, it is just to be destroyed. After all one does not listen. **Wu:** Traveling at this top position amounts to burning oneself. The misfortune of losing a cow in the field is something he has not heard of.

Legge: Line six is dynamic in a magnetic place at the outer limit of the trigram of Clarity -- he will be arrogant and violent, the opposite of what a wanderer should be, and the issue will be evil. Humility cannot co-exist with haughty arrogance, and his careless self-sufficiency has shut his mind against all the lessons of wisdom.

NOTES AND PARAPHRASES

Siu: The newcomer becomes careless, imprudent, and violent at the height of his distinction.

Wing: By losing yourself in the drama of a new situation and by involving yourself in details that have nothing whatsoever to do with the development of your own principles, you detach yourself from the very foundation of your original aims. Misfortune.

Editor: A bird, as a creature of the air, the realm of thought, can symbolize an idea or concept. A nest suggests the foundation, or resting place of a thought -- a necessary premise upon which the thought is founded. To burn up a necessary premise, foundation, or whatever, suggests thought that has transcended the bounds of reality -- i.e., fantasy, or illusion. If this is the only changing line, the hexagram becomes number sixty-two, ***Small Powers***, the corresponding line of which also images a bird transcending its proper

bounds. The wanderer here is arrogant, and as Legge points out, *"carelessly self-sufficient."* The line sometimes implies some harsh truths about an overly intellectual approach to life.

> *An inflated consciousness is always egocentric and conscious of nothing but its own existence. It is incapable of learning from the past, incapable of understanding contemporary events, and incapable of drawing right conclusions about the future. It is hypnotized by itself and therefore cannot be argued with. It inevitably dooms itself to calamities that must strike it dead.*
>
> Jung -- ***Psychology and Alchemy***

A. Criminal negligence creates an irretrievable loss.

B. Image of a stupid idea.

April 2, 2001, **1/10/09, 6/25/09, 8/15/09**

57 -- Penetration -- 57



HEXAGRAM NUMBER FIFTY-SEVEN --
PENETRATION

Other titles: The Gentle, The Penetrating, Wind, The Symbol of Bending to Enter, Willing Submission, Gentle Penetration, Ground, Calculations, Complaisance, Penetrating Influence, The Penetration of the Wind, Humility, Devoted Service, Submission

Judgment

Legge: ***Penetration*** indicates modest success. See the great man and move in the direction that implies.

Wilhelm/Baynes: ***The Gentle.*** Success through what is small. It furthers one to have somewhere to go. It furthers one to see the great man.

Blofeld: ***Willing Submission* --** success in small matters. It is advantageous to have in view a goal (or destination) and to visit a great man. *[This is a reasonably auspicious hexagram; it augurs a certain amount of success for those who submit to circumstances -- unless a moving line indicating the contrary is received. This is not a time for resistance but for submission.]*

Liu: ***Penetration***. Small success. It is beneficial to go somewhere. It is beneficial to see a great man.

Ritsema/Karcher: ***Ground,*** the small: Growing. Harvesting: possessing directed going. Harvesting: visualizing Great People. *[This hexagram describes your situation in terms of providing an underlying support. It emphasizes that subtly penetrating and nourishing things from below, the action of Ground, is the adequate way to handle it. To be in accord with the time, you are told to enter the situation from below!]*

Shaughnessy: ***Calculations:*** Little receipt; beneficial to have someplace to go; beneficial to see the great man.

Cleary (1): ***Wind*** is small but developmental. It is beneficial to have somewhere to go. It is beneficial to see a great man.

Cleary (2): ***The small*** comes through successfully. It is beneficial to have a place to go. It is beneficial to see great people.

Wu: ***Complaisance*** indicates that the small are pervasive. It is advantageous to have undertakings. It is also advantageous to see the great man.

57 -- Penetration -- 57

The Image

Legge: Two wind trigrams following each other form ***Penetration.*** The superior man proclaims his commands and undertakes his work.

Wilhelm/Baynes: Winds following one upon the other: the image of ***the gently penetrating.*** Thus the superior man spreads his commands abroad and carries out his undertakings.

Blofeld: This hexagram symbolizes a favorable wind. The Superior Man performs his allotted tasks in consonance with heaven's (or the sovereign's) will. *[The component trigrams combine the concepts of wind and blandness -- hence a favorable wind.]*

Liu: Wind following wind symbolizes ***Penetration.*** The superior man proclaims his directives and executes his affairs.

Ritsema/Karcher: Following winds. ***Ground.*** A *chun tzu* uses distributing fate to move affairs.

Cleary (1): Wind following wind. Thus do superior people articulate directions and carry out tasks.

Wu: One breeze follows the other; this is ***Complaisance***. Thus the *jun zi* gives further injunctions in order to administer public affairs.

COMMENTARY

Confucius/Legge: Repeated wind trigrams show the repetition of governmental orders. The dynamic fifth line has penetrated to his correct central place and carries his will into action. The magnetic first and fourth lines obey the dynamic lines above them. Hence it is said that there will be success in small matters.

Legge: Penetration symbolizes both wind and wood, and has the attributes of Docility, Flexibility and Penetration. We are to think of it as wind with its penetrating power which finds its way into every nook and cranny.

Confucius said: *"The relation between superiors and inferiors is like that between the wind and the grass. The grass must bend when the wind blows upon it."* In accordance with this, the hexagram must be understood as the influence and orders of the government designed to remedy what is wrong in the people. The upper trigram denotes the orders issuing from the ruler, and the lower the obedience rendered to them by the people.

Ch'eng-tzu says: *"Superiors, in harmony with the duty of inferiors, issue their commands; inferiors, in harmony with the wishes of their superiors, follow them. Above and below there are that harmony and deference; and this is the significance of the redoubled Wind trigram. When governmental commands and business are in*

accordance with what is right, they agree with the tendencies of the minds of the people who follow them."

Anthony: Getting this hexagram often refers to the presence of inferior elements that obstruct our having a good influence ... Because this hexagram is concerned with self-correction, we often get it together with ***Work on What has been Spoiled.*** [Hex. 18: ***Repair***.]

NOTES AND PARAPHRASES

Judgment: Get to the heart of the matter and act on the information obtained.

The Superior Man acts on his understanding by implementing it in the world.

The hexagram of ***Penetration,*** made up of two trigrams symbolizing Wind (which is air in motion), suggests the activity of thought (the realm of air) trying to comprehend or "penetrate" something. Thus, each line of the figure may be seen as some aspect of an act of mental endeavor.

> *Therefore the student must exert his own mind to the utmost. If he does so, he will know his own nature. And if he knows his own nature, examines his own self and makes it sincere, he becomes a sage. Therefore the "Great Norm" says, "The virtue of thinking is penetration and profundity ... Penetration and profundity lead to sageness."*
>
> -- Ch'eng I

The first line depicts vacillation and indecisiveness; the second shows one trying to "get to the bottom" of a matter. Line three is an image of futile hypothesizing; four and five show two aspects of successful comprehension, and the sixth line symbolizes an inability to understand.

> *Man's intellect -- the greatest but most dangerous gift he has received from God -- builds a bridge across the seemingly unconquerable chasm between that which is personal and mortal and that which is impersonal and eternal. Through man's intellect he succumbed to the temptation to fall out of divine unity with his consciousness. But by the same token, his intellect gives him the possibility of bringing back his consciousness into full union with divinity. By means of his intellect, man is able to understand truth, and when he has understood, he will seek and keep on seeking and trying until he some day succeeds in finding the only path to the realization of his self.*
>
> Elisabeth Haich -- ***Initiation***

The hexagram can also symbolize humble submission and devoted service, thus suggesting the role of the ego in the Work. To truly comprehend the nature of the Work is to serve it with devotion. There are some interesting associations between the act of penetration and that of submission – when dynamic and magnetic are in full harmony they lose their individual identities and become one force which is both and neither.

57 -- Penetration -- 57

Line-1

Legge: The first line, magnetic, shows its subject now advancing, now retreating. It would be advantageous for her to have the firm correctness of a brave soldier.

Wilhelm/Baynes: In advancing and retreating, the perseverance of a warrior furthers.

Blofeld: Advancing and retreating; the righteous persistence of the warriors brings advantage.

Liu: Advance and retreat. It benefits the military person to be firm.

Ritsema/Karcher: Advancing, withdrawing. Martial people's Harvesting Trial.

Shaughnessy: Entering the inside; beneficial for a military man's determination.

Cleary (1): Advancing and retreating. It is beneficial to be steadfast like a soldier.

Wu: There is hesitation. It will be advantageous to have the perseverance of a soldier.

COMMENTARY

Confucius/Legge: Her mind is perplexed. If she had the will of a brave soldier her mind would be well-governed. **Wilhelm/Baynes:** The will wavers. The will is controlled. **Blofeld:** The first three words imply that we have doubts about our own intentions. The rest of the passage suggests a will firmly under control. *[Probably the implication is that we are now too hesitant and that we should benefit from acquiring the strong determination exhibited by soldiers in combat.]* **Ritsema/ Karcher:** Purpose doubted indeed. Purpose regulated indeed. **Cleary (2):** The mind is wavering. The mind is under control. **Wu:** Hesitation implies doubts in the mind. The perseverance of a soldier indicates a determination to carry out orders.

Legge: Line one is magnetic where it should be dynamic. Her movements are perplexed because she lacks vigor and decision.

NOTES AND PARAPHRASES

Siu: At the outset, the man is perplexed and drifts indecisively. A resolute military discipline is required of him.

Wing: Do not be indecisive and perplexed. If you drift about with an undisciplined attitude, nothing can be influenced. Make a decision and stick to it.

Editor: The image is of vacillation, indecisiveness and lack of will. The only remedy is to assume our responsibilities to the Work with the same will and spirit that we associate with the samurai warrior.

57 -- Penetration -- 57

Study strategy over the years and achieve the spirit of the warrior. Today is victory over yourself of yesterday.
Miyamoto Musashi -- ***A Book of Five Rings***

A. Take a realistic, tough-minded approach to the matter at hand.

B. Indecisiveness, uncertainty, anxiety, confusion.

C. Your question suggests a lack of commitment to the Work.

Line-2

Legge: The second line, dynamic, shows penetration under a bed, and one employing diviners and exorcists in a way bordering on confusion. There will be good fortune and no error.

Wilhelm/Baynes: Penetration under the bed. Priests and magicians are used in great number. Good fortune. No blame.

Blofeld: Crawling below the bed. He employs the services of a disorderly rabble of diviners and wizards -- good fortune and no error! *[This could be taken to refer to the lines of the hexagram up to this point, for this one is much more favorable than those* (sic) *preceding it. Or it may be taken to mean that affairs which begin by going ill with us will later take a change greatly for the better.]*

Liu: Wind under the bed. Many fortune-tellers and witches are used. Good fortune. No blame.

Ritsema/Karcher: Ground located below the bed. Availing-of chroniclers, shamans. The mottled like significant. Without fault.

Shaughnessy: Calculations are under the bed, herewith causing the magicians to be indignant-like; auspicious; there is no trouble.

Cleary (1): Obedient in the basement, frequently employing intermediaries, leads to good fortune, without blame.

Cleary (2): Obedience below the platform, using scribes and mediums frequently, etc.

Wu: He acts so agreeably as if he were under the bed. If he could use the sincerity of an augur to make himself understood, it would be auspicious.

COMMENTARY

Confucius/Legge: The good fortune is due to the position of the line in the center.

57 -- Penetration -- 57

Wilhelm/Baynes: One has attained the middle. **Blofeld:** Good fortune is indicated by the position of this line, which is central to the lower trigram. **Ritsema/Karcher:** Acquiring the center indeed. **Cleary (2):** The attainment of balance. **Wu:** His central position.

Legge: Line two is dynamic in the central place of the lower trigram. The K'ang-hsi editors explain that something is hidden beneath a couch or bed, and the subject of the line searches for it. He relies on divination to assist his judgment, and exorcism to expel what is bad. The work is great and difficult, and he appears almost distracted by it. The sincerity of purpose indicated by his central position leads him to the right course, despite the many considerations that might distract him.

NOTES AND PARAPHRASES

Siu: Undesirable influences from hidden quarters adversely affect the man's progress. They must be indefatigably traced to their darkest sources and exposed. This will eliminate their power over people.

Wing: Hidden motives, weaknesses, or prejudices are buried deeply within the situation and influence it. These must be ferreted out into the light of day and dispensed with. Once this is done, your aims can be accomplished.

Editor: Wind is air in motion, hence symbolic of thought. When the ideas of "thought" and "penetration" are combined we get an image of the process of comprehension. Trying to comprehend something *"under a bed"* suggests that which lies beneath a sleeping place, beneath consciousness: hence, trying to understand hidden or unconscious forces. To do this, one employs *"exorcists and diviners"* -- uses the oracle, studies dreams, etc. Although our method borders on confusion (we are not entirely accurate in our comprehension), we are on the right track, and eventual success is indicated. Sometimes there is a hint here that we may be making things more complicated than necessary.

> *The means of destruction of ignorance is unbroken practice of discrimination.*
> Patanjali

A. Delving into the unconscious, one seeks comprehension of that which is hidden.

B. You are confused in your understanding of the matter at hand -- look beneath the surface and figure it out.

Line-3

Legge: The third line, dynamic, shows its subject penetrating only by violent and repeated efforts. There will be occasion for regret.

Wilhelm/Baynes: Repeated penetration. Humiliation.

57 -- Penetration -- 57

Blofeld: Repeated submission -- shame!

Liu: Orders repeated many times. Humiliation.

Ritsema/Karcher: Imminent Ground, abashment.

Shaughnessy: Sequenced calculation; distress.

Cleary(1): Redundant obedience is humiliating.

Cleary(2): Repeatedly attempting obedience is humiliating.

Wu: He tries repeatedly to be obliging but he fails. This is humiliating.

COMMENTARY

Confucius/Legge: This shows exhaustion of the will. **Wilhelm/Baynes:** The will exhausts itself. **Blofeld:** Shame resulting from the exhaustion of our will-power. **Ritsema/Karcher:** Purpose exhausted indeed. **Cleary (2):** The aim is frustrated. **Wu:** The humiliation from trying repeatedly to be obliging results from losing his bearing.

Legge: Line three is in the right place for a dynamic line, but his position at the top of the trigram indicates his restlessness bordering on vehemence. The sixth line is not a proper correlate, and all the striving is ineffective. The exhausted will is the result of his repeated efforts which have worn him out. He can now only regret his failures.

NOTES AND PARAPHRASES

Siu: The man deliberates repeatedly about the same issues, thereby generating fresh scruples and doubts. His striving is ineffective.

Wing: People who indulge too much in the deliberation of an issue, its possible outcomes and other such fantasies lose their initiative and their ability to influence. This brings humiliation.

Editor: The image is an unambiguous one of trying to force something. Sometimes the line can suggest a masochistic obsession with negativity.

> *It is bad to repeat the same thing several times when fighting the enemy. There may be no help but to do something twice, but do not try it a third time. If you once make an attack and fail, there is little chance of success if you use the same approach again. If you attempt a technique which you have previously tried unsuccessfully and fail yet again, then you must change your attacking method.*
>
> Miyamoto Musashi -- ***A Book of Five Rings***

A. You are trying too hard to succeed.

B. Extreme measures exhaust the will.

Line-4

Legge: The fourth line, magnetic, shows all occasion for repentance in its subject passed away. She takes game for its threefold use in her hunting.

Wilhelm/Baynes: Remorse vanishes. During the hunt three kinds of game are caught.

Blofeld: Regret vanishes! Three kinds of game are caught in the field.

Liu: Remorse disappears. One catches three kinds of game while hunting.

Ritsema/Karcher: Repenting extinguished. The fields, catching three kinds.

Shaughnessy: Regret is gone. In the fields bagging three types.

Cleary(1) Regret vanishes. The yield of the field is of three grades.

Cleary(2) Regret vanishes. The hunt yields three catches.

Wu: Regret no more. He hunts and bags three kinds of game.

COMMENTARY

Confucius/Legge: She achieves merit. **Wilhelm/Baynes:** This is meritorious. **Blofeld:** The second sentence augurs concrete results. **Ritsema/Karcher:** Possessing achievement indeed. **Cleary (2)** There is success. **Wu:** He has succeeded.

Legge: Line four is magnetic, as is her correlate in line one, but four is a proper place for a magnetic line, and it rests under the shadow of the dynamic and central fifth line. Hence the omens of evil are counteracted, and a good auspice is obtained. The game caught in hunting was divided into three portions -- the first for use in sacrifices, the second for the entertainment of visitors, and the third for the kitchen generally. A hunt which yielded enough for all these purposes was deemed very successful.

NOTES AND PARAPHRASES

Siu: The man gains praise by counteracting evil. He can now meet his needs for offerings to the gods, for everyday use, and for guests.

Wing: Energetic action will yield successful results. You will be able to satisfy all your needs if you modestly yet confidently confront your adversaries.

57 -- Penetration -- 57

Anthony: In finding and being resolute against evil in ourself, we have solved all the problems facing us at the moment, which seemed to be totally unrelated. This is the meaning of *"three kinds of game."*

Editor: Three is a number symbolizing the reconciliation of opposites in a new entity: thesis, antithesis and synthesis. It also suggests the unconscious, conscious and super-conscious realms of the psyche. A hunt is a quest, and game is nourishment: psychologically, the insights gained from the quest. In combination, the symbols describe a nourishing synthesis and the implication is that you are "sitting pretty." Perhaps your penetration into the matter at hand has produced some fresh understanding.

> *Will is the grand agent in the mystic progress; its rule is all potent over the nervous system ... Yet there is not One Will, but three Wills -- the Wills, namely, of the Divine, the Rational and Irrational Souls -- to harmonize these is the difficulty.*
> W.W. Westcott -- ***The Chaldean Oracles of Zoroaster***

A. An image of integration, reconciliation, consolidation.

B. Congratulations -- you've just comprehended a complex issue.

Line-5

Legge: The fifth line, dynamic, shows that with firm correctness there will be good fortune to its subject. All occasion for repentance will disappear, and all his movements will be advantageous. There may have been no good beginning, but there will be a good end. Three days before making any changes, let him give notice of them; and three days after, let him reconsider them. There will thus be good fortune.

Wilhelm/Baynes: Perseverance brings good fortune. Remorse vanishes. Nothing that does not further. No beginning, but an end. Before the change, three days. After the change, three days. Good fortune.

Blofeld: Persistence in a righteous course brings reward; regret vanishes, and everything is favorable! A poor beginning, but a good end! The three days before and the three days after a change (now due to occur) are especially propitious.

Liu: Firmness -- good fortune. Remorse disappears. Everything is of benefit. Loss in the beginning, gain in the end. Three days before change. Three days after change. Good fortune.

Ritsema/Karcher: Trial: significant, repenting extinguished. Without not Harvesting. Without initially possessing completion. Before husking, three days. After husking, three days. Significant.

57 -- Penetration -- 57

Shaughnessy: Determination is auspicious; regret is gone; there is nothing not beneficial; there is no beginning, there is an end. Preceding the geng day by three days, following the geng day by three days; auspicious.

Cleary (1): It is good to be correct; regret vanishes. There is all-around benefit. There is no beginning, but there is an end. The last three days of the lunar cycle and the first three days of the lunar cycle are auspicious.

Cleary (2): Correctness leads to good fortune; regret vanishes, none do not benefit. There is no beginning, but there is an end. The three days before a change and the three days after a change are auspicious.

Wu: Perseverance brings good fortune. Regret has gone. Every undertaking will be advantageous. The beginning may be rough, but the end will be great. It will be auspicious between three days before the change and three days thereafter.

COMMENTARY

Confucius/Legge: The good fortune is owing to his correct position in the center. **Wilhelm/Baynes:** The place is correct and central. **Blofeld:** That we shall enjoy good fortune is indicated by the correct position of this line in the center of the upper trigram. **Ritsema/Karcher:** Situation correctly centered indeed. **Cleary (2):** Its position is correctly balanced. Correctly balanced. **Wu:** The position is correct and central.

Legge: Ch'eng-tzu says that line five is the seat of honor for the lord of the hexagram, from whom issue all charges and commands. It is central and correct and exemplifies the qualities of the figure in the highest mode. These qualities are docility and conformance to what is right, and the advantage of firm correctness is insisted upon. With this, all will be right. Compare the concluding image with the Judgment of hexagram number eighteen, ***Repair.***

NOTES AND PARAPHRASES

Siu: Continued integrity on the part of the man compensates for his poor beginning. However, prior to the change the man needs to ponder carefully. After the change, he needs to check his results.

Wing: If you wish to accomplish your aims and change the situation, you must continue your vigilance and influence. Although the beginning has problems, the end will bring good fortune. Yet even after the change is made, you should periodically evaluate the results.

Editor: If this is the only changing line, the hexagram becomes number eighteen, ***Repair***, or Work on What Has Been Spoiled, the Judgment of which is nearly identical to this line. This suggests that the penetration involved in the matter at hand is concerned with the rectification of a past error. The key ideas in the line are: *Firm correctness brings good fortune:* Willpower is the cornerstone of the Work. *Poor beginning vs. good end:*

57 -- Penetration -- 57

Describes a sequence of events in which a situation is improved over time -- a process of repair. *Three days before/after:* A turning point, a moment of choice or decision which is consciously monitored. (This one-week sequence is a useful timetable for natural birth control: i.e., celibacy three days before, during, and after the calculated day of fertility. Obviously, willpower is essential for success.)

> *But as when an authentic watch is shown,*
> *Each man winds up and rectifies his own,*
> *So in our very judgments.*
> Sir John Suckling

A. Well-considered action, carried out with firm intent, will correct an earlier error and create the conditions for beneficial change.

B. You have perceived the problem -- now rectify it.

Line-6

Legge: The sixth line, dynamic, shows penetration beneath a bed, and its subject having lost the axe with which he executed his decisions. However firm and correct he may try to be, there will be evil.

Wilhelm/Baynes: Penetration under the bed. He loses his property and his ax. Perseverance brings misfortune.

Blofeld: Crawling below the bed. *[This symbolizes exaggerated submission, servile humility, etc. Apparently, we have been guilty of this fault.]* He loses what is required for his traveling expenses -- persistence brings misfortune!

Liu: Wind under the bed. He loses his wealth. Continuing leads to misfortune. *[This line indicates possible loss or sickness.]*

Ritsema/Karcher: Ground located below the bed. Losing one's own emblem-ax. Trial: pitfall.

Shaughnessy: Calculations are under the bed; losing his goods and ax; determination is inauspicious.

Cleary (1): Obedient under the floor, one loses one’s resources; even if faithful, there is misfortune.

Cleary (2): The obedient are below the platform. Losing resources and tools, it is proper that there be misfortune.

Wu: He acts so agreeably as if he were under the bed. He loses his means of supporting and protecting himself. Even with perseverance it is foreboding.

57 -- Penetration -- 57

COMMENTARY

Confucius/Legge: Though occupying the topmost place, his powers are exhausted. Though he tries to be correct, there will be evil. **Wilhelm/Baynes:** At the top, the end has come. Is this right? It brings misfortune. **Blofeld:** This top line indicates exhaustion of all possibilities. Losing his traveling expenses presages certain misfortune! **Ritsema/ Karcher:** Above exhaustion indeed. Correcting reaching a pitfall indeed. **Cleary (2):** Above there is an impasse. It is proper that there be misfortune. **Wu:** He has reached his limit. It is definitely foreboding.

Legge: The evil that line six concludes with arises from the quality of gentle penetration being carried to excess.

Anthony: Sometimes a diligent search for the hidden enemy reveals nothing specific. In getting this line, we should let go of the search. In sincerely seeking, our attitude has been corrected of careless overconfidence; that is enough.

NOTES AND PARAPHRASES

Siu: The man appreciates the underlying problem and traces the injurious influence to its ultimate origin. However, he lacks the power to overcome it and is hurt in the process.

Wing: By attempting to penetrate all the myriad possibilities of the situation, you have dissipated the energy to influence. Great understanding means little without decisive action. Negativity can no longer be prevented.

Editor: As in line two, *"penetration"* is comprehension, and *"beneath a bed"* suggests the unconscious realms of the psyche. *"Penetration under the bed"* is an attempt to understand the unknown. An axe is a metal cutting instrument with associations in common with the sword and arrow: that is, the discriminating mental faculty; intellect, scientific method, etc. To lose one's axe is to be without the ability to differentiate the components of an unknown situation. The line implies that you are asking questions beyond your capacity to understand; or you are asking the wrong questions; or the oracle is tired of your importunate questioning entirely: the "gentle penetration is being carried to excess." In the latter case, we are reminded of the Judgment in hexagram number 4, ***Inexperience:*** *"I do not seek the inexperienced youth, but he seeks me. When he shows the sincerity proper for divination, I instruct him. If he asks two or three times, that is troublesome, and I do not instruct the troublesome."*

> *Some (schools) claim that the way to enlightenment consists in holding dialogues with the archetypes, fantasy figures of the objective psyche, surrounding yourself with the personified projections of your mind in the form of "higher selves" and "inner guides." ... The "new age" optimism and superficiality of those who reduce the dark mysteries of Jung's Gnosis to the shallow level of their own limitations are apt to make people into the victims of the very unconscious they tend to treat so lightly. Those who naively wish to use the archetypes for their personalistic*

ends will be made subject to their cruel tyranny.
S.A. Hoeller -- ***The Gnostic Jung***

A. You are fumbling in the dark.

B. Confused thinking or compulsive speculation cripples intuition.

June 3, 2001, **4/25/06**

58 -- Joy (Self-indulgence) -- 58



HEXAGRAM NUMBER FIFTY-EIGHT --
JOY (SELF-INDULGENCE)

Other titles: The Joyous, Joyousness, Pleased Satisfaction, Encouraging, Delight, Open, ***Usurpation, Self-indulgence***, Pleasure, Cheerfulness, Frivolity, Callow Optimism

Judgment

Legge: ***Joy*** intimates that under its conditions there will be progress and attainment, but it will be advantageous to be firm and correct.

Wilhelm/Baynes: ***The Joyous.*** Success. Perseverance is favorable.

Blofeld: ***Joy*** -- success! Persistence in a righteous course brings reward.

Liu: ***Joyousness***. Success. Continuance is favorable.

Ritsema/Karcher: ***Open,*** Growing. Harvesting Trial. *[This hexagram describes your situation in terms of interaction and exchange. It emphasizes that stimulating things through cheering and persuasive speech, the action of Open, is the adequate way to handle it. To be in accord with the time, you are told to: stimulate!]*

Shaughnessy: ***Usurpation***: Receipt; a little beneficial to determine.

Cleary (1): ***Joy*** is developmental, beneficial if correct. *[This hexagram represents joy in practicing the Tao. Having one's will in the Tao is finding joy in the Tao; when one delights in the Tao, then one can practice the Tao. This is why Joy is developmental.]*

Cleary (2): ***Delight*** comes through, beneficial if correct.

Wu: ***Joy*** indicates pervasiveness. It is advantageous to be persevering.

The Image

Legge: Two images of the waters of a marsh, one over the other, form ***Joy.*** The superior man, in accordance with this, encourages the conversation of friends and the stimulus of their common practice.

Wilhelm/Baynes: Lakes resting one on the other: the image of ***The Joyous***. Thus the superior man joins with his friends for discussion and practice.

58 -- Joy (Self-indulgence) -- 58

Blofeld: This hexagram symbolizes two bodies of water conjoined. The Superior Man joins his friends in discussions and in practicing the various arts and virtues.

Liu: The beautiful lakes symbolize ***Joyousness***. The superior man joins his fellows for teaching and study.

Ritsema/Karcher: Congregating marshes. ***Open.*** A *chun tzu* uses partnering friends to explicate repeating.

Cleary (1): Joined lakes are ***joyful.*** Thus do superior people explain and practice with companions. *[As water provides moisture for myriad beings, joy develops myriad beings; joyful within and without, reaching the outer from within, communicating with the inner from without, inside and outside are conjoined, without separation between them – therefore it is called joy.]*

Cleary (2): ... Thus do developed people study and practice with companions.

Wu: One marsh is adjacent to another; this is ***Joy***. Thus the *jun zi* discusses and exchanges ideas with friends.

COMMENTARY

Confucius/Legge: ***Joy*** has the meaning of Pleased Satisfaction. We have the dynamic lines in the center and the magnetic lines on the outer edge of the two trigrams, indicating that in pleasure what is most advantageous is the maintenance of firm correctness. Through this there will be found an accordance with the will of heaven, and a correspondence with the feelings of men. When such pleasure goes before the people, and leads them on, they forget their toils; when it animates them in encountering difficulties, they forget the risk of death. How great is the power of this Pleased Satisfaction, stimulating in such a way the people!

Legge: The feeling of pleasure is the subject of this hexagram, which is made up of the doubled trigram of Cheerfulness, or Pleased Satisfaction. The progress and attainment of the figure are due to the one magnetic line surmounting each trigram and supported by the two dynamic lines. The idea is that of mildness which is energized by a double portion of strength.

The pleasure which leads the people to endure toil and risk death is the effect of the instructive example of their ruler. Fu Fan-hsien paraphrases this portion of the text as: *"When the sage with this precedes them, he can make them endure toil without any wish to decline it, and go with him into difficulty and danger without their having any fear."*

Anthony: This hexagram speaks, on the one hand, of that on which true joy depends, and on the other, of joy as desire, which leads to conflict. The essence of true joy is inner stability. Being firmly devoted to our path, we do not waver. When we think of the soft and comfortable path, on the other hand, self-conflict begins. Therefore, getting this hexagram indicates that we may be wavering or irresolute.

58 -- Joy (Self-indulgence) -- 58

NOTES AND PARAPHRASES

Judgment: A cheerful attitude serves the will.

The Superior Man shares his thoughts and feelings. *[Or, psychologically interpreted: observes, weighs and integrates his thoughts with his feelings.]*

The title of this hexagram denotes joyousness and pleasure, and most people regard it as a good omen when they receive it. Yet, an analysis of the lines indicates that only the first two are particularly favorable, and the hexagram itself seldom seems to refer to anything remotely resembling **“**Joy**”** in a typical oracle consultation. The lessons to be learned from the figure are the differences between self-indulgence and maintaining emotional stability in one's conduct of the Work, which always demands a firm control over one’s affects. To receive this hexagram without changing lines requires the querent's careful discrimination -- it can mean simply: "Oh happy day!" Or, it can suggest that you examine an inclination toward lack of control in the situation at hand. The oracle is capable of brutal sarcasm when your query warrants it, so don't be too quick to accept the shallow meaning of ***Joy*** – as often as not, ***Self-indulgence*** is the more appropriate title.

> *In light frivolity, the center is lost; in hasty action, self-mastery is lost.*
> Lao Tse

The Image depicts an open interchange among *“friends.”* Intrapsychically, this suggests the normal give and take between thoughts and feelings for the purpose of reaching integration. The symbol of *“two bodies of water conjoined”* (Blofeld) might refer to the adjacent dimensions of thought and emotion within the psyche. When feelings are not in harmony with intellectual differentiation (a common phenomenon), give and take (*“discussion and practice”*), is essential to effect integration: i.e., harmony, or *“joy.”* *"Practice"* suggests cycles of time, and the notion that perfection is still to be achieved.

Shaughnessy’s seemingly anomalous title of ***Usurpation*** for this hexagram offers some subtle insights into the symbolism here. Emotions, feelings, affects, are often portrayed as daemonic forces which “usurp” ego consciousness and indulge themselves in the “joy” of expressing whatever they happen to represent in the psyche. This is often what is implied when receiving this hexagram.

> *Each of us is equipped with a psychic disposition that limits our freedom in high degree and makes it practically illusory. Not only is "freedom of the will" an incalculable problem philosophically, it is also a misnomer in the practical sense, for we seldom find anybody who is not influenced and indeed dominated by desires, habits, impulses, prejudices, resentments, and by every conceivable kind of complex. All these natural facts function exactly like an Olympus full of deities who want to be propitiated, served, feared and worshipped, not only by the individual owner of this assorted pantheon, but by everybody in his vicinity.*
> Jung -- ***Psychology and Religion***

58 -- Joy (Self-indulgence) -- 58

Cleary's Taoist commentary: "*As water provides moisture for myriad beings, etc.,*" supports this interpretation. Water symbolizes the emotional realm, and the "*myriad beings*" dwelling therein are emotional entities: creatures like untamed animals, which are never happier than when running free. To them it's ***Joy;*** to the executive function in the psyche, it's ***Self-indulgence. Usurpation*** has taken place.

Line-1

Legge: The first line, dynamic, shows the pleasure of inward harmony. There will be good fortune.

Wilhelm/Baynes: Contented joyousness. Good fortune.

Blofeld: Harmonious joy -- good fortune!

Liu: Harmonious joyousness -- good fortune!

Ritsema/Karcher: Harmonious Opening, significant.

Shaughnessy: Beneficent ***usurpation***; auspicious.

Cleary (1): The joy of harmony is good.

Cleary (2): Harmonious delight is auspicious.

Wu: There is joy in harmony, Auspicious.

COMMENTARY

Confucius/Legge: This arises from there being nothing in the conduct of the subject of the line to awaken doubt. **Wilhelm/Baynes:** One's way has not yet become doubtful. **Blofeld:** This indicates our being able to act without being troubled by doubts. **Ritsema/Karcher:** Movement not-yet doubted indeed. **Cleary (2):** Action is not doubted. **Wu:** Absence of doubt.

Legge: Line one, dynamic in a dynamic place with no proper correlate above, is self-sufficient. He has as yet taken no action and there is therefore no cause for suspicion.

NOTES AND PARAPHRASES

Siu: At the outset, the man lives in quiet, self-contained joy.

Wing: A contented assurance about your path and principles leads to good fortune. With such an attitude, you do not need to rely upon external circumstances for your happiness.

58 -- Joy (Self-indulgence) -- 58

Editor: The image here suggests a cheerful self-sufficiency in the matter at hand; in some sense the situation is obvious and under control. *"Inward harmony"* might relate to unconscious dynamics unavailable to conscious awareness.

> *If the individual mind is one with the Universal Mind, and if the possessor of the individual mind wishes to find out some secret of Nature, he does not require to seek for it outside of the sphere of his mind, but he looks for it in himself, because everything that exists in Nature (which is a manifestation of the Universal Mind) exists in, and is reflected by himself, and the idea of there being two minds is only an illusion; the two are one.*
>
> F. Hartmann -- ***Paracelsus: Life and Prophecies***

A. Have a simple faith in the unfolding of the Work and cheerfully accept the status quo.

B. "Don't worry. Be happy."

C. Inner harmony is sufficient unto itself.

Line-2

Legge: The second line, dynamic, shows the pleasure arising from inward stability. There will be good fortune. Occasion for repentance will disappear.

Wilhelm/Baynes: Sincere joyousness. Good fortune. Remorse disappears.

Blofeld: Confident joy -- good fortune and absence of regret!

Liu: Truthful joyousness. Good fortune. Remorse vanishes.

Ritsema/Karcher: Conforming Opening, significant. Repenting extinguished.

Shaughnessy: Sincere ***usurpation;*** auspicious; regret is gone.

Cleary (1): The joy of truthfulness is good. Regret vanishes.

Cleary (2): Sincere delight is auspicious. Regret vanishes.

Wu: There is joy with confidence. Auspicious. No regrets.

COMMENTARY

Confucius/Legge: This is due to the confidence he feels in his objective. **Wilhelm/Baynes:** This consists in having faith in one's own will. **Blofeld:** This implies exerting our will with complete confidence. **Ritsema/Karcher:** Trustworthy purpose indeed. **Cleary (2):** Confidence in the aim. **Wu:** The confidence of his purpose.

Legge: The second line, by the rule of place, should be magnetic, but here is dynamic. Without a proper correlate above, and contiguous to the magnetic third line, he might be injuriously affected, and there would be cause for repentance. But the sincerity natural in his central position counteracts all this.

NOTES AND PARAPHRASES

Siu: The man is tempted by pleasures unbecoming to a superior man. But he clings to duty and integrity.

Wing: By strengthening your integrity and principles, you will not be tempted by distractions that are unworthy of your attention. In this way you will become free of regret -- the regret that accompanies the waste of personal resources.

Editor: The Confucian commentary emphasizes calm self-confidence: one entertains no doubts and indulges in no temptations to stray from the path, yet all the while remains open and cheerful toward experience.

> *Man too, in his inner being, has a plane of contact with the divine self. And that's why he can only find his own divine being within himself, never by directing his attention towards the outside world.*
> Elisabeth Haich -- ***Initiation***

A. Stay centered and keep the faith.

B. Trust your Self.

C. Have confidence in your intuition.

Line-3

Legge: The third line, magnetic, shows its subject bringing round herself whatever can give pleasure. There will be evil.

Wilhelm/Baynes: Coming joyousness. Misfortune.

Blofeld: Coming joy -- misfortune! *[The relation between the misfortune indicated by this line and coming joy is not very clear. Interpreting it rather loosely, the passage can be taken to mean that we shall suffer misfortune at a time when we are expecting something which would afford us happiness; in other words, the expected joy may not materialize.]*

Liu: Coming joyousness. Misfortune. *[Do not follow another blindly, or mistakes and danger will result.]*

58 -- Joy (Self-indulgence) -- 58

Ritsema/Karcher: Coming Opening, pitfall.

Shaughnessy: Coming ***usurpation;*** inauspicious.

Cleary (1): Imported joy is not good.

Cleary (2): Coming for delight is inauspicious.

Wu: He comes to seek joy. Foreboding.

COMMENTARY

Confucius/Legge: The evil is shown by the inappropriateness of the line's place. **Wilhelm/Baynes:** Its place is not the proper one. **Blofeld:** Misfortune is indicated by the unsuitable position of this line. **Ritsema/Karcher:** Situation not appropriate indeed. **Cleary (2):** Being out of place. **Wu:** His position is improper.

Legge: The K'ang-hsi editors say that the threatened evil to the subject of line three is due to her excessive devotion to pleasure. She should be strong, but the desire for pleasure leads her to the evil results described.

Anthony: Desire for things to be better, more relaxed or pleasurable, is the beginning of self-pity, doubt and despair. Giving way to such feeling opens successively larger attacks by these same feelings. Fear, restlessness, desire, pride, jealousy or anger are similar strong elements which quickly take over and cause movement which is no longer self-governed. Thus we lose our direction. If we look for any way to solve our problems other than to follow our path modestly and “without purpose,” we are certain to be put through distressing situations. For this reason, it is best not to dwell on how things “should be,” a thought which springs from these strong elements.

NOTES AND PARAPHRASES

Siu: Evil threatens the man because of his excessive devotion to idle pleasures.

Wing: Total abandonment to outside pleasures and diversions is only momentarily fulfilling. These indulgences in idle distractions will surely bring misfortune. True happiness will be found in the person full of his own nature.

Editor: Most commentaries mention self-indulgence or lack of control which allow outside forces to enter and overwhelm one's will to serve the Work. I have found Anthony’s insights, which bear little conformity with general interpretations of what constitutes “joy,” to be particularly appropriate.

> *The Nefesh (animal soul) cannot see beyond its sensual or sensory range. While it is true to say the arguments of the body are shrewd, they are never deeply considered, as many a foolish moment of passion has shown in its result.*
>
> Z.B.S. Halevi -- ***A Kabbalistic Universe***

58 -- Joy (Self-indulgence) -- 58

A. Your lack of control leaves you vulnerable to disintegrating influences.

B. Your outlook is simplistic and immature: You are self-indulgent.

Line-4

Legge: The fourth line, dynamic, shows its subject deliberating about what to seek his pleasure in, and not at rest. He borders on what would be injurious but there will be cause for joy.

Wilhelm/Baynes: Joyousness that is weighed is not at peace. After ridding himself of mistakes a man has joy.

Blofeld: Calculating future joys, he is restless and suffers from various small ills, yet he is happy.

Liu: Considering joyousness does not bring serenity. Once one corrects his conduct, one has joyousness.

Ritsema/Karcher: Bargaining Opening, not-yet soothing. Chain-mail afflicting: possessing rejoicing.

Shaughnessy: Patterned ***usurpation;*** not yet at peace; a transitional illness has happiness.

Cleary (1): Joy after deliberation: If one is firm and wary without complacency, there will be happiness.

Cleary (2): Deliberating about delight, one is uneasy. If one is firm and swift, there will be happiness.

Wu: He is not at ease in pondering about joyousness, but he is glad to be able to distinguish what is correct from what he despises.

COMMENTARY

Confucius/Legge: The joy in connection with the subject of the fourth line is due to the happiness which he will produce. **Wilhelm/Baynes:** The joy brings blessing. **Blofeld:** There will be happiness in spite of this foolish anxiety because blessings *[i.e., unexpected or seemingly unmerited happiness]* will be received. **Ritsema/ Karcher:** Possessing reward indeed. **Cleary (2):** Celebration. **Wu:** There is something to celebrate.

Legge: The bordering on what is injurious has reference to the contiguity of line four to the magnetic third line. That might have an injurious effect, but he reflects and deliberates before he will yield to the seduction of pleasure, and there is cause for joy.

Anthony: In addition to the more literal meanings of this line, pleasure also means departing from our limits to indulge our self-importance, power, correctness, wit, intelligence, skill, sharpness or independence. Such luxuries of attitude are against our inner nature and create self-conflict.

NOTES AND PARAPHRASES

Siu: Indecision regarding the choice among pleasures temporarily robs the man of inner peace. After due reflection, he attains joy by turning away from the lower pleasures and seeking the higher ones.

Wing: You are suffering from indecision based upon a choice between inferior and superior pleasures. If you recognize this and then choose the higher and more constructive form of pleasure, you will find true happiness. Above all, make your decision soon.

Editor: Two kinds of "joy" are contrasted here: desire indulged vs. desire mastered, and the line depicts ambivalence about which one you'll choose. If this is the only changing line, the hexagram becomes number sixty -- ***Restrictive Regulations,*** with a corresponding line that counsels the acceptance of limitation as productive of peace of mind and contentment: *"Shows its subject quietly and naturally attentive to all regulations. There will be progress and success."*

> *By reflecting upon the uselessness of aimlessly frittering away thy life, mayest thou be incited to diligence in the treading of the Path.*
> W.Y. Evans-Wentz -- ***Tibetan Yoga and Secret Doctrines***

A. Rid yourself of ambivalence by accepting the limitations demanded by the Work: "Yield not unto temptation."

Line-5

Legge: The fifth line, dynamic, shows its subject trusting in one who would injure him. The situation is perilous.

Wilhelm/Baynes: Sincerity toward disintegrating influences is dangerous.

Blofeld: Faith in what is disintegrating leads to trouble. *[Presumably, we put our trust in the continuance of something which, perhaps unknown to us, is already beginning to crumble away.]*

Liu: Confidence in what is decaying is dangerous. *[If you get this line, you should expect trouble caused by an unworthy person.]*

Ritsema/Karcher: Conforming tending-towards stripping. Possessing adversity.

58 -- Joy (Self-indulgence) -- 58

Shaughnessy: Sincerity in flaying; there is danger.

Cleary (1): There is danger in trusting plunderers.

Cleary (2): There is inspiration in sincerity toward the fallen.

Wu: He shows confidence in the one that may strip him: a sign of danger.

COMMENTARY

Confucius/Legge: His place is that which is correct and appropriate. **Wilhelm/ Baynes:** The place is correct and appropriate. **Blofeld:** However, this line is suited to its position (hence the trouble will hardly amount to much). **Ritsema/Karcher:** Situation correcting appropriate indeed. **Cleary (2):** Being sincere toward the fallen, the position is indeed appropriate. **Wu:** "He shows confidence in the one that may strip him," because of his position.

Legge: The danger to line five is from the magnetic line six above, in whom he is represented as trusting. Possibly his own strength and sincerity of mind may be perverted into instruments of evil; but possibly they may operate beneficially. The correctness of his position seems to contradict his trusting of the line above, who can only injure him. On the contrary, it should keep him from doing so. The commentators have seen this, and say that the paragraph is intended by way of caution.

Anthony: This means we are sincere in listening to negative ideas, such as the temptation to pursue self-advantage, or listening to doubt, impatience, fear, or pride, as in "having rights."

NOTES AND PARAPHRASES

Siu: The man associates with destructive people and exposes himself to perils. There is the possibility that his own strength and sincerity may be perverted into instruments of evil.

Wing: You are contemplating a relationship with an inferior element. Such a commitment is dangerous, for you will be drawn into peril. You must now be more selective in order to protect yourself.

Editor: The message is unambiguous: A correct position is threatened by a negative influence. Cleary's Buddhist translation: *"There is inspiration in sincerity toward the fallen"* is anomalous in my experience.

> *That happens when you get into a state in which you are not yourself, or into an emotional upset where you lose control of yourself, but afterwards wake up completely sober and look at the stupid things you did during your possessed state and wonder what got into you: something got hold of you, you weren't yourself, though while you were behaving like that you thought you were -- it was*

just as if an evil spirit or the devil had got into you. ... We would say, more neutrally, an autonomous complex temporarily replaces the ego complex; it feels like the ego at the time, but it isn't, for afterwards, when dissociated from it, one cannot understand how one came to do or think such things.
M.L. Von Franz -- ***On Divination and Synchronicity***

A. Overcome your fascination with forces that would spoil the Work.

B. You place your trust in illusions: "Stop indulging yourself."

Line-6

Legge: The sixth line, magnetic, shows the pleasure of its subject in leading and attracting others.

Wilhelm/Baynes: Seductive joyousness.

Blofeld: Joy in the form of allurement. *[This suggests the superficial joy offered by attractions that would make no appeal to the Superior Man.]*

Liu: Enticing joyousness.

Ritsema/Karcher: Protracting Opening.

Shaughnessy: Shadowy ***usurpation.***

Cleary (1): Induced joy.

Cleary (2): Induced delight.

Wu: He attracts others to enjoy life.

COMMENTARY

Confucius/Legge: Her virtue is not yet brilliant. **Wilhelm/Baynes:** Line six is not bright. **Blofeld:** This sort of joy is experienced by the unenlightened. **Ritsema/Karcher:** Not-yet shining indeed. **Cleary (2):** Induced delight is not enlightened. **Wu:** **"***He attracts others to enjoy life,*" but his action is reproachable.

Legge: The symbolism of line six is akin to that of three. Line three attracts others around herself for the sake of pleasure; the subject of this line leads them to follow herself in quest of it. The action of the hexagram should culminate and end in line five, but the subject has not yet understood the willpower by which the love of pleasure should be controlled.

Anthony: If we are irresolute, the pressures that vanity exerts in the form of self-pity, impatience, restlessness or desire, may cause us to stray from our path. Such impulses, if

not firmly resisted, will take over, at least temporarily. Of all evils, vanity is the most seductive, therefore the most dangerous.

NOTES AND PARAPHRASES

Siu: Vanity in his leadership causes the man to become dependent upon external conditions and chances for satisfaction.

Wing: You are totally given over to external conditions. Your sense of well-being springs not from within, but from what satisfaction you can find in the outside world. Because of this you are subject to the mercy of chance and the fates of others.

Editor: Blofeld renders the line as: *"Joy in the form of allurement."* Wilhelm uses the concept of *"seduction"* to illustrate the idea, and Liu says: *"enticement."* Shaughnessy's *"shadowy usurpation"* suggests a kind of demonic possession, and sometimes this interpretation feels more accurate than any of the others. It is instructive to note that Wilhelm's commentary on this line states that the seduction refers to the situation confronting the querent rather than the querent's attitude per se: *"It rests with him whether he will let himself be seduced."* Intrapsychically, you are being ***self-indulgent*** toward an inferior impulse or emotion.

> *For every one is in the joy of his heart when he is in his ruling love; and so, on the other hand, he is in anguish of heart when he is withheld from it. This is the common torment of hell, out of which innumerable others arise.*
> Swedenborg – ***Apocalypse Explained***

A. You are being tempted by base desires or illusions.

B. Some sort of self-indulgence or *"shadowy usurpation"* is indicated.

April 4, 2001, **4/25/06**

59 - Expansion (Dispersion) - 59



HEXAGRAM NUMBER FIFTY-NINE –
EXPANSION (DISPERSION)

Other titles: Dispersion, Dissolution, Disintegration, Dispersal, Overcoming Dissension, Scattering, Dispersing, Unintegrated, Reuniting, Evaporation, Reorganization, New Deal, Re-Shuffle, Course Correction, Catharsis

Judgment

Legge: ***Expansion*** intimates that there will be progress and success. The king goes to his ancestral temple. It will be advantageous to cross the great stream. It will be advantageous to be firm and correct.

Wilhelm/Baynes: ***Dispersion***. Success. The king approaches his temple. It furthers one to cross the great water. Perseverance furthers.

Blofeld: ***Scattering*** -- success! The King has approached his temple. *[An omen of safety.]* It is advantageous to cross the great river (or sea). *[I.e., to go on a long journey.]* Persistence in a righteous course brings reward.

Liu: ***Dispersion.*** Success. The king approaches the temple. It is of benefit to cross the great water. It benefits to continue.

Ritsema/Karcher: ***Dispersing***, Growing. The king imagines possessing a temple. Harvesting: wading the Great River. Harvesting Trial. *[This hexagram describes your situation in terms of confronting obstacles, illusions and misunderstandings. It emphasizes that clearing away what is blocking the light is the adequate way to handle it. To be in accord with the time, you are told to: disperse what obstructs awareness!]*

Shaughnessy: ***Dispersal:*** Receipt; the king approaches into the temple; beneficial to ford the great river; beneficial to determine.

Cleary (1): In ***Dispersal*** there is development. The king comes to have a shrine. It is beneficial to cross great rivers. It is beneficial to be correct.

Cleary (2): ***Dispersal*** is successful. The king goes to his ancestral temple. The benefit crosses great rivers. It is beneficial if correct.

Wu: ***Dispersion*** indicates pervasiveness. The king does homage to his ancestral temple. It will be advantageous to cross the big river, but only with perseverance.

59 - Expansion (Dispersion) - 59

The Image

Legge: The image of wind moving over water forms ***Expansion.*** The ancient kings, in accordance with this, presented offerings to God and established the ancestral temple.

Wilhelm/Baynes: The wind drives over the water: the image of ***Dispersion***. Thus the kings of old sacrificed to the Lord and built temples.

Blofeld: This hexagram symbolizes wind blowing across the face of the waters. The kings of old built temples in which to sacrifice to the Supreme Lord of Heaven. *[A temple is a place of safety from the ills of the world. The symbolism here is that the upper trigram forms a temple in which people are safe from the pit (the lower trigram); its middle line (five) signifies the King. The implication is that we should employ spiritual or moral means to preserve ourselves from the danger threatened by the lower trigram.]*

Liu: Wind blowing over water symbolizes ***Dispersion.*** The ancient kings offered sacrifices to the Deity, then built temples.

Ritsema/Karcher: Wind moves above stream. ***Dispersing.*** The Earlier Kings used presenting tending-towards the supreme to establish the temples.

Cleary (1): Wind blows above water, ***Unintegrated***. Thus ancient kings honored god and set up shrines.

Cleary (2): Wind travels over the water, ***dispersing***. Ancient kings honored God and set up shrines.

Wu: The wind moves above water; this is ***Dispersion.*** Thus, the ancient kings made offerings to the Supreme Being and consecrated their ancestral temple.

COMMENTARY

Confucius/Legge: The dynamic line is central in the lower trigram, and the magnetic fourth line is correct in the upper trigram, uniting with the dynamic ruler above her. The king's mind is without any deflection as he goes to his ancestral temple. He rides over water in a vessel of wood, and will cross the great stream with success.

Legge: The hexagram of ***Expansion*** denotes a state of dissipation or dispersion. It shows men's minds alienated from correctness and sure to go on to disorder. Here an attempt is made to show how the situation should be remedied.

The lower trigram represents Water, and the upper, Wind. Wind moving over water evaporates it, and suggests the idea of dispersion. Success is intimated because there are dynamic lines occupying the central places in the trigrams. <u>The king's piety moves the spirits by its sincerity -- when the religious spirit rules men's minds, there will be no alienation from what is right and good.</u> Under such conditions even hazardous enterprises may be undertaken.

59 - Expansion (Dispersion) - 59

The second sentence of the Confucian commentary literally begins: *"The king is indeed in the middle..."* This means that his heart and mind are set on the central truth of what is right and good. The ancestral temple signifies the recognition that sincere religious practices counteracted the tendency to mutual alienation and selfishness among men. The wooden vessel refers to one of the attributes of the upper trigram, which is Wood. It suggests a boat riding on water (the lower trigram), hence: crossing the great water.

NOTES AND PARAPHRASES

Judgment: Focus on the ideals of the Work and maintain your will. A major synthesis is possible.

The Superior Man subdues his ego to attain his latent potential.

Because of the intimate relationship between this figure and hexagram number 45, ***Contraction,*** I have chosen the title of ***Expansion*** to best emphasize their polarity.

The *"ancient kings and sages"* are more mythical than historical, so we can assume that they symbolize archetypal forces ("gods") within the psyche -- of whom the ego is only the current spacetime representative (i.e., servant- facilitator). The Self is the focal point, the center of this multidimensional awareness complex.

> *In both timeless and spaceless experiences, the mundane world is virtually excluded. Of course, the converse is true of the mundane state of daily routine, in which the oceanic unity with the universe, in ecstasy and Samadhi, is virtually absent. Thus, the mutual exclusiveness of the "normal" and the exalted states, both ecstasy and Samadhi, allows us to postulate that man, the self- referential system, exists on two levels: as "Self" in the mental dimension of exalted states; and as "I" in the objective world, where he is able and willing to change the physical dimension "out there."*
>
> R. Fischer -- "A Cartography of the Ecstatic and Meditative States," ***Science:*** 174, 1971

The symbol of a temple, where one worships one's ancestors may be taken as the perfect gestalt of the Work as it exists outside of spacetime, as well as the karmic repository of all previous incarnations. It represents both the completed Work and the Work in progress. That the family temple was regarded in China as symbolic of an ideal standard of perfection such as this, is implied in the following passage:

> *Diplomatic negotiations were carried on in the ancestral temple, in the veritable presence, it was believed, of the ancestors; diplomatic banquets were given there, also. Even a proposal of marriage was received by the father of the prospective bride in his ancestral temple, in the presence of the spirits ... (The world of Confucius), we must remember, was one in which there was a nearly complete breakdown of moral standards ... Only in the performance of religious*

> *ceremonies could there still be found, consistently, a type of conduct regulated by a socially accepted norm of behavior, in which men's actions were motivated by a pattern of cooperative action, rather than swayed by the greed and passions of the moment.*
>
> H.G. Creel -- ***Confucius and the Chinese Way***

Psychologically, ***Expansion*** depicts a state of inner pressure capable of fruitful resolution if it can be properly guided. The king in the Image (in this case, the ego) sacrifices for a high ideal: the good of the Work. Legge's commentary tells us that the *"second sentence of the Confucian commentary literally begins: `The king is indeed in the middle...'"* This suggests a combination of his second and third sentences into the paraphrase: *"The king steers a middle course when crossing the water to the ancestral temple."* This gives the image of a vessel and the proper way to guide it toward a destination. Anyone who has ever steered a boat with a rudder knows that to over-correct on either side is a mark of poor seamanship: the goal is to maintain a dynamic balance in our guidance of the Work. Lines two and five represent proper course-correction because they are both in the middle of their respective trigrams.

Expansion is the inverse of the following hexagram of ***Restrictive Regulations.*** What is there confined and hoarded is here dispensed -- but this dispensation must conform with the ultimate good of the Work. Not just any release of tension will do -- it must recombine itself into a new and better organization, as imaged in the fourth line. If this new order is a proper one, the released tension precipitates a catharsis, as imaged in line five.

> *The form, then, in which our complexes confront us is the form in which the fundamental materials of our human structure come into our here-and-now existence. Like crystals they are always imperfect to some extent and often unrecognizable or grossly disfigured in comparison with the "ideal" shape, the shape that would represent the "pure" incorporation of the crystal scheme. But we have to meet them in this more or less imperfect or distorted form and out of this form we have to transform them into something that may be more akin to the aboriginal "intent" inherent in their archetypal cores. This undertaking, this process, is what Jung calls individuation.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

SUGGESTIONS FOR MEDITATION

The Judgment of hexagram number forty-five, ***Contraction***, also mentions the king going to his ancestral temple. A close comparison of this figure with ***Expansion*** will reveal much about the dynamics of the Work.

Line-1

Legge: The first line, magnetic, shows its subject engaged in rescuing from the impending evil and having the assistance of a strong horse. There will be good fortune.

59 - Expansion (Dispersion) - 59

Wilhelm/Baynes: He brings help with the strength of a horse. Good fortune.

Blofeld: Helping others with the strength of a horse – good fortune!

Liu: To rescue one with a strong horse. Good fortune.

Ritsema/Karcher: Availing-of a rescuing horse, invigorating significant.

Shaughnessy: Holding aloft a horse; auspicious; regret is gone.

Cleary (1): Act to save the horse. Vigor will have good results.

Cleary (2): For rescue, it is fortunate that the horse is strong.

Wu: To rescue with the aid of a strong horse is auspicious.

COMMENTARY

Confucius/Legge: The good fortune is due to the natural course pursued by its subject. **Wilhelm/Baynes:** Is based on its devotion. **Blofeld:** Results from willing accord with others. **Ritsema/Karcher:** Yielding indeed. **Cleary (2):** The fortune of the first yin is in following. **Wu:** The auspiciousness comes from an amiable relationship.

Legge: Line one, at the commencement of the hexagram, tells us that the evil has not yet made great progress, and that dealing with it will be easy. But the subject of the line is magnetic in a dynamic place. She cannot cope with the evil herself. She must have help, and she finds it in a strong horse, which is understood to symbolize the subject of the dynamic second line. The *"natural course"* that line one pursues is that required by the circumstances of the time.

NOTES AND PARAPHRASES

Siu: At the outset, the man overcomes misunderstanding through a precise and energetic response to the needs of the moment.

Wing: You can see the very beginning of discord. This is fortunate indeed, for it is far easier to reunify and overcome separation when it first arises. Good fortune.

Editor: Both the Wilhelm and Legge commentaries tell us that line two is the horse referred to here. It follows that if line two is the horse, then we can think of line one as its "rider." Horses symbolize raw energy, and suggest the instinctual-emotional components of the psyche. The rider would be the ego who controls this energy. See the commentary on line two for additional insights.

> *One might compare the relation of the ego to the id with that between a rider and his horse. The horse provides the locomotor energy, and the rider has the*

prerogative of determining the goal and guiding the movements of his powerful mount towards it. But all too often in the relations between the ego and the id we find a picture of the less than ideal situation in which the rider is obliged to guide his horse in the direction in which it itself wants to go.
Sigmund Freud

A. The situation demands all of your energy. Concentrate your forces and do your utmost to guide the Work through difficulty.

B. Emotional energy serves the will.

C. Seek help.

Line-2

Legge: The second line, dynamic, shows its subject, amid the dispersion, hurrying to his contrivance for security. All occasion for repentance will disappear.

Wilhelm/Baynes: At the dissolution he hurries to that which supports him. Remorse disappears.

Blofeld: When disintegration is in process, hasten to the altar and regret will vanish.

Liu: At the dispersion he hastens to the opportunity. Remorse vanishes.

Ritsema/Karcher: Dispersing: fleeing one's bench. Repenting extinguished.

Shaughnessy: Dispersal rushes its stairs; regret is gone.

Cleary (1): Running to support upon dispersal, regret vanishes.

Wu: At the time of Dispersion, he rushes to where the couch is. The regret will disappear.

COMMENTARY

Confucius/Legge: He gets what he desires. **Wilhelm/Baynes:** And thus attains what he wishes. **Blofeld:** We shall obtain what we desire. **Ritsema/Karcher:** Acquiring desire indeed. **Cleary (2):** Running to support on dispersal is attaining what is wished. **Cleary (2):** Attaining what is wished. **Wu:** He gets what he wishes.

Legge: Line two is dynamic, but in a magnetic place, and although that place is central, it is in the trigram of Peril. These conditions indicate evil, and action will be dangerous. But line two looks to line one below him, and takes shelter in union with it. Line two desires success in counteracting the prevailing tendency to disunion, and the Confucian commentary suggests that he attains his desire.

59 - Expansion (Dispersion) - 59

NOTES AND PARAPHRASES

Siu: The man finds himself alienated from others because of the prevailing ill humor and misanthropy. However, he revises his judgment of humanity and takes shelter in his strong position. His moderate and just view of mankind removes the causes for repentance later.

Wing: Your problems originate from within. You must modify your attitudes and overcome any feelings of alienation. If you can improve your opinions and feelings toward your fellow man you will find peace of mind and avoid unnecessary suffering.

Editor: Legge renders the object of security here as a *"contrivance."* Other translations of this are: *"Altar," "Opportunity," "Bench," "Stairs" "Shelter," "Couch,"* and *"That which supports him."* Wilhelm and Blofeld say that this object is not line one, but line five. Blofeld's commentary on the Image is appropriate to this second line as well: *"The symbolism here is that the upper trigram forms a temple in which people are safe from the pit (the lower trigram); its middle line (five) signifies the king. The implication is that we should employ spiritual or moral means to preserve ourselves from the danger threatened by the lower trigram."* In other words: when confusion prevails rely on the principles of the Work to guide your choices.

> *In the market place of every Chinese town there were a few* ***I Ching*** *priests who would throw coins for you or take the yarrow stalks, and get answers to your questions, but then it was forbidden. In 1960 Mao thought of slightly releasing the rationalistic political pressures on the masses and found out that there were two possibilities: either to give more rice, or to allow the use of the* ***I Ching,*** *and all those whom he consulted told him that the people were more eager to use the* ***I Ching*** *again than to get more food. Spiritual food, and the* ***I Ching*** *was their spiritual food, was more important to them, so it was allowed for I think one or two years and then he strangled it again.*
>
> M.L. Von Franz -- ***On Divination and Synchronicity***

A. When things fall apart, maintain your center. (*"The [Self] is indeed in the middle..."*)

B. Have faith in the principles of the Work.

Line-3

Legge: The third line, magnetic, shows its subject discarding any regard to her own person. There will be no occasion for repentance.

Wilhelm/Baynes: He dissolves his self. No remorse.

Blofeld: Self-centered thoughts are dispersed -- no regret!

59 - Expansion (Dispersion) - 59

Liu: He dissolves his egotism. No remorse. *[A person should be wary of disaster: if it occurs, he may not be able to escape its results.]*

Ritsema/Karcher: Dispersing one's body. Without repenting.

Shaughnessy: Dispersing his torso; there is no trouble.

Cleary (1): Dispersing the self, there is no regret.

Wu: He distributes his personal belongings to others. There will be no regret.

COMMENTARY

Confucius/Legge: She has no regard for her own person. Her aim is directed to what is external to herself. **Wilhelm/Baynes:** His will is directed outward. **Blofeld:** The will is fixed upon something external to our own well-being. **Ritsema/Karcher:** Purpose located outside indeed. **Cleary (2):** The aim is outside. **Wu:** His goal is to reach out.

Legge: Line three is magnetic in a dynamic place. Although we might fear an excessive self-regard which would render her useless in the work of the hexagram, she discards selfishness and will do nothing shameful. There is a change of style in the Chinese text at this point. As Wang Sheng-tzu (Yuan dynasty) says -- *"Here and henceforth the scattering is of what should be scattered, that which should not be scattered may be collected."*

NOTES AND PARAPHRASES

Siu: The man disregards his own personal interests in order to work for the benefit of others.

Wing: The proposed task is so great and difficult that you will need to put all personal concerns aside. Working toward common goals will greatly benefit your inner strength; there is no regret in such selflessness.

Editor: This line changes the hexagram to number fifty-seven, translated by Blofeld as ***Willing Submission.*** The idea of selfless devotion to the Work is clearly implied. Liu's version is the most concise, depicting *"the sacrifice of egotism (in favor of the higher possibilities within the situation)."* Note that Wang Sheng-tzu's commentary (see Legge above) suggests the alchemical principle of *solve et coagula* – a profound concept from the Perennial Philosophy.

> *The actual realization or living incarnation of the Self, however, requires the presence of a disciplined ego to function as a responsible and conscious executor, in the limited world of the here and now, of the Self's intentions and visions.*
>
> E.C. Whitmont -- ***Return of the Goddess***

59 - Expansion (Dispersion) - 59

A. Subdue your ego -- the Work takes precedence over your limited, divisive fixations.

Line-4

Legge: The fourth line, magnetic, shows its subject scattering the different parties in the state, which leads to great good fortune. From the dispersion she collects again good men standing out, a crowd like a mound, which is what ordinary men would not have thought of.

Wilhelm/Baynes: He dissolves his bond with his group. Supreme good fortune. Dispersion leads in turn to accumulation. This is something that ordinary men do not think of.

Blofeld: He disperses his group of companions *[Namely a group of people who have proved themselves inimical to the public good]* -- sublime good fortune! Dispersion leads to accumulation, but this is not something that ordinary people understand. *[This is an auspicious time to "cast our bread upon the waters." Acts of great generosity are now essential to our success.]*

Liu: He disperses his group. Great and fortune. *(Sic.)* He disperses his hills (property). Ordinary people do not think of this.

Ritsema/Karcher: Dispersing one's flock, Spring significant. Dispersing possessing the hill-top. In-no-way hiding, a place to plunder.

Shaughnessy: Dispersing his flock; prime auspiciousness. Dispersal has a hillock; it is not that about which the younger sister thinks.

Cleary (1): Dispersing the crowd is very auspicious. On dispersal there is gathering, inconceivable to the ordinary.

Wu: He disbands cliques. Great fortune. A few mounds remain. This is not what ordinary people can anticipate.

COMMENTARY

Confucius/Legge: Brilliant and great are her virtue and service. **Wilhelm/Baynes:** His light is great. **Blofeld:** In this context, sublime good fortune connotes glory. **Ritsema/Karcher:** Shining great indeed. **Cleary (2):** The illumination is great. **Wu:** What he does is right and brilliant.

Legge: Line four, though magnetic, is in its correct place, and adjoins the dynamic fifth-line ruler. The subject of four therefore fitly represents the minister, whose task is to assume a great part in remedying the evil of dispersion. She brings divisive partisanship to

an end, and re-assembles those who had been divided into a great body so that they stand out conspicuously like a hill.

NOTES AND PARAPHRASES

Siu: The man brings dissent and partisanship to an end by his transcendent view of life's interrelationships. He rises above personal friendships to assemble good men from near and far.

Wing: Here you can bring dissent and discord to an end. The perspective that comes with far-reaching ideals and concerns for the general welfare will allow you to transcend partisan interests. In this way you will find extraordinary success.

Editor: Psychologically interpreted, *"parties in the state"* can symbolize obsolete attitudes and limiting beliefs held by complexes within the psyche. The image suggests a process of psychic re-organization. One is reminded of the alchemical aphorism: *Solve et coagula, et habebis magisterium*. ("Separate and recombine, and you will have the masterpiece.") This refers to the differentiation of all the aspects of a situation for the purpose of recombining them into a totally new entity.

> *Ultimately all conflicts of man are not only created by his, let us say, wrong conscious attitude, but by the unconscious itself in order to reunite the opposites on a higher level. Therefore this situation, where some religious doctrine or teaching or tradition is poisonous and destructive to the physical instinctuality of man, is not only to be viewed as a catastrophe or as a deviation from the original pattern, but just as much a device of the unconscious psyche to bring forth higher consciousness.*
>
> M.L. Von Franz -- ***Alchemical Active Imagination***

A. Breaking up old patterns of perception makes room for new ideas.

Line-5

Legge: The fifth line, dynamic, shows its subject amidst the dispersion issuing his great announcements as the perspiration flows from his body. He scatters abroad also the accumulations in the royal granaries. There will be no error.

Wilhelm/Baynes: His loud cries are as dissolving as sweat. Dissolution! A king abides without blame.

Blofeld: Scattering perspiration, he issues his royal command. The King disperses the treasures in his palace among the people -- no blame. *[One additional commentary suggests that perspiration comes from illness and anxiety and that the meaning is: "The King rids himself of cause for anxiety by ordering that his goods be dispersed among the needy." Again, large generosity is required for our success.]*

59 - Expansion (Dispersion) - 59

Liu: Dispersion is like sweat pouring from the body, with loud cries. Separation from the king's palace. No blame.

Ritsema/Karcher: Dispersing sweat, one's great crying out. Dispersing. Kinghood residing, without fault.

Shaughnessy: Dispersing his liver with a great cry. Dispersing the king's residence; there is no trouble.

Cleary (1): Dispersing defilement, that is a great directive. The dispersing king remains impeccable.

Cleary (2): Scattering sweat; the great call scatters. The king abides. There is no fault.

Wu: At the time of dispersion, he proclaims with loud voice until he perspires. He distributes the contents in the royal residence. No error.

COMMENTARY

Confucius/Legge: The accumulations of the royal granaries are dispersed, and there is no error -- this is due to the correctness of the position. **Wilhelm/Baynes:** He is in his proper place. **Blofeld:** The correct position of this ruling line. **Ritsema/ Karcher:** Correcting the situation indeed. **Cleary (2):** This is the right position. **Wu:** His position is correct.

Legge: Line five shows us the proclamations and benevolent actions of the ruler himself. Canon McClatchie gives an ingenious and original note upon the symbol of the perspiration: *"As sweat cures fevers, so do proclamations cure rebellions."*

NOTES AND PARAPHRASES

Siu: The man announces a great policy during a period of disunity and deadlock which serves as a rallying point for reforms. Misunderstanding is thereby dissipated by his proclamation.

Wing: During times of discord and disunity a great proclamation or inspiring idea is necessary to again reunify the situation. In this way, others put aside their factionalism and work together once again.

Editor: Perspiration is a healing release of energy in response to somatic disequilibrium: a catharsis. The definition of catharsis is: *"Any purification or purgation that brings about a spiritual renewal or a satisfying release of tension."* Wilhelm interprets this as an idea or concept: *"In times of general dispersion and separation, a great idea provides a focal point for the organization of recovery."* Psychologically interpreted, *"royal granaries"* (or *"treasures"*) are wellsprings of libido or Chi (Qi). The line thus suggests psychic energy being redistributed as the result of the elimination of a previously blocked condition. The keywords are redistribution/ reorganization -- showing how the forces

symbolized in this hexagram and Number 45, ***Contraction,*** comprise the expansion and contraction phases of a larger evolutionary process. At its most neutral, the line can depict any sudden release of energy, such as conversational enthusiasm.

Shaughnessy's rendering: *"Dispersing his liver with a great cry..."* suggests a connection with Chinese medicine which may be useful in interpreting the symbolism of this line:

> *"Traditional Chinese physiology tells us that the healthy liver establishes a smooth and soothing flow of energy through the whole person, in both body and mind ... When obstructed, stagnant, or overheated, the energy flow in the liver and throughout the body is hampered, resulting in myriad physical and emotional problems ... Mood swings as well as emotional excesses in general are liver-related ... From the Five Element perspective, an excessive and "greedy" liver not only steals from its mother, the kidneys, but...also refuses to give sufficient energy to its own son, the heart. One of the most efficient ways of improving the condition of the liver is to give its excess a place to go, and the obvious place is where it naturally flows – to its son, the heart. By strengthening the heart and encouraging it to receive energy, the liver is encouraged to release its excess."*
>
> P. Pitchford – ***Healing with Whole foods***

A. Release of tension ("letting-go") creates a nourishing catharsis.

B. Image of a beneficial reorganization of some kind: perhaps of ideas or beliefs.

C. "You can't make an omelet without breaking eggs."

Line-6

Legge: The sixth line, dynamic, shows its subject disposing of what may be called his bloody wounds, and going to separate himself from his anxious fears. There will be no error.

Wilhelm/Baynes: He dissolves his blood. Departing, keeping at a distance, going out, is without blame.

Blofeld: Dispersing blood (i.e. fending off injury or violence), he keeps it at a distance -- no blame! *[The text of the original is so unclear that the additional commentaries all disagree as to the meaning of dispersing blood, but the general idea is perfectly clear from the commentary on the line.]*

Liu: Dissolving his (coagulated) blood. Departing to a remote place. No blame.

Ritsema/Karcher: Dispersing one's blood. Departing far-away, issuing-forth. Without fault.

59 - Expansion (Dispersion) - 59

Shaughnessy: Dispersing his blood, he departs, warily exiting.

Cleary (1): Dispersing the blood, going far away, there is no fault.

Wu: At the time of dispersion, he disperses what hurts him and alleviates what worries him. No error.

COMMENTARY

Confucius/Legge: His bloody wounds are gone. He is far removed from the danger of injury. **Wilhelm/Baynes:** He keeps at a distance from injury. **Blofeld:** This means keeping evil at a distance. **Ritsema/Karcher:** Distancing harm indeed. **Cleary (2):** Scattering the blood means avoiding harm. **Wu:** "*He disperses what hurts him,*" because he is able to distance it.

Legge: Line six is dynamic, with a magnetic third line correlate. However, because three is at the top of the trigram of Peril, six avoids her company. He does this in the spirit of dispersion, and therefore incurs no blame.

NOTES AND PARAPHRASES

Siu: The man removes the sources of danger and bloodshed.

Wing: Avoidance of danger is necessary at this time, both for yourself and especially for those of your concern. This should be accomplished in whatever way possible. Depart the situation if necessary. You will not be blamed for such action.

Editor: Wilhelm emphasizes in his commentary the idea of one who helps his kin avoid danger. Psychologically, this means to keep your "inner family" from harm. If this is the only changing line, the hexagram becomes number twenty-nine, ***Danger,*** suggesting a serious situation demanding a careful choice of options. Wu's translation seems to convey the idea most succinctly.

ONE STEP BACKWARD TAKEN

Not only sands and gravels
Were once more on their travels,
But gulping muddy gallons
Great boulders off their balance
Bumped heads together dully
And started down the gully.
Whole capes caked off in slices.
I felt my standpoint shaken
In the universal crisis.
But with one step backward taken
I saved myself from going.
A world torn loose went by me.
Then the rain stopped and the blowing

59 - Expansion (Dispersion) - 59

And the sun came out to dry me.
Robert Frost

A. For the good of the Work avoid any confrontation with disruptive elements.

B. Protect the psyche from harm. Avoid danger.

C. Disperse your anger, righteous indignation, etc.

April 13, 2001, **4/25/06, 6/29/09, 1/01/10**

60 -- Restrictive Regulations -- 60



HEXAGRAM NUMBER SIXTY -- RESTRICTIVE REGULATIONS

Other titles: Limitation, Restraint, Regulations, Articulating, Receipt, Restraining, Containment

Judgment

Legge: ***Restrictive Regulations*** bring progress and success, but if they are severe and difficult they cannot be permanent.

Wilhelm/Baynes: ***Limitation***. Success. Galling limitation must not be persevered in.

Blofeld: ***Restraint*** -- success! It is wrong to persist in harsh restraint.

Liu: ***Limitation***. Success. Bitter limitation should not be continued.

Ritsema/Karcher: ***Articulating***, Growing. Bitter Articulating not permitting Trial. *[This hexagram describes your situation in terms of confused relations. It emphasizes that making limits and connections clear, particularly through speech, is the adequate way to handle it...]*

Shaughnessy: ***Receipt.*** Withered moderation; one may not determine.

Cleary (1): ***Discipline*** is developmental, but painful discipline is not to be held to. *[**Discipline** means having limits that are not to be exceeded. This hexagram represents practicing obedience in unfavorable circumstances, adaptably keeping to the Tao. The situation may be up to others, but creation of destiny is up to oneself. When discipline gets to the point of inflicting suffering, it brings on danger itself even where there was no danger; you will only suffer toil and servility which is harmful and has no benefit.]*

Cleary (2): ***Regulation*** is successful, but painful regulation is not to be held to.

Wu: ***Regulation*** indicates pervasiveness. Excessive regulation should not be obstinately pursued. *[Sometimes the meaning of conservation or moderation is implied. Although the idea of regulation is convincing, it should not be applied blindly without regard to conditions.]*

The Image

Legge: Water over a lake -- the image of ***Restrictive Regulations.*** The superior man constructs methods of numbering and measurement, and examines the nature of virtuous conduct.

60 -- Restrictive Regulations -- 60

Wilhelm/Baynes: Water over lake: the image of ***Limitation***. Thus the superior man creates number and measure, and examines the nature of virtue and correct conduct.

Blofeld: This hexagram symbolizes water held in a dyke above a marshy lake. The Superior Man employs a system of regulations in his plans for the widespread practice of virtue.

Liu: Water above the lake symbolizes ***Limitation***. The superior man devises number and measure, and measures conduct and virtue.

Ritsema/Karcher: Above marsh possessing stream. ***Articulating***. A *chun tzu* uses paring to reckon the measures. A *chun tzu* uses deliberating actualizing-tao to move. *[**Actualize-tao:** ...ability to follow the course traced by the ongoing process of the cosmos... Linked with acquire, TE: acquiring that which makes a being become what it is meant to be.]*

Cleary (1): There is water over a lake, ***regulated***. Thus superior people determine measures and discuss various actions.

Cleary (2): ... Leaders establish numbers and measures, and consider virtuous conduct.

Wu: There is water above the marsh; this is ***Regulation.*** Thus, the *jun zi* enacts statutes and deliberates virtues. *[A study of the limits and merits will avert difficulties.]*

COMMENTARY

Confucius/Legge: Progress and attainment are seen in the equally divided dynamic and magnetic lines, with the dynamic lines in the central places. If the regulations are severe and difficult, the course of action will come to an end. We see a cheerful attitude directing the course amidst peril. The rules are correctly initiated by the ruler in the fifth place. Heaven and earth observe their regular cycles and complete the four seasons. When rulers frame their laws according to just limitations, the resources of the state suffer no injury, and the people receive no hurt.

Legge: The written Chinese character which denotes ***Restrictive Regulations*** means the regular division of a whole, such as the division of the seasons of the year into ninety-day periods clearly marked by the solstices and equinoxes. Whatever makes regular division may be denominated by a "restrictive regulation," and there enter into it the ideas of ordering and restraining. The hexagram deals with the regulations of government enacted for the guidance and control of the people. An important point is made that these regulations must be adapted to the circumstances and not made too strict and severe.

Ch'eng-tzu says on the Image: *"The water which a lake or marsh will contain is limited to a certain quantity. If the water flowing in exceeds that amount, it overflows. This gives us the idea of **Restrictive Regulations**."*

60 -- Restrictive Regulations -- 60

NOTES AND PARAPHRASES

Judgment: *Restrictive Regulations* are necessary for growth, but severe restriction must itself be limited.

The Superior Man differentiates his options in relation to the goals of the Work.

The Work itself is nothing if not a rigid structure imposed upon one's life -- a "restrictive regulation" of the ego's illusion of freedom of choice. Ordinary people insist that their lives are ordered by the intelligent exercise of free will, but this "freedom" is more commonly just a rationalization for the activity of autonomous complexes. No one can look objectively at the current state of the world and seriously claim that it reflects either rational order or balanced perception. Collective human experience on this planet is determined by the whims of archetypal forces expressing themselves through the unconscious psyches of six-billion people.

The Work then, is a restrictive regulation of these autonomous forces -- it is a limitation, a containment of the expression of instinct and desire. We are reminded of the alchemical vessel which is hermetically sealed to prevent its contents from escaping before they have been transmuted into gold. If the alchemist miscalculates his *"methods of numbering and measurement"* the vessel becomes a kind of bomb: the seal breaks, the contents explode, and the Work is ruined. This is what is meant by *"if the regulations are severe and difficult, the course of action will come to an end."* If we restrict the contents of the vessel beyond their capacity for confinement the psyche boils over in some degree of rebellion. This is no minor thing -- depending on the circumstances, severe psychotic reactions can be created in this manner.

On the other hand, the ego thinks that all but the most minor restrictions are severe and difficult, and it is constantly on the verge of rebellion. As always, it is the Self which must determine how far the restrictive regulations can be taken. From its perspective outside of spacetime it is best able to determine how much pressure the psyche can take -- frequently it is far more (or sometimes far less) than the ego thinks possible.

The Confucian commentary observes: *"We see a cheerful attitude directing the course amidst peril."* This refers to the lower trigram of Cheerfulness encountering the upper trigram of Peril or Danger. The restrictions of the Work are more often than not unpleasant and risky, constantly verging on some kind of an explosion. An attitude of cheerful acceptance enables one to survive these difficult trials. This is an extremely important concept, because without it one can all too easily fall into a suicidal despair. The Work can become an impossible burden unless one learns how to approach stress and hardship with an almost irreverent sense of humor. (This in itself is an essential lesson about how to purge the ego of its myopic notions of what it will and will not "accept" in life.)

There is an old Zen proverb that says: "Hell, also, is a place to live in." The message is clear: *be of good cheer*, because without it you are sure to fail.

60 -- Restrictive Regulations -- 60

The seeming inevitability of conflict among the archetypal "powers" can cause us to experience life as a hopeless, senseless impasse. But the conflict can also be discovered to be the expression of a symbolic pattern still to be intuited. It can be lived as if it were a drama, the play of life or of the gods, for the purpose of experiencing an ultimate meaning ... When one can feel with Goethe that "everything transient is but a symbol," then meaning can be found not only in creativity, joy and love but also in impasse, suffering and conflict. Then life can be lived as a work of art.

E.C. Whitmont -- ***The Symbolic Quest***

Line-1

Legge: The first line, dynamic, shows its subject not quitting the courtyard outside his door. There will be no error.

Wilhelm/Baynes: Not going out of the door and the courtyard is without blame.

Blofeld: He goes not go forth from the outer gates and courtyards of his home -- no error!

Liu: One does not go out of the door and courtyard. No blame.

Ritsema/Karcher: Not issuing-forth-from the door chambers. Without fault.

Shaughnessy: Not going out of the door or window; there is no trouble.

Cleary (1): Not leaving home, there is no blame.

Wu: He does not go beyond the entrance hall of his house. No error.

COMMENTARY

Confucius/Legge: He knows when he has free course and when he is obstructed. **Wilhelm/Baynes:** One knows what is open and what is closed. **Blofeld:** He acts thus from his knowledge of when things can be carried through to their end and when they will be blocked. *[The implication is that we should now hold back.]* **Ritsema/Karcher:** Knowing interpenetrating clogging indeed. **Cleary (2):** Not leaving home is knowing passage and obstruction. **Wu:** He knows what can be done and what cannot be.

The Master said: *"When disorder arises, it will be found that ill-advised speech was the stepping stone to it. If a ruler does not keep secret his deliberations with his minister, he will lose that minister. If a minister does not keep secret his deliberations with his ruler, he will lose his life. If important matters in the germ are not kept secret, that will be injurious to their accomplishment. Therefore the superior man is careful to maintain secrecy, and does not allow himself to speak."*

60 -- Restrictive Regulations -- 60

Legge: Line one is dynamic in a dynamic place, and therefore has the power to move. But he is kept in check by the dynamic second line, and his fourth line correlate occupies the first position in the trigram of Peril. He therefore knows when he has free course and when he is obstructed, and in this case the course of wisdom is to keep still. He regulates himself by a consideration of the times. The Daily Lecture says that the line tells an officer not to take office rashly, but to exercise a cautious judgment in his measures.

NOTES AND PARAPHRASES

Wilhelm/Baynes: Often a man who would like to undertake something finds himself confronted by insurmountable limitations. Then he must know where to stop. If he rightly understands this and does not go beyond the limits set for him, he accumulates an energy that enables him, when the proper time comes, to act with great force. Discretion is of prime importance in preparing the way for momentous things. ...We see locked doors ahead and therefore hold back.

Siu: At the outset, the man appreciates his own limitations and exercises judicious discretion in not pressing beyond them. He does not exert his authority rashly.

Wing: Although you would like to take certain measures in the current pursuit of your aims, when you see obstacles ahead you must stop. Such ***Limitations*** should be recognized and accepted. Stay within the limits and collect your strength quietly.

Editor: If this is the only changing line, the hexagram becomes number twenty-nine, ***Danger.*** Obviously, "discretion is the better part of valor" -- one should stay put and not act.

> *Never set your foot on the path of the wicked, do not walk the way that the evil go. Avoid it, do not take it, turn your back on it, pass it by.*
> **Proverbs** 4: 14

A. Sit tight and accept the limitations of the situation.

Line-2

Legge: The second line, dynamic, shows its subject not quitting the courtyard inside his gate. There will be evil.

Wilhelm/Baynes: Not going out of the door and courtyard brings misfortune.

Blofeld: He goes not forth from the inner gates and courtyards of his home -- misfortune!

Liu: One does not go out the gate and courtyard. Misfortune. *[Generally, this line bodes good fortune for action and misfortune for inaction.]*

60 -- Restrictive Regulations -- 60

Ritsema/Karcher: Not issuing-forth-from the gate chambers. Pitfall.

Shaughnessy: Not going out of gate or courtyard; inauspicious.

Cleary (1): Not going outside bodes ill. *[Holding fast to petty regulations is a great loss.]*

Wu: He does not go beyond his courtyard. Foreboding.

COMMENTARY

Confucius/Legge: He loses the time for action to an extreme degree. **Wilhelm/ Baynes:** One misses the crucial moment. **Blofeld:** Misfortune because he neglects to take advantage of an opportunity now presenting itself. *[The implication is that it would be wrong to hold back now.]* **Ritsema/Karcher:** Letting-go the season end indeed. **Cleary (2):** One misses the timing in the extreme. **Wu:** He misses an opportunity.

Legge: Line two is dynamic in a magnetic place and without the help of a proper correlate. He keeps still when he ought to be up and doing. There will be evil.

NOTES AND PARAPHRASES

Siu: The time for immediate action has come. The opportunity should be seized quickly and energetically. The man does not act, and bad luck ensues.

Wing: Opportunity and potential are on their way. If you hesitate when the time is right, you will miss your chance entirely. Such bad timing is a result of excessive limitation.

Editor: Line one depicts one restricting himself when it is proper to do so -- line two symbolizes the opposite case: He restricts himself when the times call for action. A fearful, over-cautious or perhaps merely ignorant attitude prevents him from taking the necessary initiative. Sometimes one receives both lines: a seeming contradiction, unless seen as a subtle differentiation of choice. I.e., The first line negates the immediate question, but the second warns us that action of a different character is necessary.

> *There is a tide in the affairs of men,*
> *Which, taken at the flood, leads on to*
> *fortune; Omitted, all the voyage of their life*
> *Is bound in shallows and in miseries.*
> Shakespeare -- ***Julius Caesar***

A. You inhibit yourself unnecessarily -- take advantage of your opportunities. The time calls for action, but you aren't acting.

B. Seek wider horizons.

60 -- Restrictive Regulations -- 60

Line-3

Legge: The third line, magnetic, shows its subject with no appearance of observing the proper regulations, in which case we shall see her lamenting. But there will be no one to blame but herself.

Wilhelm/Baynes: He who knows no limitation will have cause to lament. No blame.

Blofeld: Sighing over an apparent lack of restraint -- no error!

Liu: One does not limit oneself and has cause for lamenting. No blame.

Ritsema/Karcher: Not the Articulating like, by-consequence the lamenting like. Without fault.

Shaughnessy: If one is not moderate-like, then one will be sighing-like; there is no trouble.

Cleary (1): If one is not disciplined, one will lament. It is no fault of others.

Cleary (2): Without regulation there will be lament, but you cannot blame anyone.

Wu: If he does not achieve any regulation, he will lament later. No one is to blame.

COMMENTARY

Confucius/Legge: Who should there be to blame? **Wilhelm/Baynes:** Lament over neglect of limitation -- who is to blame for this? **Blofeld:** Who would find fault with that? *[It is salutary to regret lack of restraint in ourselves or others.]* **Ritsema/Karcher:** Furthermore whose fault indeed? **Cleary (2):** Whose fault is the lament that comes from lack of regulation? **Wu:** He laments for being not able to conserve. Who else is to blame?

Legge: Line three should be dynamic, but is magnetic, and neither central nor correct. She has no proper correlate, and is the topmost line in the trigram of Complacent Satisfaction. She refuses the restrictive regulations and will discover her mistake after it is too late. She knows by her lamentations that she only has herself to blame.

NOTES AND PARAPHRASES

Siu: The man does not follow promulgated laws in his own activities. His actions lead to regret.

Wing: Your extravagant behavior and lack of restraint have led you into a state of difficulty. If you are now feeling regret over this and not busy placing the blame elsewhere, you will avoid further mistakes.

Editor: Wilhelm says: *"No blame,"* and Blofeld says: *"No error."* These renderings seem misleading, since Legge's admonition: *"But there will be no one to blame but herself"* is more in harmony with the line's meaning. Wilhelm's commentary paradoxically acknowledges this: *"But one has oneself to blame for this result."* The line is often given in the conditional sense: *"If you don't observe the proper regulations, you'll be sorry."*

> *A healthy mind is a castle that cannot be invaded without the will of its master; but if [evil spirits] are allowed to enter, they excite the passions of men and women, they create cravings in them, they produce bad thoughts which act injuriously upon the brain; they sharpen the animal intellect and suffocate the moral sense. Evil spirits obsess only those human beings in whom the animal nature is preponderating. Minds that are illuminated by the spirit of truth cannot be possessed; only those who are habitually guided by their own lower impulses may become subjected to their influence.*
> Paracelsus -- ***De Ente Spirituali***

A. An image of self-caused misfortune.

B. You'll regret it if you exceed the mean.

Line-4

Legge: The fourth line, magnetic, shows its subject quietly and naturally attentive to all regulations. There will be progress and success.

Wilhelm/Baynes: Contented limitation. Success.

Blofeld: Peaceful restraint -- success!

Liu: Peaceful limitation. Success.

Ritsema/Karcher: Quiet Articulating Growing.

Shaughnessy: Placid moderation; receipt.

Cleary (1): Peaceful discipline is developmental.

Cleary (2): Peaceful regulation is successful.

Wu: He achieves regulation with ease. Pervasive.

COMMENTARY

Confucius/Legge: Progress and success is due to the difference which accepts the ways of the ruler above. **Wilhelm/Baynes:** Accepting the way of the one above. **Blofeld:**

60 -- Restrictive Regulations -- 60

Success is indicated by the firm line immediately above this one. **Ritsema/ Karcher:** Receiving tao above indeed. **Cleary (2):** Taking up the higher path. **Wu:** He supports his superior.

Legge: Line four is magnetic, as it ought to be, and she has respect for the authority of the dynamic ruler in line five above her -- hence the good symbolism and auspice.

NOTES AND PARAPHRASES

Siu: The man understands the nature of regulations and accommodates accordingly. He does not waste energy in useless struggles, but directs it effectively to solving the problem at hand.

Wing: Allow your ***Limitations*** to become natural extensions of your behavior. Accommodate and adapt yourself to the fixed conditions in the situation. Don't carry on battles over "the principle of the thing." Deal with the matter at hand and you will meet with success.

Editor: The idea here is to work within the limitations of the situation at hand. By doing this, one acts according to the will of the Self: (*"...accepts the ways of the ruler above"*).

> *When nothing is possible without His will, then what is the use of planning? Is it not better to depend on Him and do as He wills? ... When his will bids circumstances and environment change, then accept the change, not before.*
> Swami Saradananda

> A. Accept the restrictions of the Work.

Line-5

Legge: Line five, dynamic, shows its subject sweetly and acceptably enacting his regulations. There will be good fortune. The onward progress with them will afford ground for admiration.

Wilhelm/Baynes: Sweet limitation brings good fortune. Going brings esteem.

Blofeld: Voluntary restraint -- good fortune! Advancing now wins praise. *[Presumably this means that we have rightly exercised restraint and that the time has now come for us to continue our advance.]*

Liu: Sweet limitation. Good fortune. Undertakings bring honor.

Ritsema/Karcher: Sweet Articulating significant. Going possesses honor.

Shaughnessy: Sweet moderation; auspicious; in going there will be elevation.

60 -- Restrictive Regulations -- 60

Cleary (1): Contented discipline is good: If you go on, there will be exaltation.

Cleary (2): Contented regulation is auspicious. To go on will result in exaltation.

Wu: There is optimal regulation. Auspicious. Wherever he goes, he will succeed.

COMMENTARY

Confucius/Legge: The good fortune is due to the line occupying the place of authority and being in the center. **Wilhelm/Baynes:** The good fortune comes from remaining central in one's own place. **Blofeld:** This is indicated by the central position of this ruling line. **Ritsema/Karcher:** Residing-in the situation: centering indeed. **Cleary (2):** The position one is in is balanced. **Wu:** His central position.

Legge: Line five is dynamic and in his correct place. He has no proper correlate, and so regulates himself. But he is the lord of the hexagram, and his influence is everywhere beneficially felt.

NOTES AND PARAPHRASES

Siu: Before exacting obedience from others, the man in a high position first applies the restrictions to himself. His beneficial influence is widely felt.

Wing: In influencing others you must become an example. When ***Limitations*** and restrictions are necessary, take them upon yourself first. In this way you are certain that they are acceptable while you win the praise and emulation of others. Good fortune.

Editor: If we don't impose restrictions on ourselves, we are not likely to influence others to do so: "Handsome is as handsome does." In many contexts, the line can suggest a situation in which one may advance only by clearly differentiating its inherent limitations.

> *But animals which live in pure nature never overdo anything, neither sex nor food nor anything else, because their patterns of behavior always impose the right measure and the moment to stop. The moment to start and the moment to stop is all built into their behavioral system, which is why Jung always said that animals were much more pious and religious than man because they really obey their inner order and really follow the meaning of what they are meant to be, never going beyond that.*
>
> M.L. Von Franz -- ***Alchemical Active Imagination***

A. Equitable discipline advances the Work.

B. By recognizing innate difficulties within the situation one is enabled to proceed pragmatically.

C. Maintain realistic expectations in the matter at hand.

60 -- Restrictive Regulations -- 60

Line-6

Legge: The sixth line, magnetic, shows its subject enacting regulations severe and difficult. Even with firmness and correctness there will be evil. But though there will be cause for repentance, it will by and by disappear.

Wilhelm/Baynes: Galling limitation. Perseverance brings misfortune. Remorse disappears.

Blofeld: Painful restraint -- persistence brings misfortune! However, regret will cease later.

Liu: Bitter limitation. Continuing brings misfortune. Remorse vanishes.

Ritsema/Karcher: Bitter articulating, Trial: pitfall. Repenting extinguished.

Shaughnessy: Withered moderation; determination is inauspicious; regret is gone.

Cleary (1): Painful discipline bodes ill if persisted in, but regret vanishes.

Cleary (2): Painful regulation bodes ill if persisted in. By repenting, it is eliminated.

Wu: There is excessive regulation. It will be foreboding to pursue it obstinately. Regret will disappear. *[In this extreme position, he has no business to do stringent regulation. Whatever he does will be excessive and therefore foreboding. The fact that he remembers the virtue of regulation will mitigate his regret for overdoing it.]*

COMMENTARY

Confucius/Legge: The course indicated by the hexagram has come to an end. **Wilhelm/Baynes:** Its way comes to an end. **Blofeld:** Misfortune in the sense that the road we are following peters out. *[This implies that we should stop following our present course and that, by doing so, we shall eliminate the cause of our present worry or regret.]* **Ritsema/Karcher:** One's tao exhausted indeed. **Cleary (2):** That path comes to an impasse. **Wu:** Excessive regulation is foreboding, because it goes nowhere.

Legge: Line six is magnetic, in its proper place. She must be supposed to possess an exaggerated desire for enacting regulations. They will be too severe, and the effect will be evil. But as Confucius says in the ***Analects*** 3:3, it is not so great a fault as to be easy and remiss. It may be remedied, and cause for repentance will disappear.

NOTES AND PARAPHRASES

Siu: The man exhibits an exaggerated desire for restrictive regulations. This will not be endured for long by the people. However, ruthless severity may, at times, be the only

protection against temptation and irresolution and may eliminate later cause for repentance.

Wing: Excessive restrictions demanded of others will eventually meet with resentment. Nothing worthwhile can be accomplished in this way. However, for your own benefit, you may require severe restraints for a time to aid in your self-development and to help you avoid regretful mistakes.

Editor: In terms of the Work, this is an extremely tricky line demanding subtle interpretation. The first two sentences are a rephrasing of the Judgment; the last sentence is a disclaimer telling us that excessive regulations are acceptable after all. This juxtaposition of contradictory ideas suggests a test situation: it is left entirely up to the querent where to draw the line. In the absence of contrary data it is usually safe to side with Confucius as described in Legge's commentary. On the other hand, it must also be recognized that extreme restriction is not the middle way, hence can only be useful as a strategic temporary measure, not as a way of life.

> *Sacrifice is necessary. If nothing is sacrificed nothing is obtained. And it is necessary to sacrifice something precious at the moment, to sacrifice for a long time and to sacrifice a great deal. But still, not forever. This must be understood because often it is not understood. Sacrifice is necessary only while the process of crystallization is going on. When crystallization is achieved, renunciations, privations, and sacrifices are no longer necessary.*
> Gurdjieff

A. You are limiting yourself, but it is OK.

B. Too much structure inhibits growth.

C. When discipline becomes oppression, the Work suffers.

April 10, 2001, **12/16/08**

61 -- Inner Truth - 61



HEXAGRAM NUMBER SIXTY-ONE -- INNER TRUTH

Other titles: The Symbol of Central Sincerity, Inward Confidence, Inner Truthfulness, Sincerity, Centering- Conforming, Central Return, Faithfulness in the Center, Sincerity in the Center, Insight, Understanding, The Psyche, *"Take the middle road and avoid extremes."* -- D.F. Hook

Judgment

Legge: ***Inner Truth*** moves even pigs and fish, and leads to good fortune. There will be advantage in crossing the great stream. There will be advantage in being firm and correct.

Wilhelm/Baynes: ***Inner Truth***. Pigs and fishes. Good fortune. It furthers one to cross the great water. Perseverance furthers.

Blofeld: ***Inward Confidence and Sincerity.*** Dolphins -- good fortune! It is advantageous to cross the great river (or sea). Persistence in a right course brings reward.

Liu: ***Inner Truthfulness***. Sea Lions -- good fortune. It is of benefit to cross the great water.

Ritsema/Karcher: ***Centering Conforming***, hog fish significant. Harvesting: wading the Great River. Harvesting trial. *(**Hog fish**, T'UN YU: aquatic mammals; porpoise, dolphin; intelligent aquatic animals whose development parallels the human; sign of abundance and good luck.) [This hexagram describes your situation in terms of the relation between your inner core and the circumstances of your life. It emphasizes that bringing your central concerns and your life situation into a sincere and reliable accord is the adequate way to handle it...]*

Shaughnessy: ***Central Return***: the piglet and fish are auspicious; harmonious: beneficial to ford the great river; beneficial to determine.

Cleary (1): ***Faithfulness in the center*** is auspicious when it reaches even pigs and fish. It is beneficial to cross great rivers. It is beneficial to be correct.

Cleary (2): ***Sincerity in the center*** is auspicious when simple-minded ... etc.

Wu: ***Sincerity*** moves piglets and fishes. Auspicious. It will be advantageous to cross the big river with perseverance.

61 -- Inner Truth - 61

The Image

Legge: Wood on a Marsh -- the image of ***Inner Truth.*** The superior man deliberates about cases of litigation and delays the infliction of death.

Wilhelm/Baynes: Wind over lake: the image of ***Inner Truth***. Thus the superior man discusses criminal cases in order to delay executions.

Blofeld: This hexagram symbolizes wind blowing over a marshy lake. The Superior Man devotes careful thought to his judgments and is tardy in sentencing people to death.

Liu: The wind over the lake symbolizes ***Inner Truthfulness***. The superior man judges criminals and postpones capital punishment.

Ritsema/Karcher: Above marsh possessing wind. ***Centering Conforming***. A *chun tzu* uses deliberating litigating to delay dying.

Cleary (1): There is wind above a lake, with ***truthfulness*** between them. Thus superior people consider judgments and postpone execution.

Cleary (2): There is wind over a lake, with ***sincerity in the center***. True leaders consider judgments and postpone execution.

Wu: There is wind above the marsh: this is ***Sincerity***. Thus, the *jun zi* deliberates the verdicts and enjoins the death sentence.

COMMENTARY

Confucius/Legge: ***Inner Truth*** shows two magnetic lines occupying the innermost part of the hexagram, with dynamic lines in the centers of the trigrams. We see the attributes of Cheerfulness and Flexible Penetration -- sincerity thus symbolized reaches even to pigs and fishes and will transform the country. We see one riding on the symbol of Wood, which forms an empty boat -- hence it is advantageous to cross the great stream. The virtue of ***Inner Truth*** requires firm correctness and shows the proper response of man to heaven.

Legge: ***Inner Truth*** denotes the highest quality of man, giving its possessor the power to prevail with spiritual beings, with other men and with lower creatures. There are two magnetic lines in the center and two dynamic lines above and below them. The magnetic lines represent the heart and mind free from all preoccupation, without any consciousness of self. The two dynamic lines immediately above and below them are each in the center of their respective trigram, and denote the solid virtue of one so free from selfishness.

The trigram of Wood above the trigram for a Lake or Marsh suggests a boat crossing the great stream. The pigs and fishes symbolize the rudest and most obstinate of men. Ch'eng-tzu observes: *"We have in the sincerity shown in the upper trigram superiors condescending to those below them in accordance with their peculiarities, and*

we have in that of the lower those below delighted to follow their superiors. The combination of these two things leads to the transformation of the country and state."

NOTES AND PARAPHRASES

Judgment: It is a great accomplishment when ***Inner Truth*** alters archetypal forces within the psyche. The ego's devotion to the Work is the means to this end.

The Superior Man carefully differentiates his options and avoids drastic measures. (Can sometimes mean: "Don't act until you are sure of all the facts.")

Anyone who monitors his dreams and other images knows that the unconscious is a continuous wellspring of psychic energy. Jung has observed that we are probably dreaming all of the time -- the only reason we don't usually notice this is because the conscious mind is so powerful that the more subtle manifestations of the psyche are eclipsed. Since consciousness consists of only the upper layers of a deep continuum of awareness it is obvious that we are being continuously "created from within." The ultimate source of our being is not easily accessible, but all of the empirical evidence points to a "Self" which transcends the space-time continuum -- i.e., lives in another "dimension."

> *The capacity to nullify space and time must somehow inhere in the psyche, or, to put it another way, the psyche does not exist wholly in time and space. It is very probable that only what we call consciousness is contained in space and time, and that the rest of the psyche, the unconscious, exists in a state of relative spacelessness and timelessness.*
>
> Jung -- ***Letters***

This seemingly exotic concept was written by Jung in 1939, yet today the theories of the quantum physicists are approaching the point where awareness itself will be recognized as space-time transcendent.

> *In the modern Kaluza-Klein theory all the forces of nature, not merely gravity, are treated as manifestations of spacetime structure. What we normally call gravity is a warp in the four spacetime dimensions of our perceptions, while the other forces are reduced to higher-dimensional spacewarps. All the forces of nature are revealed as nothing more than hidden geometry at work ... There is a deep compulsion to believe in the idea that the entire universe, including all the apparently concrete matter that assails our senses, is in reality only a frolic of convoluted nothingness, that in the end the world will turn out to be a sculpture of pure emptiness, a self-organized void.*
>
> Paul Davies -- ***Superforce***

The physicists now hypothesize an eleven-dimensional universe, and state that the seven "extra" dimensions are somehow "rolled up to a very small size" so that they are not apparent to our senses. If we are going to hypothesize such fantastic realms it is more elegant to hypothesize consciousness itself as emanating from an extra-dimensional

source. This is the Pleroma of the Gnostics and Alchemists, the upper and lower worlds of shamanism, or in Jungian parlance: the Objective Psyche or Collective Unconscious.

The familiar spacetime of our conscious experience consists of three linear dimensions, plus time. Time is considered a dimension, but not like the other three -- one can go up, down, forward and backward, to the left or right at will, but one cannot go back to this morning or forward to next Thursday afternoon. The time dimension is a continuous "now" and we experience it and the other three dimensions from the reference point of consciousness -- we are the center from which all dimensions radiate. Consciousness is like time in that it is always "now," and since consciousness emerges from within in a continuous and autonomous flow, we can legitimately hypothesize that we emanate from a power source in another dimension. We are a kind of continuous explosion from within -- a microcosmic version of the "Big Bang" which originated the universe, and which, incidentally, is still exploding-expanding outward into space.

> *If everything that is recognizable is so only because it has separated itself from the "all and nothingness," leaving its complementary half behind in the unmanifested state, then the earth too must have its complementary half in the unmanifested state, and the force of gravitation it exerts on all the creatures and objects living on it is the striving for reunification between the earth and its unmanifested complementary half which has been left behind in the void as its negative reflection. The earth's gravitational pull thus draws all the earth towards the void which stands beyond time and space, in order to bring about this reunion. If the earth were to yield, all the earth and everything on it would disappear into the center, into the void. But that would be a return to the paradisiacal unity -- to God -- to bliss!*
>
> Elisabeth Haich -- ***Initiation***

The image of the hexagram ***Inner Truth*** gives us the idea of an "empty" center -- as good an image as could be devised from the structural components of the trigrams to show the inner source of human consciousness. The pigs and fishes of the Judgment are the archetypal complexes which must be tamed through the process of the Work, and to *"cross the great stream"* with firm correctness is to accomplish this holy task.

> *Through all ages men have sought, and some have found; there is a door through which we can pass out on to the higher planes, but that door is within the soul, it is an enlargement of consciousness whereby we perceive these things to which we have hitherto been blind, and from such perception comes the sense of reality which is lacking while we perceive nothing but appearances. Whoso has this wider vision is freed from the limitations of the five physical senses; his memory extends back beyond birth, and his hopes go forward beyond death ... Having all aspects of his own nature harmoniously developed, he is at one with all aspects of the universe, nothing is alien to him, and no form of existence is hostile. The path of life is open before him and he treads it with joy.*
>
> D. Fortune -- ***The Esoteric Philosophy of Love and Marriage***

61 -- Inner Truth - 61

Line-1

Legge: The first line, dynamic, shows its subject resting in himself. There will be good fortune. If he sought to any other, he would not find rest.

Wilhelm/Baynes: Being prepared brings good fortune. If there are secret designs, it is disquieting.

Blofeld: The officer in charge of hunting and fishing *[The whole of this phrase translates a single Chinese word. The additional commentaries in my possession differ widely in their interpretation of this character (which has several other meanings) and of the passage as a whole. None of them gives what seems to me a satisfactory explanation and I must confess myself unable to interpret the meaning.]* -- good fortune! The presence of others would give rise to anxiety. *[In the light of the commentary on the line which follows, this could also be taken to mean: "Any other way than the way we are following would make us lose our peace of mind."]*

Liu: Ponder carefully. Good fortune. Other thoughts lead to anxiety.

Ritsema/Karcher: Precaution significant. Possessing this, not a swallow. *(**Swallow,** YEN: house swallow, martin, swift, retired from official life; easy, peaceful, private; give a feast; relation between elder and younger brother.)*

Shaughnessy: Self-satisfied auspiciousness; there are others not tranquil.

Cleary (1): Forethought leads to a good outcome. If there is something else, one is not at rest.

Cleary (2): Preparedness leads to a good outcome, etc.

Wu: Being devoted to a single cause is auspicious. Vacillation would lead to uneasiness.

COMMENTARY

Confucius/Legge: No change has yet come over his purpose. **Wilhelm/Baynes:** The will has not yet changed. **Blofeld:** The good fortune presaged by this line implies that our purpose remains unaltered. **Ritsema/Karcher:** Purpose not-yet transformed indeed. **Cleary (2):** The mind is not changed. **Wu:** There has been no change in purpose.

Legge: Ordinarily, we would expect line one to turn to line four as its correlate. However, the K'ang-hsi editors contend that with the exception of lines three and six, the concept of correlation should be discarded from the study of this hexagram. Here sincerity is focused on inner truth, and this is the source of its power. *"No change has come over his purpose"* means that sincerity, perfect in and of itself, continues undisturbed by outside influences.

61 -- Inner Truth - 61

NOTES AND PARAPHRASES

Siu: At the outset, the man relies on his inner stability and preparedness, which are the basis of a correct attitude toward the world. If he seeks secret ties, however, his peace of mind and inmost sincerity will be jeopardized.

Wing: Concentrate now upon your inner virtue. Rely upon your principles and those things you know to be true about your nature. Good fortune will come with this attitude. If you look outside of yourself for help, you may succumb to chaos and all subsequent action will be uncentered and improper.

Editor: There is some serious disagreement about the proper translation of this line. Wilhelm speaks of *"being prepared;"* Liu renders it as an injunction to *"ponder carefully."* Blofeld's version is a complete non-sequitur, and we can't help but wonder about the meaning of the *"swallow"* in Ritsema/Karcher's version. Nevertheless, all of the Confucian commentaries are closely analogous, so we can use it as our point of reference. The image is one of an inner centeredness which seems threatened. The proper response is an egoless receptivity to experience which has its secure foundation in Self-reliance. One comes from one's center, ignoring peripheral inner turmoil and its reflection in outer temptation, and thereby flows with Tao.

> *It was even then only after the Heyoka ceremony, in which I performed my dog vision, that I had the power to practice as a medicine man, curing sick people; and many I cured with the power that came through me. Of course it was not I who cured. It was the power from the outer world, and the visions and ceremonies had only made me like a hole through which the power could come to the two-leggeds. If I thought that I was doing it myself, the hole would close up and no power could come through. Then everything I could do would be foolish.*
> Black Elk

A. An image of self-containment -- everything you need is within you. Be true to your Self.

B. Self-reliance implies receptivity to intuition.

Line-2

Legge: The second line, dynamic, shows its subject like the crane crying out in her hidden retirement, and her young ones responding to her. It is as if it were said: *"I have a cup of good spirits,"* and the response were, *"I will partake of it with you."*

Wilhelm/Baynes: A crane calling in the shade. Its young answers it. I have a good goblet. I will share it with you.

61 -- Inner Truth - 61

Blofeld: A crane sings in the shade; its young ones follow suit. *[This symbolizes a longing in which others share.]* I have a fine goblet and will share it with you. *[We should allow others to benefit from something or some circumstance which is valuable to us.]*

Liu: A crane calls in the shade; its young ones respond. I have a good goblet (wine, virtue) to share with you.

Ritsema/Karcher: Calling crane located-in yin. One's son-hood harmonizing it. I possess a loved wine-cup. Myself associating, simply spilling it.

Shaughnessy: A calling crane in the shade, its young harmonizes with it: We have a good chalice, I will down it with you.

Cleary (1): A calling crane is in the shade, its fledgling joins it; I have a good cup, which I will quaff with you.

Wu: A crane cries in the shade and her young chime in. *"I have fine wine. I would like to share it with you."*

COMMENTARY

Confucius/Legge: Her young ones respond to her from the common wish of the inmost heart. **Wilhelm/Baynes:** This is the affection of the inmost heart. **Blofeld:** \`Its young ones follow suit' indicates heartfelt desire. **Ritsema/Karcher:** Centering the heart desiring indeed. **Cleary (2):** The fledgling joining in is the heart's desire. **Wu:** The harmony comes from within.

The Master said: *"The superior man occupies his apartment and sends forth his words. If they be good, they will be responded to at a distance of more than a thousand miles -- how much more will they be so in the nearer circle! If his words be evil, they will awaken opposition at a distance of more than a thousand miles – how much more will they do so in the inner circle! Words issue from one's person, and proceed to affect the people. Actions proceed from what is near, and their effects are seen at a distance. Words and action are the spring and hinge of the superior man. The movement of that hinge and spring determines glory or disgrace. His words and actions move Heaven and Earth -- may he be careless in regard to them?"*

Legge: The young ones of the crane are represented by line one. The symbolism suggests two men brought together by their sympathy in virtue. The subject of the line is the effect of sincerity. As one bond of loving regard unites the mother bird and her young, so answers the heart of man to man.

NOTES AND PARAPHRASES

Siu: The man voices his feelings and defends his deeds by clear explanations, which exert a far-reaching chain reaction.

61 -- Inner Truth - 61

Wing: Here ***insight*** and influence are in their finest hour. The deeds you do, the words you speak, resonate in the hearts and minds of others near and far. You may expect a fortunate and beneficial response from your environment.

Editor: We see here a hidden mother bird calling to her young to share a cup of spirits. (Wilhelm, Blofeld and Liu all translate *"hidden retirement"* as *"shade."*) The image is of a mother who cannot be seen -- i.e., a hidden source. Psychologically interpreted, this suggests the inner Self, and the shade suggests the darkness of the unconscious from which the Self calls to us. The young birds who respond to the call are the complexes of the psyche, including, of course, the conscious ego-complex. Despite conscious negative associations of alcohol with intoxication, "spirits" are a common dream symbol for the action of the spirit on consciousness. (*Aqua Vitae,* literally: "water of life," means alcohol or hard liquor.) The overall image then is one of the Self and its complexes united by their common "spirit."

> *As concerning the most sovereign form of soul in us we must conceive that heaven has given it to each man as a guiding genius -- that part which we say dwells in the summit of our body and lifts us from earth toward our celestial affinity, like a plant whose roots are not in earth, but in the heavens. And this is most true, for it is to the heavens, whence the soul first came to birth, that the divine part attaches the head or root of us and keeps the whole body upright.*
>
> Plato -- ***The Timaeus***

A. An image of affinity and connectedness which may be hidden or not readily apparent.

B. Self and satellites united in accord: Nourishment which comes from within.

Line-3

Legge: The third line, magnetic, shows its subject having met with her <u>mate</u>. Now she beats her drum, and now she leaves off. Now she weeps, and now she sings.

Wilhelm/Baynes: He finds a <u>comrade</u>. Now he beats the drum, now he stops. Now he sobs, now he sings. *[Here the source of a man's strength lies not in himself but in his relation to other people. No matter how close to them he may be, if his center of gravity depends on them, he is inevitably tossed to and fro between joy and sorrow.]*

Blofeld: He makes an <u>enemy</u>. Beating a drum by fits and starts, he weeps and sings in turn. *[We are conscious of having made an enemy, but we cannot make up our minds what to do about it. The implication is that we should have more courage.]*

Liu: One meets a <u>person</u>. Suddenly he beats a drum, and suddenly he stops; then he weeps, then he sings. *[You can expect to gain sometimes, but also to lose sometimes; in happiness hides sadness, but from sadness will spring joy.]*

61 -- Inner Truth - 61

Ritsema/Karcher: Acquiring <u>antagonism</u>. Maybe drumbeating, maybe desisting. Maybe weeping, maybe singing.

Shaughnessy: <u>Getting an enemy</u>: now drumming, now weary, now crying, now singing.

Cleary (1): <u>Finding enemies</u>, sometimes drumming, sometimes stopping, sometimes crying, sometimes singing. *[Believing in what is not to be believed will inevitably destroy faith. This is faith that takes the false to be true.]*

Cleary (2): Finding a <u>mate</u> ... etc. *[All of this is due to lack of virtuous qualities and being out of place.]*

Wu: He meets with his <u>counterpart</u>. Sometimes he drums, sometimes he stops, sometimes he wails, and sometimes he sings.

COMMENTARY

Confucius/Legge: The position of the line is not the appropriate one for it. **Wilhelm/ Baynes:** The place is not appropriate. **Blofeld:** His beating the drum by fits and starts is indicated by the unsuitable position of this line. **Ritsema/Karcher:** Situation not appropriate indeed. **Cleary (2):** The position is not appropriate. **Wu:** Because he is out of place. *[The judgment describes how circumstances may influence the action of a person, but makes no comments on his behaviors.]*

Legge: The mate of line three is line six. Although they are matched as correlates, each is in an inappropriate place. <u>The idea is that sincerity, not left to itself, is influenced from outside which causes changes and uncertainty in one's moods</u>.

NOTES AND PARAPHRASES

Siu: The man depends on others for his joys and sorrows, which generates an uncertainty of moods. His sincerity is impure and contaminated with external influences.

Wing: You depend upon your external relationships to dictate your mood or to gauge your confidence in yourself. This can sometimes elevate you to the heights of joy or banish you to the depths of despair. Possibly you may enjoy such range in emotion.

Editor: Note the close similarity between this line and line three of Hexagram #30, ***Clarity:*** *"In the light of the setting sun, men either beat the pot and sing or loudly bewail the approach of old age. Misfortune"* (Wilhelm). Here, line three is unduly influenced by her sixth line correlate, who is portrayed as a crowing cock: an egotistical sham. Blofeld, Shaughnessy and Cleary (1) describe an enemy; Ritsema/Karcher call it *"acquiring antagonism."* Whatever it is, the influence is not consistent with proper management of the Work. This suggests the psychic processes of the average human being. With her choices largely influenced by unconscious forces (which her correlate would probably call "free will"), her life is largely determined by circumstances beyond her control. At its most neutral, the line images the waxing and waning of fortune: "The Lord giveth, and the Lord taketh away."

> *But this duality would seem to alternate; what is victor today is the vanquished tomorrow; what guides us today becomes secondary and subordinate tomorrow. And everything is equally mechanical, equally independent of will, and leads equally to no aim of any kind. The understanding of duality in oneself begins with the realization of mechanicalness and the realization of the difference between what is mechanical and what is conscious. This understanding must be preceded by the destruction of the self-deceit in which a man lives who considers even his most mechanical actions to be volitional and conscious and himself to be single and whole.*
>
> Gurdjieff

A. An image of inconstancy and lack of will. Unstable effort and lack of centeredness (perhaps influenced by egotistical illusions) create consistently inconclusive results.

Line-4

Legge: The fourth line, magnetic, shows its subject like the moon nearly full, and like a horse pulling a chariot whose fellow disappears. There will be no error.

Wilhelm/Baynes: The moon nearly at the full. The team horse goes astray. No blame.

Blofeld: A team of horses strays just before the full moon -- no error!

Liu: The moon will be full. He loses a team of horses. No blame.

Ritsema/Karcher: The moon almost facing. The horse team extinguished. Without fault.

Shaughnessy: The moon is past full; the horse will necessarily be lost; there is no trouble.

Cleary (1): The moon approaches fullness. The pair of horses is gone. No fault.

Cleary (2): The moon is almost full. When the horse's mate disappears, there is no fault.

Wu: The moon is almost full. One horse of a pair is lost. No blame.

COMMENTARY

Confucius/Legge: She breaks with her former companions, and mounts upwards. **Wilhelm/Baynes:** It separates from its kind and turns upward. **Blofeld:** The straying of the horses signifies rising above those of our own kind. **Ritsema/Karcher:** Cutting-off the above, sorting indeed. **Cleary (2):** The horse's mate disappearing means breaking with peers to go higher. **Wu:** He forsakes the company of his own kind for the sake of service to the one above.

Legge: Line four is magnetic and in her correct place. She has discarded her correlate first line and hastens on to the confidence of the ruler in line five, who is symbolized as the nearly full moon. The symbol of the horse whose fellow has disappeared has reference to the discarding of the first line.

Wilhelm/Baynes: The team horse is the six in the third place. But the fact that there is similarity in kind has no determining effect. The line is correct in its place and has a receiving relationship to the ruler of the hexagram, the nine in the fifth place, whom it serves as minister.

NOTES AND PARAPHRASES

Siu: The man is humble and respectful in receiving enlightenment from superior quarters. He is like the team horse which follows the straight course without having to look at its mate.

Wing: Turn your attention to a superior person or a noble ideal and attempt to gain insight into this power. In responding to a larger goal, you may leave others behind. This is not a mistake.

Editor: According to Wilhelm, line three, the drum beating, sobbing and singing inferior man, is here symbolized as the *"team horse"* who is abandoned – not line one (Legge). This transfer of "horse-power" is psychic energy which forsakes its former pursuits to seek illumination or en-light-enment. The message is the abandonment of futile ways to focus on ***Inner Truth:*** Leave the cycles of weeping and singing to those who are still enamored of them. The Waxing moon is an increasing brightness which, because it is associated with the ruler, symbolizes a source of wisdom. The proper ego/Self relationship is implied.

> *And what is purification but the separation of the soul from the body, as I was saying before; the habit of the soul gathering and collecting herself into herself from all sides out of the body; the dwelling in her own place alone, as in another life, so also in this, as far as she can -- the release of the soul from the chains of the body?*
>
> Plato -- ***Phaedo***

A. You are getting the idea. Abandon illusion and ascend toward truth -- the only freedom lies within.

Line-5

Legge: The fifth line, dynamic, shows its subject perfectly sincere, and linking others to him in closest union. There will be no error.

Wilhelm/Baynes: He possesses truth, which links together. No blame.

Blofeld: He seems to be pulled forward by his confidence in what he is doing -- no error!

61 -- Inner Truth - 61

Liu: His truthfulness is steadfast. No blame. *[Good fortune in everything.]*

Ritsema/Karcher: Possessing conformity, binding thus. Without fault.

Shaughnessy: There is a return linkedly; there is no trouble.

Cleary (1): With faithfulness that is firm, there is no fault.

Cleary (2): With sincerity that is firm, there is no fault.

Wu: Sincerity can unite people as if connecting them with strings. No blame.

COMMENTARY

Confucius/Legge: The place of the line is the correct and appropriate one. **Wilhelm/ Baynes:** The place is correct and appropriate. **Blofeld:** This is indicated by the correct position of this ruling line. **Ritsema/Karcher:** Situation correcting appropriate indeed. **Cleary (2):** The position is correct. **Wu:** It comes from the proper position.

Legge: Line five is dynamic and in the central place of the ruler. He is the sage on the throne whose sincerity goes forth to bind all in union with himself.

Wilhelm/ Baynes: This describes the ruler who holds all elements together by the power of his personality. Only when the strength of his character is so ample that he can influence all who are subject to him, is he as he needs to be. The power of suggestion must emanate from the ruler. Without this central force, all external unity is only deception and breaks down at the decisive moment.

NOTES AND PARAPHRASES

Siu: The perfect sincerity of the sage on the throne binds all in union with himself.

Wing: This is the position of a true ruler. Such a person holds to virtuous goals and principles and emanates, to those all around him, the overwhelming force of his character. Others cling to him, and there is no blame in this.

Editor: The line and its commentaries present a highly accurate image of the individuation process in its concentrated essence. The goal of the Work is to unite all of the disparate aspects of the psyche into a harmonious whole. If this is the only changing line, the hexagram becomes number forty-one, ***Compensating Sacrifice***, the corresponding line of which images a profound and beneficial increase: "*Someone does indeed increase him. Ten pairs of tortoises cannot oppose it. Supreme good fortune*" (Wilhelm). Psychologically interpreted, this is the seat of the Self in the hexagram of ***Inner Truth.***

61 -- Inner Truth - 61

Behold, the kingdom of God is within you.
Luke 17: 21

A. Inner Truth links powers together within the psyche.

B. "The truth shall make you free."

Line-6

Legge: The topmost line, dynamic, shows its subject as chanticleer trying to mount to heaven. Even with firm correctness there will be evil.

Wilhelm/Baynes: Cockcrow penetrating to heaven. Perseverance brings misfortune.

Blofeld: The noise of cocks crowing rises to the sky -- to persist now would bring misfortune. *[This suggests that we are over-confident and inclined to crow about our good fortune; but we should remember that triumph seldom lasts long and avoid seeking even greater triumphs at this time.]*

Liu: The crow of a cock piercing the heavens. To continue -- misfortune.

Ritsema/Karcher: A soaring sound mounting, tending-towards heaven. Trial: pitfall.

Shaughnessy: The golden pheasant's sound ascends to the heavens; determination is inauspicious.

Cleary (1): The voice of a pheasant reaches the skies; even if devoted, the outlook is bad.

Cleary (2): A rooster ascends to the skies. Self-righteousness leads to misfortune.

Wu: The crowing sound of a rooster ascends high in the sky. It will be foreboding, even with perseverance.

COMMENTARY

Confucius/Legge: Chanticleer tries to mount to Heaven, but how can such an effort continue long? **Wilhelm/Baynes:** How could such a one last long? **Blofeld:** For how could this continue for long? **Ritsema/Karcher:** Wherefore permitting long-living indeed? **Cleary (2):** How can the rooster who ascends to the skies last? **Wu:** How long can it last?

Legge: Line six should be magnetic, but is dynamic, and coming after line five, what can he accomplish? His efforts will be ineffectual and self-destructive. He is symbolized as a cock -- literally: *"The plumaged voice."* But a cock is not fitted to fly high, and will only hurt himself in the attempt.

61 -- Inner Truth - 61

NOTES AND PARAPHRASES

Siu: Mere words cannot be relied upon. Overdependence on them leads to bad results.

Wing: Your character has developed to a point where you can make a formalized appeal for help and allegiance in attaining ambitious aims. However, your position is not correct for such aspirations. The pursuit of these aims brings unhappiness and remorse.

Editor: The cock is a proud and stubborn bird: loud and aggressive, it is an appropriate symbol of a deluded ego. *[**Cocksure:** "Given to or marked by overconfidence, presumptuousness, lack of thoroughness or cockiness."]* The sound of a cock's crowing suggests proud words or vain ideas. His correlate is the weak and inconstant, “drumming and sobbing” third line, and he can be seen as an over-confident ego aspiring to lead the psyche to glory -- an illusion which can only fail and thereby retard the progress of the Work. At worst, this implies bad faith; at best it suggests ignorance and illusion.

> *Reliance on one's apparent self [ego] leads to ruin. To presume to be all-knowing is extremely harmful. Self-reliance or self-confidence means faith in the higher self. To persist in remaining what one already is or in holding on to one's preconceived opinions at any cost -- such self-importance is unprofitable.*
> Swami Turlyananda

A. Ego pride destroys the Work.

B. Don't pretend to know or try to understand what is beyond your comprehension.

April 11, 2001, **4/25/06**

62 -- Small Powers -- 62



HEXAGRAM NUMBER SIXTY-TWO --
SMALL POWERS

Other titles: Preponderance of the Small, The Symbol of Excess in Small Things, The Small get by, Slight Excess, Small Exceeding, Small Surpassing, Excess of the Small, Small gains, Conscientiousness, Smallness in Excess, Exceeding the Mean, Proliferation of Details, *"Like a bird, do not fly too high or attempt too much because this will lead to disaster."* -- D.F. Hook

Judgment

Legge: ***Small Powers*** indicates that there will be progress and attainment in small affairs, but not in great affairs. It will be advantageous to be firm and correct. It is like the song of a flying bird: It is better to descend than to ascend. In this way there will be good fortune.

Wilhelm/Baynes: ***Preponderance of the Small***. Success. Perseverance furthers. Small things may be done; great things should not be done. The flying bird brings the message: It is not well to strive upward, it is well to remain below. Great good fortune.

Blofeld: ***The Small Get By*** -- success! Persistence in a righteous course brings reward. Small things can be accomplished now, but not great ones. When birds fly high, their singing is out of tune. The humble, but not the mighty, are favored now with great good fortune. *[To aim high now would be to put ourselves out of accord with the times.]*

Liu: ***Slight Excess.*** Success. Continuing is of benefit. Undertaking small things, not great things. The song of the flying bird. It is not good to go up; it is good to stay below. Great good fortune. *[Slight Excess signifies the slight excess or small mistake that can prevent the achievement of great things.]*

Ritsema/Karcher: ***Small Exceeding***, Growing. Harvesting Trial. Permitting Small Affairs. Not permitting Great Affairs. Flying bird: abandoning's sound. Above not proper, below proper. The great significant. *[This hexagram describes your situation in terms of an overwhelming variety of encounters and details. It emphasizes that an excessive concern with adapting yourself to these inner and outer events is the adequate way to handle it...]*

Shaughnessy: ***Small Surpassing***: Receipt; beneficial to determine; possible for little service, but not possible for great service. The sound left by the flying bird is not proper for ascent but is proper for descent; greatly auspicious.

62 -- Small Powers -- 62

Cleary (1): ***Predominance of the small*** is developmental, beneficial if correct. It is suitable for a small affair but not for a great one. The call left by a flying bird should not rise but descend. This is very auspicious.

Cleary (2): ***Small excess*** turns out all right. It is beneficial to be correct. It is all right for small matters, not for great matters. A flying bird leaves its cry; it should not ascend but descend – then there will be great good fortune.

Wu: ***Excess of the Small*** indicates pervasiveness and the advantage of being persevering. One may succeed in doing small business, but not big one. Like the lingering sound of a bird flying by, it is not suitable to go upward, but suitable to go downward. Great fortune.

The Image

Legge: The image of thunder above a hill forms ***Small Powers***. The superior man, in accordance with this, in his conduct exceeds in humility, in mourning exceeds in sorrow, and in his expenditure exceeds in economy.

Wilhelm/Baynes: Thunder on the mountain: the image of ***Preponderance of the Small***. Thus in his conduct the superior man gives preponderance to reverence. In bereavement he gives preponderance to grief. In his expenditures he gives preponderance to thrift. *[The superior man derives an imperative from this image: he must always fix his eyes more closely and more directly on duty than does the ordinary man, even though this might make his behavior seem petty to the outside world. He is exceptionally conscientious in his actions.]*

Blofeld: This hexagram symbolizes thunder over the mountains. The Superior Man now acts with too much reverence, experiences too much sorrow from bereavement and is overly thrifty in satisfying his needs.

Liu: Thunder over the mountain symbolizes ***Slight Excess.*** The superior man's conduct is overly humble; In mourning he laments exceedingly, and he is stingy in his spending.

Ritsema/Karcher: Above mountain possessing thunder. ***Small Exceeding.*** A *chun tzu* uses moving Exceeding to reach-to courtesy. A *chun tzu* uses losing Exceeding to reach-to mourning. A *chun tzu* uses availing of Exceeding to reach-to parsimony.

Cleary (1): There is thunder over a mountain, ***exessively small.*** Thus superior people are excessively deferential in conduct, excessively sad in mourning, excessively frugal in consumption.

Cleary (2): Thunder over a mountain – ***small excess.*** Genteel people are exceedingly deferential in conduct, exceedingly sad in mourning, and exceedingly abstemious in consumption.

62 -- Small Powers -- 62

Wu: Thunder rolls over the mountain; this is ***Excess of the Small.*** Thus the *jun zi* conducts himself with a little excess in respect to others, a little excess in sorrow at mourning, and a little excess in frugality in expenditure.

COMMENTARY

Confucius/Legge: In ***Small Powers*** we see the magnetic lines exceeding the others, and giving the intimation of progress and attainment. To be advantageous, such excesses must be associated with firm correctness, and must always be in harmony with the requirements of the time. The magnetic lines are in the central places, and hence it is said that small excesses may be done in small affairs with good effect. Of the dynamic lines, one is not in its proper place, and the other is not central; thus it is said that small excesses should not be done in great affairs. In the hexagram we have the symbol of the flying bird, whose song reminds us that it is better to descend than ascend. To ascend is contrary to what is reasonable in the case, while to descend is natural and right.

Legge: The meaning of this hexagram in which an excess of yin lines prevails, may be grasped by contrasting its image with that of hexagram number twenty-eight, ***Critical Mass,*** in which an excess of yang lines prevails. Here the idea is the prevalence of small or inferior powers, and the lesson to be learned is how to distinguish essentials from non-essentials. Is it ever good to deviate from the established course of procedure? The answer is that it is permissible only in small matters, but never in matters of import. Sometimes form may be dispensed with, but never substance, and the thing must always be done responsibly and with appropriate humility. The symbol of the bird is to teach humility -- it is better for it to descend, keeping near to where it can perch and rest, than to ascend into the homeless regions of the upper air.

NOTES AND PARAPHRASES

Judgment: Ground your flights of fancy.

The Superior Man bends over backwards to be correct.

Small Powers shows the preceding figure of ***Inner Truth*** turned inside-out. Here the magnetic lines are all on the outside -- uncontained and uncontrolled. The hexagram often reflects a situation in which the "archetypes": the passions, appetites, emotions, drives and instincts have left their proper places within the psyche and are flying free like birds escaped from the zoo. Most of the lines either depict the danger of such a situation or warn about how to control it.

> *In this inflated, compulsive state of identity, we and the drive are at our most harmful; the drive will unfold and we will act out its extreme, inappropriate and destructive side. In the process we get the worst of it, along with the other people involved. The wrong thing usually happens at the wrong time and in the wrong place. A capacity for moving toward differentiation and transforming the drive will not arise until the state of identity has been dissolved. This requires a confrontation of the drive as a Thou, as something that is not I, as something*

> *separate from ourselves. Only at this point can the inner dialogue begin. Until then the drive remains unconscious, primitive and destructive. Only after the identity has been dissolved by learning to experience the drive as an autonomous entity that is separate from the ego, do we get a chance to choose a right time and place and to develop the positive potential of the drive.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

Interestingly, the only line that seems to be correctly "out of its cage" is the second -- suggesting a situation in which an intuitive inner wisdom takes proper precedence over the usual firm correctness of "reason."

Line-1

Legge: The first line, magnetic, suggests the idea of a bird flying, and ascending until the issue is evil.

Wilhelm/Baynes: The bird meets with misfortune through flying. *[A bird ought to remain in the nest until it is fledged. If it tries to fly before this, it invites misfortune.]*

Blofeld: A bird in flight brings misfortune.

Liu: A bird encounters misfortune when it soars.

Ritsema/Karcher: Flying bird: using a pitfall.

Shaughnessy: The flying bird brings inauspiciousness.

Cleary (1): A bird that flies thereby brings misfortune.

Wu: The flying bird gets its misfortune.

COMMENTARY

Confucius/Legge: Nothing can be done to avoid this issue. **Wilhelm/Baynes:** Here there is nothing to be done. **Blofeld:** There is nothing we can do about it. *[The bird is merely a symbol; we are due to encounter misfortune which we are powerless to avert.]* **Ritsema/Karcher:** Wherefore not permitted thus indeed. **Cleary (2):** Nothing can be done about it. **Wu:** It cannot be helped.

Legge: Line one is magnetic in a dynamic place, and possessed by the idea of exceeding the limitations of the hexagram. Her correlate is the dynamic fourth line, belonging to the trigram of Movement, so that instead of being repressed from her tendency to ascend, she is actually stimulated to do so. Nothing can be done to avoid an evil issue because she brings it on herself.

62 -- Small Powers -- 62

NOTES AND PARAPHRASES

Siu: At the outset, the man should heed the case of a bird leaving the nest before it is fledged. He should spend his early life learning the traditional ways in order to avoid wasting his energies in senseless jousting.

Wing: If you are considering an extraordinary plan, forget it. The time and your position could not be more inappropriate. Your destiny lies in the ordinary or traditional, and anything beyond that would lead you into danger.

Editor: Despite the gloomy Confucian commentary, my experience with this line has usually been conditional: "***If*** the bird flies, disaster is inevitable." The implicit conclusion is: "If the bird ***doesn't*** fly, it will escape the unpleasant consequences." The image of the bird (an air creature symbolizes a thought, concept or idea) can suggest blue-sky thinking that will only end up lost in space. Wilhelm's commentary offers the idea of a fledgling trying to fly before it is ready, suggesting that the impulse to act may be more premature than improper.

> *If we do not know what moves us we are in no position to understand what we are doing, nor are we in any position to choose what we wish to do. We may think we decide what we want to do but what actually happens may be quite another matter. Without an awareness of the psychic fields in which we operate, any idea of freedom of will, decision or of relationship is an illusion.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. You have allowed your thoughts to run away with you.

B. You are in over your head -- have exceeded your ability to cope with the reality of the situation.

Line-2

Legge: The second line, magnetic, shows its subject passing by her grandfather, and meeting with her grandmother; not attempting anything against her ruler, but meeting her as her minister. There will be no error.

Wilhelm/Baynes: She passes by her ancestor and meets her ancestress. He does not reach his prince and meets the official. No blame.

Blofeld: Passing by the spirit tablets of his ancestors, he encountered the ghost of (or else the tablet of) his late mother. He did not get as far as the Prince but encountered one of the ministers -- no error!

Liu: He passes over his deceased grandfather and meets his deceased grandmother. He does not reach the king but meets an official. No blame.

62 -- Small Powers -- 62

Ritsema/Karcher: Exceeding one's grandfather. Meeting one's grandmother. Not extending-to one's chief. Meeting one's servant. Without fault.

Shaughnessy: Surpassing his grandfather, meeting his grandmother: Not reaching his lord, meeting his servant; there is no trouble.

Cleary (1): Passing the grandfather, you meet the mother; not reaching the lord, you meet the retainer. No fault.

Cleary (2): Going past the grandfather, etc. ... you meet the administrator, etc.

Wu: He passes by his grandfather and meets with his grandmother. He does not reach the ruler, but meets with the minister. No error.

COMMENTARY

Confucius/Legge: A minister should not overpass the ruler. **Wilhelm/Baynes:** The official should not wish to surpass the prince. **Blofeld:** He did not reach the Prince because he was unable to get by the minister. *[We fail, but through no fault of ours, to reach as high as we'd hoped.]* **Ritsema/Karcher:** Not extending to one's chief. A servant not permitted Exceeding indeed. **Cleary (2):** The administrator is not to be surpassed. **Wu:** Because the minister should not be bypassed.

Legge: The second line is magnetic but in her proper central place. Her correlate is the magnetic fifth-line ruler of the hexagram. The dynamic lines separating them represent her father and grandfather, but she passes by them to meet with her grandmother in line five. She moves toward the grandmother-ruler not as an enemy, but with the loyal humility of a proper minister.

NOTES AND PARAPHRASES

Siu: The man fails to meet the chief executive, but goes about his duties among other officials. He does not force his way into the limelight.

Wing: Use whatever common affiliations you have with others to bring you into a secure position. No matter what kind of connection you make, it is the connection itself that is important. Hold as closely as possible, however, to traditional methods.

Editor: Blofeld, Liu, Ritsema/Karcher (and Wilhelm by implication) all state that the "grandfather" and "grandmother" are deceased ancestors. Ritsema/Karcher translate "grandmother" as: *"Second ancestor generation ... venerated as source of her many descendants."* Psychologically, we can assume that the "ancestral grandmother" relates to a primal Yin archetype. Here, a female (Eros principle) passes by two males (logos principle) to unite (correctly in this instance) with another yin line -- which also rules the hexagram. Psychologically, the image suggests the subordination of intellect to a deeper source of wisdom within the psyche. A fair paraphrase of the Confucian commentary might be: *"Don't exceed your authority."* Perhaps a warning to the ego not to impose its

preconceived ideas on the unusual situation portrayed by this line. If this is the only changing line, the corresponding line in the new hexagram, 32 – ***Consistency***, is: *Remorse disappears*. The relationship between correlate lines in these two hexagrams helps explain each other. Siu's paraphrase in the latter case is often useful: *The man endures by keeping his force of character within the bounds of available power*.

> *The utterances of the heart -- unlike those of the discriminating intellect -- always relate to the whole. The heartstrings sing like an Aeolian harp only to the gentle breath of a premonitory mood, which does not drown the song but listens.*
>
> Jung -- ***The Symbolic Life***

A. The intellect defers to the wisdom of the heart.

B. Go with your intuition.

C. Don't get ahead of yourself.

Line-3

Legge: The third line, dynamic, shows its subject taking no extraordinary precautions against danger, and some in consequence finding opportunity to assail and injure him. There will be evil.

Wilhelm/Baynes: If one is not extremely careful, somebody may come up from behind and strike him. Misfortune.

Blofeld: Unless he takes appropriate precautions, one of his subordinates may slay him -- misfortune!

Liu: If he does not protect himself carefully, someone will stab him in the back. Misfortune.

Ritsema/Karcher: Nowhere Exceeding defending-against it. Adhering, maybe killing it. Pitfall.

Shaughnessy: Not surpassing him but repelling him, following which someone injures him; inauspicious.

Cleary (1): If you do not overcome and forestall it, indulgence will cause harm, which would be unfortunate.

Cleary (2): One does not take precautions in excess, so pursuers attack one. This is unfortunate.

Wu: Ignoring to secure a little excess of protection, he may be fatally wounded. Foreboding.

COMMENTARY

Confucius/Legge: There will be evil: how great it will be! **Wilhelm/Baynes:** What a misfortune this is! **Blofeld:** Were that to happen, it would indeed be misfortune! **Ritsema/Karcher:** Wherefore a pitfall thus indeed. **Cleary (2):** Pursuers attack one. How unfortunate! **Wu:** How can it not be foreboding?

Legge: The subject of line three is too confident in his own strength, and too defiant of the magnetic enemies that seek to hurt him.

NOTES AND PARAPHRASES

Siu: The man is disdainful of weak enemies and does not exercise adequate precautions in the face of apparently insignificant signs. He will be hurt.

Wing: This is a warning. Because you are in the right and things have gone smoothly in the past, you may be tempted to overlook details and become overly confident. Dangers are lurking. They can be avoided with ***Conscientiousness***. Take precautions now.

Editor: The "magnetic enemies" are all of the yin lines in the hexagram, seen here as treacherous adversaries. There is no ambiguity in this line at all -- it is saying in the clearest possible terms to "Watch out!"

> *We are therefore on safe ground when we speak of a personal part of the psyche consisting of the conscious and controllable elements, and a nonpersonal part consisting of those elements not controlled by the conscious I but superordinated to and acting independently of it, often dominating it and forcing it to act contrary to its desires ... A man in this stage of self-consciousness does not realize as a rule that ideas occur to him without his willing them, that actions are performed through him -- that he is being used by thoughts and impulses arising from something other than his I.*
>
> M.E. Harding -- ***Psychic Energy***

A. You are vulnerable to harm -- wake up!

B. You have taken no precautions against the threat of attack from unseen quarters. If you are not extremely careful, you're going to get hurt.

Line-4

Legge: The fourth line, dynamic, shows its subject falling into no error, but meeting the exigency of his situation without exceeding in his natural course. If he goes forward, there will be peril, and he must be cautious. There is no occasion to be using firmness perpetually.

62 -- Small Powers -- 62

Wilhelm/Baynes: No blame. He meets him without passing by. Going brings danger. One must be on guard. Do not act. Be constantly persevering. *[Hardness of character is tempered by yielding position, so that no mistakes are made.]*

Blofeld: No error! Instead of passing him by, he accosts him. Advancing now entails dangers which have to be guarded against. This is not a time for action, but for unwavering determination.

Liu: He meets things without excessive reactions. No blame. He will meet danger if he advances. There must be caution. Do not continue.

Ritsema/Karcher: Without fault. Nowhere Exceeding meeting it. Going adversity necessarily warning. No availing-of perpetual Trial.

Shaughnessy: There is no trouble. Not surpassing him, but meeting him; to go is dangerous, there necessarily being a revolt. Do not herewith determine permanently.

Cleary (1): No fault. Do not dally with it too much; it is dangerous to go on. Caution is necessary. Don't persist forever.

Cleary (2): No fault, meeting here without excess. To go is dangerous; it is necessary to be cautious and not do it. Always be correct.

Wu: There will be no blame, when he encounters a chance meeting with someone without exceeding the spirit of small excess. Any excessive effort must be curtailed. Nor it is proper to be persevering.

COMMENTARY

Confucius/Legge: The position is inappropriate for a dynamic line. If he goes forward the result would be that his course would not be long pursued. **Wilhelm/ Baynes:** The place is not the appropriate one. **Blofeld:** Accosting someone instead of passing him by is now inappropriate or, is indicated by the unsuitable position of this line. The danger of going forward and the need for precaution imply that we should not continue long in our present course. **Ritsema/ Karcher:** Situation not appropriate indeed. Going adversity necessarily warning. Completing not permitting long-living indeed. **Cleary (2):** The position is not right. After all, it cannot last. **Wu:** This means that his position is improper. Because it will not last.

Legge: Line four is dynamic, but the exercise of his strength is tempered by his position in a magnetic place. He is warned however, to continue quiet and restrain himself.

NOTES AND PARAPHRASES

Siu: The man exercises restraint and caution. He meets the exigencies of the situation without exceeding the natural bounds.

Wing: Caution: Do not forge ahead toward your goals or force issues at this time. Stay low and remain inwardly persevering.

Editor: The image portrays a dynamic minister who might be inclined to surpass his magnetic ruler, but who is counseled to temper his impulse to advance. *"He meets him without passing by"* in Wilhelm's translation is another way of saying not to ignore the danger in the situation. Legge's rendering: *"There is no occasion to be using firmness perpetually,"* Ritsema/Karcher's: *"No availing-of perpetual Trial,"* and Shaughnessy's *"Do not herewith determine permanently,"* all contradict Wilhelm, Blofeld and Liu, who translate constant perseverance. The logic of the imagery and Confucian commentary argue for this latter rendering, though the circumstances of your query may leave the other interpretation open for consideration. Indeed, Cleary's Taoist and Buddhist translations offer each version!

> *To put it in psychological terms, it is the unawareness of danger that constitutes the greatest threat to one who is assailed by an uprush of primitive libido from the unconscious. If he could see the threat or temptation clearly enough to call it by its true name, half the battle would be won.*
> M.E. Harding -- ***Psychic Energy***

A. Don't get ahead of yourself or exceed your authority. Unilateral action is inappropriate.

B. "Modesty is the best policy."

Line-5

Legge: The fifth line, magnetic, suggests the idea of dense clouds, but no rain, coming from our borders in the west. It also shows the prince shooting his arrow, and taking the bird in a cave.

Wilhelm/Baynes: Dense clouds, no rain from our western territory. The prince shoots and hits him who is in the cave. *[The man in the cave is line two. The word for shooting means shooting with an arrow attached to a line for the purpose of dragging in the game that has been shot. The connection arises from the fact that the present line and the second line are related through similarity of kind.]*

Blofeld: Dense clouds come from the western outskirts, but no rain falls. The prince shoots an arrow and hits someone in a cave.

Liu: Heavy clouds come from the west, but no rain. What the duke shoots he takes from the cave.

Ritsema/Karcher: Shrouding clouds, not raining. Originating- from my Western suburbs. A prince, a string-arrow grasping another located-in a cave.

62 -- Small Powers -- 62

Shaughnessy: The dense clouds do not rain from our western pasture; the duke shoots and takes the skin in the cavern.

Cleary (1): Dense clouds not raining come from my neighborhood. The ruler shoots another in a cave.

Cleary (2): Dense clouds do not rain, coming from one's western province. The prince shoots, catching the quarry in the den.

Wu: There are dense clouds, but no rain coming from our western countryside. The duke gets what is in the cave with an arrow tied to a string. *[This implies that he solicits and gets the assistance of his correlate, the second yin line.]*

COMMENTARY

Confucius/Legge: There are dense clouds, but no rain -- the line is in too high a place. **Wilhelm/Baynes:** He is already above. **Blofeld:** Dense clouds and no rain points to their having risen too high. *[Something which could have been of great help to us passes us by.]* **Ritsema/Karcher:** Above climaxing indeed. **Cleary (2): (**The clouds) have already risen. **Wu:** The clouds have been blown away by high winds.

Legge: Line five, though in the ruler's seat, is magnetic, and incapable of doing anything great. It is a yin line, and too high. If the line were yang, the auspice would be different. He is called the prince because of the ruler's seat, and the bird in the cave that he captures is the subject of line two.

Anthony: To distrust our path is to distrust the Sage who guides us. We cannot make our way in the hidden world alone; we need the Sage's help, which can only be obtained through a modest acceptance of our fate.

NOTES AND PARAPHRASES

Siu: Because of the lack of able helpers, the prince is unsuccessful in his attempts to set the world in order. He searches intently for the required talents among those who have retired from the public scene. The right man with a demonstrated record of achievement is finally found and the difficult task completed.

Wing: Your strength is adequate to bring forth that which you desire, but your position is not appropriate. You will need help from others. Modestly seek such assistance from qualified people and you can accomplish your aim.

Editor: There are two sets of images here -- the first suggests an accumulation of latent energy and the second the grasp of something concealed. Rain symbolizes the union of heaven and earth -- the connection between higher and lower, inner and outer. Dense clouds therefore represent a buildup of unreleased tension: union has yet to be accomplished. The arrow shot into the cave with a line attached to it traditionally symbolizes the link between this line's magnetic second-line correlate. (Meditation on the

differences between the two lines and their respective messages is often useful in discerning subtle ego/Self relationships.) The arrow suggests discrimination or comprehension -- to shoot an arrow into the heart of something is a conscious, active attempt to pierce its essence, to comprehend it. To shoot into the darkness of a cave symbolizes seeking comprehension of what is unknown or unconscious; it can also suggest "a shot in the dark" -- a guess. Only Legge identifies the target as a bird – the other translations are less specific: the object is “something or someone” hidden from consciousness. As a creature of the air, a bird represents thoughts, ideas, concepts, intelligible answers, etc., so this often applies in the interpretation. (Note how central the bird symbol is in this hexagram.) The line suggests one seeking comprehension of an unknown situation or process and receiving relatively little satisfaction -- the answer is out of reach (*"too high"*) in the imagery of the Confucian commentary. If this is the only changing line, the new hexagram created is Number 31, ***Influence,*** which often carries the connotation of “importuning” – suggesting that perhaps you are seeking information which the oracle has no intention of providing, or you are incapable of understanding at this stage: it’s *too high*, it’s *beyond you*. (See commentary on Hex 31 for more details.) Also compare this line with the virtually identical message in the Judgement of Hexagram 9: ’***The Taming Power of the Small*** has success. Dense clouds, no rain from our western region.’ This repetition of the theme of ’smallness’ (in all of its possible connotations) is useful to contemplate here.

> *Thus does the Archer hunt his quarry, for as the huntsman seeks to kill his prey for food, so does the (Self) seek out conscious contact with its projection (the ego) for similar reasons, for the fully illuminated man is he who is dead to the domination of the lower worlds, using his vehicles in the lower worlds for the ends of his higher nature.*
>
> Gareth Knight -- ***Qabalistic Symbolism***

A. A build-up of tension without release: You are groping in the dark. Play it by ear until the situation clarifies. Don’t get ahead of yourself.

B. The answer to your question is beyond your present ability to comprehend.

Line-6

Legge: The sixth line, magnetic, shows its subject not meeting the exigency of her situation, and exceeding her proper course. It suggests the idea of a bird flying far aloft. There will be evil. The case is one of calamity and self-inflicted injury.

Wilhelm/Baynes: He passes him by, not meeting him. The flying bird leaves him. Misfortune. This means bad luck and injury.

Blofeld: Instead of accosting him, he passed him by, The bird flew away from him -- misfortune in the form of natural calamity and deliberate injury.

62 -- Small Powers -- 62

Liu: He passes over someone, not meeting him. The birds fly away. Misfortune. There will be disaster.

Ritsema/Karcher: Nowhere meeting, Exceeding it. Flying bird radiating it. Pitfall. That designates Calamity and Blunder.

Shaughnessy: Not meeting him, but surpassing him; the flying bird is netted in it; inauspicious. This is called calamitous imperfection.

Cleary (1): Don't overstay here. The flying bird is gone. This is called calamity.

Cleary (2): The flying birds leave. This is unfortunate. This is called calamity.

Wu: He meets with no one even though he applies the spirit of small excess. Like a bird flying away from other birds, he is alone. Foreboding. It will be catastrophic.

COMMENTARY

Confucius/Legge: The position indicates the habit of domineering. **Wilhelm/ Baynes:** He is already arrogant. **Blofeld:** The first sentence suggests that we behave too arrogantly. **Ritsema/Karcher:** Climaxing overbearing indeed. **Cleary (2):** Passing by without meeting is because of arrogance. **Wu:** Because he is too arrogant.

Legge: Line six is magnetic at the top of the trigram of Movement. She is possessed by the idea of the hexagram to an extreme degree, and is incapable of keeping herself under restraint.

NOTES AND PARAPHRASES

Siu: The man does not know how to control his preoccupation with trivia. His overshooting and restlessly pressing on bring disappointment and calamity to himself and his people.

Wing: Your ambitions may be too great. In an aggressive attempt to reach an unrealistic goal you will meet with disaster.

Editor: Wilhelm and Blofeld both translate *"domineering"* as *"arrogance,"* thus creating an image of rising above one's proper station (exceeding the mean) through over-confidence or pride. If we accept the universal symbol of the bird as emblematic of thoughts or thought processes, the line becomes a commentary on the dangers of excessive intellectualism. Compare this line with the sixth line of hexagram number fifty-six.

> *Wherever there is identity, as we have seen, there is compulsiveness. When we are identical with a drive we never question why we are moving or where we are going: there is only automatic response to an impulse. This state of compulsiveness, moreover, gives us the feeling of being carried by a tremendous force of energy, in much the same way that an automobile going at the speed of*

eighty miles an hour may give us a feeling of exhilaration: We are really going fast now! This exhilaration, this unquestioning feeling of assurance that "I'm really going, and I'm going fine and well" is called inflation.

E.C. Whitmont -- ***The Symbolic Quest***

A. You have missed the mark. Arrogance or overconfidence have put your head in the clouds.

March 26, 2001, 4/25/06, 10/17/09, 12/6/09, **10/26/10**

63 -- Completion -- 63



HEXAGRAM NUMBER SIXTY-THREE – COMPLETION

Other titles: After Completion, The Symbol of What is Already Past, Already Fording, Already Completed, Settled, Mission Accomplished, Tasks Completed, After the End, A state of Climax

Judgment

Legge: ***Completion*** intimates progress and success in small matters. There is advantage in firm correctness. There had been good fortune in the beginning; there may be disorder in the end.

Wilhelm/Baynes: ***After Completion.*** Success in small matters. Perseverance furthers. At the beginning good fortune, at the end disorder.

Blofeld: ***After Completion*** -- success in small matters! Persistence in a righteous course brings reward. Good fortune at the start; disorder in the end. *[Perhaps persistence may help to lessen the disorder that threatens to come upon us after some initial success.]*

Liu: ***Completion.*** Success in the small. It benefits to continue. Good fortune at first; disorder in the end.

Ritsema/Karcher: ***Already Fording.*** Growing: the small. Harvesting Trial. Initially significant. Completing: disarraying. *[This hexagram describes your situation in terms of an important move from one position to another. It emphasizes that actively proceeding with the crossing is the adequate way to handle it...]*

Shaughnessy: ***Already Completed:*** Receipt; slightly beneficial to determine; initially auspicious, in the end disordered.

Cleary (1): ***Settlement*** is developmental, but it is minimized. It is beneficial to be correct. The beginning is auspicious, the end confused.

Cleary (2): ***Settlement*** is successful, even in small matters ... etc.

Wu: ***Mission Accomplished*** indicates a small degree of pervasiveness and the advantage of being persevering. It is characterized by goodness in the beginning, but tumult in the end.

63 -- Completion -- 63

The Image

Legge: The image of water above fire forms ***Completion.*** The superior man, in accordance with this, thinks of the evil that may come, and guards against it in advance.

Wilhelm/Baynes: Water over fire: the image of the condition in ***After Completion***. Thus the superior man takes thought of misfortune and arms himself against it in advance.

Blofeld: This hexagram symbolizes water above fire. The Superior Man deals with trouble by careful thought and by taking advance precautions.

Liu: Water above fire symbolizes ***Completion.*** The superior man ponders danger and takes precautions against it.

Ritsema/Karcher: Stream located above fire. ***Already Fording.*** A *chun tzu* uses pondering distress and-also providing-for defending-against it.

Cleary (1): Water is above fire, ***Settled.*** Thus superior people consider problems and prevent them.

Wu: There is water above fire; this is ***Mission Accomplished.*** Thus the *jun zi* conceives ways to prevent disaster.

COMMENTARY

Confucius/Legge: Progress and success in small matters, with advantage in firm correctness. The dynamic and magnetic lines are correctly arranged, each in its proper place. There has been good fortune in the beginning because the magnetic second line is in the center. In the end there is a cessation of effort, and disorder arises. The course that led to rule and order is now exhausted.

Legge: The two written Chinese characters translated here as ***Completion*** represent two ideas -- the symbol of being past or completed, and the symbol of crossing a stream -- with a secondary meaning of helping and completing. When combined, the two characters express the idea of successful accomplishment. The hexagram denotes the kingdom finally at rest -- the vessel of state has been brought safely across the great and dangerous stream, the distresses of the realm have been relieved and its disorders rectified. Small things need to be completed: the new government must be consolidated and its ruler must, without noise or clamor, go on to perfect what has been wrought with firm correctness and without forgetting the inherent instability of all human affairs. That every line of the hexagram is in its correct place, and has its proper correlate emphasizes the intimation of progress and success.

The K'ang-hsi editors compare this hexagram and the next with number eleven, ***Harmony,*** and number twelve, ***Divorcement,*** observing that the goodness of ***Harmony*** is concentrated, as here, in the second line. Disorder after completion is inevitable. All things move on with a constant process of change. Disorder succeeds

to order, and again order to disorder.

NOTES AND PARAPHRASES

Judgment: All's well that ends well, but the new cycle demands as much willpower as the last. Make no drastic choices during a transition.

The Superior Man anticipates conflict and is prepared for it in advance.

The sixty-third hexagram is the reference hexagram which depicts the correlation of properly matched dynamic and magnetic lines. On the basis of this figure, all of the other hexagrams (except the first and second, which are their "parents"), are compared. Yet, despite the fact that every line is in its proper place, not one of them has an easy auspice, and both the Judgment and Image are subdued and cautionary. The general idea is that as long as we draw breath in this spacetime dimension, our lives and Work are incomplete. Cycles complete themselves, certainly, but ***Completion*** in that sense is the "completion" of the full moon, which as soon as it reaches maximum brilliance immediately begins to wane.

Among those engaged in psycho-spiritual work, there is a great deal of energy focused on "enlightenment," and the natural desire of each aspirant to attain that state of consciousness as soon as possible. Many there are who wander from one conception of the Work to another in the hope that this particular discipline, or that particular Guru will provide the transcendent answer that the last one didn't.

This is a very deceptive illusion, because the chances that any given individual will attain perfect enlightenment in any given lifetime are probably miniscule to the point of insignificance. (How many truly enlightened beings have you ever met in your life?)

> *But the first signs of this symbolism are far from indicating that unity has been attained. Just as alchemy has a great many procedures, ranging from the "work of one day" to the "the errant quest" lasting for decades, so the tensions between the psychic pair of opposites ease off only gradually; and, like the alchemical end-product, which always betrays its essential duality, the united personality will never quite lose the painful sense of innate discord. Complete redemption from the sufferings of this world is and must remain an illusion ... The goal is important only as an idea; the essential thing is the opus which leads to the goal: that is the goal of a lifetime. In its attainment "left and right" are united, and conscious and unconscious work in harmony.*
>
> Jung-- ***Psychology of the Transference***

The Work is a slow, organic process of transforming unconscious forces, which demands almost superhuman levels of discipline to accomplish. One can make a great deal of progress in one lifetime, but the Work can not be said to be complete until physical death “completes” it -- at that point, assuming the ego has acquired enough strength of will, perhaps one can facilitate a "permanent" synthesis of the forces one has spent a lifetime in training. Death is the doorway back to our Source, and if we enter that doorway

consciously and correctly we can consolidate a great deal of power which will serve us well in the next cycle, in whatever dimension that cycle may take place.

> *It is even doubtful whether a man can arrive at the summit of all perfection as long as he lives in an imperfect physical form, because the imperfections of the form hamper the spirit, and only a spirit that has outgrown the necessity to live in a physical form may be said to have arrived at that high degree of perfection at which a perfect knowledge of self, and consequently a perfect knowledge of the universe is obtained.*
>
> F. Hartmann -- ***Paracelsus: Life and Prophecies***

Line-1

Legge: The first line, dynamic, shows its subject as a driver who drags back his wheel, or as a fox which has wet his tail. There will be no error.

Wilhelm/Baynes: He brakes his wheels. He gets his tail in the water. No blame.

Blofeld: He brakes the wheel of his chariot and gets the rear part wet -- no error!

Liu: The brake to the wheel. The tail gets wet. No blame.

Ritsema/Karcher: Pulling back one's wheels. Soaking one's tail. Without fault.

Shaughnessy: Dragging his ribbon, wetting his tail; there is no trouble.

Cleary (1): Dragging the wheel, wetting the tail, there is no fault.

Cleary (2): Dragging the wheels – it is right that there be no problem.

Wu: The wheels are pulled back. The tail is immersed in water. There will be no error.

COMMENTARY

Confucius/Legge: As we may rightly judge, there will be no mistake. **Wilhelm/ Baynes:** According to the meaning, there is no blame in this. **Blofeld:** Since we manage to stop at the right moment we are not to blame for what happens. **Ritsema/Karcher:** Righteous, without fault indeed. **Cleary (2):** *(None.)* **Wu:** In principle there is nothing wrong.

Legge: Line one, the first of the hexagram, represents the time immediately after the successful completion of something -- a time for resting and being quiet. For a season at least, all movement should be hushed. Hence we have the symbolism of a driver trying to stop his carriage, and a fox who has wet his tail, and will not attempt the stream again.

63 -- Completion -- 63

NOTES AND PARAPHRASES

Siu: At the outset, the man is not caught in the intoxication of the masses during a great transition. The general pressure finally overwhelms him. However, this occurs only at the last minute, after he has successfully completed the enterprise.

Wing: As you move forward with your plans, the pressure starts to build and you feel an urge to reconsider. You must face the fact that you will be affected by the events that you have inexorably set into motion, but not detrimentally, as you are generally correct.

Editor: Wilhelm, Blofeld and Liu all use the image of brakes to stop a wheel. If the hexagram is turned upside down it becomes number sixty-four, ***Before Completion*** or ***Unfinished Business,*** and this line becomes number 64:6 which has a similar message. Even the fox is mentioned. The image is one of avoiding danger by holding back.

> *The contented man meets no disgrace;*
> *Who knows when to stop runs into no danger --*
> *He can long endure.*
> Lao Tzu

A. Stop pushing -- hold and consolidate your position.

B. "Leave well enough alone."

Line-2

Legge: The second line, magnetic, shows its subject as a wife who has lost her carriage-screen. There is no occasion to go in pursuit of it. In seven days she will find it.

Wilhelm/Baynes: The woman loses the curtain of her carriage. Do not run after it; on the seventh day you will get it.

Blofeld: The lady loses the blind from her chariot window. She should not go in search of it, for she will recover it in seven days.

Liu: A lady loses her carriage curtain. Without seeking it, it will be regained within seven days.

Ritsema/Karcher: A wife losing her veil. No pursuit. The seventh day: acquiring.

Shaughnessy: The wife loses her hair; do not follow, in seven days you will get it.

Cleary (1): A woman loses her protection. Do not pursue; you will get it in seven days.

Cleary (2): A woman loses her protection. Let her not give chase: she will find it in seven days.

63 -- Completion -- 63

Wu: A woman has lost the curtain of her carriage. There is no need to look for it. After seven days it will be found.

COMMENTARY

Confucius/Legge: The course pursued is that indicated by the central position of the line. **Wilhelm/Baynes:** As a result of the middle way. **Blofeld:** Restraint or moderation will be rewarded. **Ritsema/Karcher:** Using centering tao indeed. **Cleary (2):** Because of her balanced course. **Wu:** Because she take a middle course.

Legge: The second line is magnetic and in her proper place. With her dynamic correlate in line five, she might be expected to take action, but she is central and correct – a lady who has lost her carriage screen. She will not advance further so soon after success has been achieved, but keeps herself in hidden retirement. Let her not seek the screen. The seven days is a cycle of completion running its course -- then a new period when action will be proper shall have commenced.

NOTES AND PARAPHRASES

Siu: The man is not accorded the protective confidence of his superiors. In his desire to achieve something, he is tempted to seek it and draw it to himself. He should not do so, but should remain patient and faithful. What is truly his will come to him eventually.

Wing: You are suddenly exposed, whether by your own hand or by circumstances beyond your control. Do nothing. Don't try to cover up, or attempt to make a case for your position. This time of conspicuousness will soon pass.

Editor: The image of the hexagram suggests a high water mark -- the point at which a cycle is completed. Beyond this point is the beginning of a whole new cycle. The second line is the ruler of the hexagram -- a magnetic, receptive, yin line who remains fully devoted to the dynamic yang line, her husband, in the fifth place. A magnetic force is vulnerable during a period of completion -- it must remain in place until the synthesis is complete and the next cycle begins.

> *When a patient begins to feel the inescapable nature of his inner development, he may easily be overcome by a panic fear that he is slipping helplessly into some kind of madness he can no longer understand. More than once I have had to reach for a book on my shelves, bring down an old alchemist, and show my patient his terrifying fantasy in the form in which it appeared four hundred years ago. This has a calming effect, because the patient then sees that he is not alone in a strange world which nobody understands, but is part of the great stream of human history, which has experienced countless times the very things that he regards as a pathological proof of his craziness.*
>
> Jung -- ***Alchemical Studies***

A. An image of temporary vulnerability: take no action until the situation matures.

63 -- Completion -- 63

Line-3

Legge: The third line, dynamic, suggests the case of Kao Tsung who attacked the Demon region, but was three years in subduing it. Inferior men should not be employed in such enterprises.

Wilhelm/Baynes: The Illustrious Ancestor disciplines the devil's country. After three years he conquers it. Inferior people must not be employed.

Blofeld: The Illustrious Ancestor (namely, the Emperor Wu Ting, 1324 BC) carried out a punitive expedition in Kuei Fang (literally, the Land of the Devils) and conquered it after three years -- men of mean attainments would have been useless! *[The Land of Devils was probably a territory inhabited by non-Chinese tribes. The implication is that only a man of outstanding capability should attempt any difficult task now.]*

Liu: The emperor Kao Tsung chastised the barbarian country and conquered it in three years. The inferior man should no longer be employed.

Ritsema/Karcher: The high ancestor subjugating souls on-all- sides. Three years-revolved controlling it. Small People, no availing of.

Shaughnessy: The High Ancestor attacks the Devil-land, in three years conquering it; the little man should not use it.

Cleary (1): The emperor attacks the barbarians, and conquers them after three years. Do not employ inferior people.

Wu: Gao Zong took military actions against Guifan. After three years, he quelled the rebellion. Little men should not be trusted.

COMMENTARY

Confucius/Legge: He was three years in subduing it -- enough to make him weary. **Wilhelm/Baynes:** This is exhausting. **Blofeld:** His taking three years to conquer it indicates great fatigue. *[Even if we do feel capable of undertaking an extremely difficult task, we must expect it to occupy us for so long as to make us feel exhausted.]* **Ritsema/Karcher:** Weariness indeed. **Cleary (2):** He is weary. **Wu:** It was a tiresome campaign.

Legge: The dynamic third line at the top of the lower trigram suggests the idea of one undertaking a vigorous enterprise. The writer thinks of Kao Tsung, one of the ablest sovereigns of the Shang dynasty (B.C. 1364-1324), who undertook an expedition against the barbarian hordes of the cold and bleak regions north of the Middle States. His enterprise was successful, but it was tedious, and the line concludes with a warning.

63 -- Completion -- 63

NOTES AND PARAPHRASES

Siu: A correct subjugation policy is essential after the conquest. Inferior people, of no value at home, should not be sent to govern the colonies. Protracted struggles usually follow, and small men are inadequate to the task.

Wing: The attainment of a highly ambitious goal is possible. It will take a long time and will leave you spent. If it is worthwhile to you, success is indicated. However, be cautioned to employ only the most qualified persons in your endeavor.

Editor: In psychological terms, the Demon region is the unconscious psyche, and no new synthesis can take place therein until all of its autonomous complexes have been pacified and integrated. The will of the ego is the last line of defense against their constant pressure. Only one who has undertaken the Work can truly appreciate how exhausting it is -- a fact made more ominous by the realization that one can win most of the battles and still lose the war. *"Inferior men should not be employed"* means that it is a task not to be lightly undertaken by anyone.

> *When an individual in some contretemps discovers this primitive force alive within him, like a ruthless and cold-blooded daemon, he must find some method by which it can be transformed into a different kind of spirit, if he is to avoid a regression to a level of civilization far below his conscious standard.*
>
> M.E. Harding -- ***Psychic Energy***

A. Conquer your demons -- the integration of unbalanced forces is a long and exhausting process.

Line-4

Legge: The fourth line, magnetic, shows its subject with rags provided against any leak in her boat, and on guard all day long.

Wilhelm/Baynes: The finest clothes turn to rags. Be careful all day long.

Blofeld: Amidst the fine silk are ragged garments -- be cautious throughout the livelong day!

Liu: One has silk clothes but wears rags. Be cautious all day. *[This line indicates that you can expect to have enough money to live comfortably.]*

Ritsema/Karcher: A token: possessing clothes in-tatters. Completing the day, a warning. *[**Token**, HSU: halves of a torn piece of silk which identify the bearers when joined.]*

Shaughnessy: The short coat has jacket wadding; in winter days be warned.

Cleary (1): With wadding to plug leaks, one is watchful all day.

63 -- Completion -- 63

Cleary (2): There are rags in fine cloth – be alert all the time.

Wu: Rags are used to plug leaks. This is a matter of concern all day long.

COMMENTARY

Confucius/Legge: She is on guard all the day -- she is in doubt about something. **Wilhelm/Baynes:** There is cause for doubt. **Blofeld:** This indicates that doubt and suspicion are now prevalent. **Ritsema/Karcher:** Possessing a place to doubt indeed. **Cleary (2):** There is doubt. **Wu:** There are doubts.

Legge: Line four is magnetic and has advanced into the trigram symbolizing Water and Peril. She will be cautious and prepare for evil.

NOTES AND PARAPHRASES

Siu: Evils are occasionally uncovered but quickly glossed over during periods of prosperity and cultural advance. The man is not complacent about such readily hidden defects and takes earnest steps toward their correction.

Wing: Elements of decay can be found in the situation of your inquiry. Watch your step.

Editor: Wilhelm, Blofeld and Liu all juxtapose the image of rags with clothing, or fine silk. The message is to not be deluded by what seems to be a favorable situation. Maintain constant awareness and make your choices with extreme care. Regardless of appearances you're in a position of risk.

> *Complexes that are not granted reality by consciousness and are not dealt with as "powers" to be taken seriously, but are dealt with by repression, tend to take hold in an unadapted, primitive, regressive, compulsive and destructive fashion. This results in what we call neurotic or psychotic disturbances.*
>
> E.C. Whitmont -- ***The Symbolic Quest***

A. Something valuable is threatened -- extreme care is called for.

Line-5

Legge: The fifth line, dynamic, shows its subject as the neighbor in the east who slaughters an ox for his sacrifice; but this is not equal to the small spring sacrifice of the neighbor in the west, whose sincerity receives the blessing.

Wilhelm/Baynes: The neighbor in the east who slaughters an ox does not attain as much real happiness as the neighbor in the west with his small offering.

63 -- Completion -- 63

Blofeld: In terms of benefits, the neighbor to the east gained less from sacrificing an ox than the neighbor to the west obtained from carrying out the spring sacrifice.

Liu: The eastern neighbor sacrificed an ox; the western neighbor made a simple offering, but he received the blessing. *[Many will succeed in small undertakings but fail in grand schemes.]*

Ritsema/Karcher: The Eastern neighbor slaughters cattle. Not thus the Western neighbor's dedicated offering. The substance: acquiescing-in one's blessing.

Shaughnessy: The eastern neighbor kills an ox to sacrifice; it is not as good as the western neighbor's spring sacrifice in really receiving its blessing; auspicious.

Cleary (1): Slaughtering an ox in the neighborhood to the east is not as good as the ceremomy in the neighborhood to the west, really receiving the blessing.

Cleary (2): ... The genuine get the blessings.

Wu: The neighbor on the east side slaughters an ox. What he does is less rewarding than the neighbor on the west side, who makes simple offerings in the summer and receives an abundance of blessings.

COMMENTARY

Confucius/Legge: The large sacrifice of the eastern neighbor cannot equal the small sacrifice of the western neighbor because the latter is in harmony with the times. **Wilhelm/Baynes:** The eastern neighbor, who slaughters an ox, is not as much in harmony with the time as the western neighbor. The latter attains true happiness: good fortune comes in great measure. **Blofeld:** Because the former's sacrifice (though bigger) was less timely. The benefits obtained by the neighbor to the west betoken that good fortune is on its way to us. *[This is one of the favorite themes of the Book of Change, namely the importance of timeliness. A small effort at the right time will win for us more benefit than a gigantic effort at the wrong time.]* **Ritsema/Karcher:** Significant, the great coming indeed. **Cleary (2):** Good fortune comes in great measure. **Wu:** There comes great fortune.

Legge: The neighbor in the east is line five, and the neighbor in the west is line two -- his correlate. Five is dynamic, and two is magnetic, and magnetic passivity is more likely to be patient and cautious under the prevailing circumstances. They are compared to two men sacrificing. The one presents valuable offerings, the other very poor ones, but the second excels in sincerity, and his small offering is the more acceptable.

NOTES AND PARAPHRASES

Siu: Men are deceived by what the eyes see, but the gods are swayed by what the heart conceals.

63 -- Completion -- 63

Wing: This is an inappropriate time for ostentatious exhibitions of personal success and grandeur. Look for true happiness in the simplicity of your life. You will achieve more by small efforts than by large displays of power.

Editor: The superior neighbor is the magnetic line two in the middle of the trigram of Clarity, who understands the true difference between form and substance. The inferior neighbor is the dynamic and ego-centric line five in the middle of the trigram of Peril, who acts on his own initiative and wastes his effort. The image teaches the difference between acting from the ego or the Self: between pushing the river and flowing with it.

> *More acceptable is the character of one upright of heart than the ox of the evildoer ... The god is aware of him who acts for him.*
> Instruction for king Meri-ka-re -- Egypt, C. 2000 B.C.

A. A modest but sincere effort is superior to a great show of force. Small increments of real advancement are worth more than illusions of completion.

B. Complexity fails; simplicity succeeds.

C. The situation requires a modest condescension of power or display of allegiance, not a grandiose expression of martyrdom.

Line-6

Legge: The sixth line, magnetic, shows its subject with even her head immersed. The position is perilous.

Wilhelm/Baynes: He gets his head in the water. Danger.

Blofeld: His head gets wet -- trouble!

Liu: His head gets wet. Danger. *[Avoid evil persons lest you yourself become tainted.]*

Ritsema/Karcher: Soaking one's head. Adversity.

Shaughnessy: Wetting his head; danger.

Cleary (1): When the head gets wet, one is in danger.

Cleary (2): Getting the head wet is dangerous.

Wu: The fox immerses his head in water. Perilous.

63 -- Completion -- 63

COMMENTARY

Confucius/Legge: How could such a state continue long? **Wilhelm/Baynes:** How can one endure this for long? **Blofeld:** But this sort of trouble can scarcely last long. *[We must expect some trouble but perhaps not very serious and not likely to endure.]* **Ritsema/Karcher:** Wherefore permitting lasting indeed? **Cleary (2):** How can one last long? **Wu:** How long can it last?

Legge: The topmost line is magnetic and on the outermost edge of the trigram of Peril. Her action is violent and dangerous, like that of one attempting to cross a ford and being plunged over her head in the water.

Anthony: We "look back" when we presume that the struggle is over, that we can relax and enjoy the situation. We must be firm and go forward, or the work will be undone.

NOTES AND PARAPHRASES

Siu: Needless violence and self-glorification upon completion of a difficult undertaking cause the man to fall back into misfortune.

Wing: You have initiated significant action. Do not assume that things will follow their course while you simply watch and wait. This type of attitude is both vain and perilous. You have created responsibilities for yourself. Shirking them will invite grave danger.

Editor: Wilhelm's commentary suggests the idea of not turning back after making a dangerous transition. The situation has not yet been consolidated and can easily deteriorate: what might be ***Completion*** can instead become an aborted synthesis and a regression to a lower level. Alternately, Legge's image of the line with "even her head immersed" suggests wooly-headedness – you aren't seeing things clearly. This prevents a transition to a clear state of consciousness. Symbolically to have one's head immersed in water portrays thought overwhelmed by emotion.

> *Another said, "I will follow you, sir, but first let me go and say good-bye to my people at home." Jesus said to him, "Once the hand is laid on the plow, no one who looks back is fit for the kingdom of God."*
>
> **Luke** 9: 61-62

A. You have passed the point of no return in the current cycle of growth -- regression now portends disaster.

B. You've gone too far to turn back now.

C. Your incomprehension prevents illumination in the matter at hand.

D. Emotions prevent clear thinking.

March 26, 2001, **3/20/09**

64 -- Unfinished Business - 64



HEXAGRAM NUMBER SIXTY-FOUR –
UNFINISHED BUSINESS

Other titles: Before Completion, The Symbol of What is not yet Past, Not-yet Fording, Not Yet Completed, Tasks yet to be Completed, Not yet, Yet to be, Before the End, Mission yet Unaccomplished, A State of Transition

Judgment

Legge: ***Unfinished Business*** suggests successful progress, ***but if*** the young fox that has nearly crossed the stream gets his tail wet, there will be no advantage.

Wilhelm/Baynes: ***Before Completion***. Success. ***But if*** the little fox, after nearly completing the crossing, gets his tail in the water, there is nothing that would further.

Blofeld: ***Before Completion*** -- success! Before the little fox has quite completed its crossing of the ice, its tail gets wet. *[This implies that we are to expect a setback in our plans.]* No goal (or destination) is favorable now. *[Hence this is a time for waiting and for drawing in our horns. That the LAST of the sixty-four hexagrams should be Before Completion rather than After Completion (#63) may seem surprising until it is recalled that there is nothing final about it; the cycle of change continues, passing from hexagram #64 onto the first hexagram, and so on eternally.]*

Liu: ***Before Completion.*** Success. A young fox almost across wets his tail in the water. Nothing benefits.

Ritsema/Karcher: ***Not-yet Fording,*** Growing. The small fox, a muddy Ford. Soaking one's tail: without direction: Harvesting. *(**Without direction: Harvesting,** WU YU Li: no plan or direction is advantageous; in order to take advantage of the situation, do not impose a direction on events.) [This hexagram describes your situation in terms of being on the edge of an important change of situation. It emphasizes that waiting and accumulating energy to begin the upcoming move is the adequate way to handle it...]*

Shaughnessy: ***Not Yet Completed:*** Receipt; the little fox at the point of fording, wets his tail; there is no place beneficial.

Cleary (1): Being as yet ***unsettled*** is developmental. A small fox, having nearly crossed the river, gets its tail wet, does not succeed.

Cleary (2): Being ***unsettled*** leads to success. A little fox, almost crossing, gets its tail wet. Nothing is gained.

64 -- Unfinished Business - 64

Wu: ***Mission yet Unaccomplished*** indicates pervasiveness. A little fox almost makes it crossing the river, but gets its tail wet. Nothing is gained.

The Image

Legge: Fire over water -- the image of ***Unfinished Business.*** The superior man carefully discriminates among the qualities of things, and the different positions they naturally occupy.

Wilhelm: Fire over water: the image of the condition ***before transition***. Thus the superior man is careful in the differentiation of things, so that each finds its place.

Blofeld: This hexagram symbolizes fire above water. The Superior Man takes care to distinguish between things before arranging them in order.

Liu: Fire above water symbolizes ***Before Completion.*** The superior man carefully distinguishes things, and puts them in their appropriate place.

Ritsema/Karcher: Fire located above stream. ***Not-yet Fording.*** A *chun tzu* uses considering to mark-off the beings residing on-all-sides.

Cleary (1): Fire is above water, ***not yet settled***. Thus superior people carefully discern things and keep them in their places.

Cleary (2): Fire over water – ***unsettled.***

Wu: There is fire above water; this is ***Mission yet Unaccomplished.*** Thus the *jun zi* makes careful distinction of things and their proper places of being.

COMMENTARY

Confucius/Legge: Progress and success are suggested by the magnetic fifth line in the ruler's place. Although he has nearly crossed the stream, the young fox has not yet escaped from the midst of danger and calamity. Getting his tail wet means that the end does not reflect the intent of the beginning. Although the places of the different lines are not those appropriate to them, yet a dynamic and a magnetic line always respond to each other.

Legge: ***Unfinished Business*** is the reverse of ***Completion***: it means that the successful accomplishment of the matter at hand has not yet been realized; the crossing of the great stream is as yet incomplete.

Some have wished that the ***I Ching*** might have concluded with Completion, and the last hexagram have left us with the picture of human affairs all brought to good order. But this would not have been in harmony with the idea of change. Again and again it has been pointed out that we find in the book no idea of a perfect and abiding state. Just as the seasons of the year change and pursue an ever-recurring round, so it is with the phases

of society. The reign of order has peaked and declined, and this hexagram calls us to renew the struggle to make things right again. It deals with the conduct necessary to secure this result.

Not one of the lines in the hexagram is in its correct place -- all the dynamic lines are in magnetic places, and the magnetic lines are in dynamic places. At the same time, each of them has a proper correlate, so there is the possibility of some progress.

The symbol of the fox suggests a want of caution on the part of those who try to remedy prevailing disorders. They are unsuccessful and thereby get themselves into trouble. Line two represents this state of mind -- he is dynamic in a magnetic place in the center of the trigram of Peril. He is restless, and attracted by his magnetic correlate in the fifth place, he will be incautious in taking action. The outcome of the issue will be different than what was intended at the beginning.

The trigram of Water is below, and Fire above, showing how the two principles cannot act on each other profitably. This symbolizes the unregulated condition of general affairs now prevailing.

NOTES AND PARAPHRASES

Judgment: Although many achievements fuel our growth, the ego is only the facilitator, not the doer. To ignore this truth creates negative consequences: don't destroy the Work!

The Superior Man critically examines the situation and re-checks his priorities.

This hexagram represents the time before the climax of a cycle, just as the preceding figure symbolizes the time after the climax (and hence the transition to a new beginning). The Work is by no means "almost over" -- the lines all match as correlates, but every one of them unites "upside-down," so to speak. (Turn the hexagram over, and then they are in perfect correlation.) That the superior man "discriminates among the qualities of things, and the different positions they naturally occupy" means that he knows that the correct positions of the lines (the ones they "naturally occupy") are as in hexagram number sixty-three, not this one.

This "backward correlation of lines" is arguably a fair image of the relationship of thoughts and feelings in the average human psyche. The stresses of life are what eventually break up these mismatched correlates through endless cycles of stimulus and response until they finally all unite correctly in a hypothetical "Completion of the Great Work." That this is an ideal rather than a humanly attainable goal is suggested in this quote from Shao Yung:

> *The principle of the Way finds its full development in Heaven; the principle of Heaven, in Earth; the principle of Earth, in the myriad things; and that of the myriad things, in man. One who knows how the principles of Heaven, Earth, and all things find their full development in man can give full development to his people.*

64 -- Unfinished Business - 64

For all practical purposes, it is wisest to aspire to attainable completions and realize that the Work's "full development" is the Self's, not the ego's responsibility.

> *To strive for perfection is a high ideal. But I say: "Fulfill something you are able to fulfill rather than run after what you will never achieve." Nobody is perfect. Remember the saying: "None is good but God alone" [**Luke** 18:19], and nobody can be. It is an illusion. We can modestly strive to fulfill ourselves and to be as complete human beings as possible, and that will give us trouble enough.*
>
> Jung -- ***The Tavistock Lectures***

The Judgment suggests that before any climax or resolution there may still exist an indeterminate amount of free choice to influence the outcome -- only the specific circumstances can suggest how much or how little. As always, the choices are defined within the structure of the situation. The magnetic ruler in the fifth place implies that a favorable outcome is possible, but only through clear perception and willpower can it come about.

The conditional interpretation (boldface italics added) in both Legge's and Wilhelm's translation of the Judgment is necessary for its text to make sense. Note that Ritsema/Karcher define "Without direction: Harvesting" as: *"No plan or direction is advantageous; in order to take advantage of the situation, do not impose a direction on events."* This is a common oracle response, and sharpens the meaning here. Line one depicts the negative consequences of ignoring the Judgment's explicit message.

Line-1

Legge: The first line, magnetic, shows its subject like a fox whose tail gets immersed. There will be occasion for regret.

Wilhelm/Baynes: He gets his tail in the water. Humiliating.

Blofeld: Its tail gets wet -- disgrace! *[If we receive this moving line, the setback is likely to be discreditable to us.]*

Liu: He wets his tail. Humiliation.

Ritsema/Karcher: Soaking one's tail. Abashment.

Shaughnessy: Wetting his tail; distress.

Cleary (1): Getting the tail wet, one is humiliated.

Cleary (2): Getting the tail wet is humiliating.

Wu: The tail is immersed. Humiliating.

COMMENTARY

Confucius/Legge: This is the very height of ignorance. **Wilhelm/Baynes:** For he cannot take the end into view. **Blofeld:** This also implies that we do not know how to take advantage of opportunities. **Ritsema/Karcher:** Truly not knowing the end indeed. **Cleary (2):** One still does not know the limit. **Wu:** It shows the subject is clumsy.

Legge: Line one is magnetic, at the bottom of the trigram of Peril, and responds to the dynamic fourth line who is not in his correct place. She attempts action but finds cause to regret it.

NOTES AND PARAPHRASES

Siu: At the outset, the man attempts to advance in a frenzy during times of disorder in pursuit of tangible accomplishments. This only leads to humiliation, since the time for good results is not at hand.

Wing: There is a strong urge to end a chaotic situation, yet it is not the time for clearheaded action. You do not see clearly all of the implications and consequences of your actions. Any actions will bring you problems and, perhaps, disgrace.

Editor: This line portrays the negative interpretation of the conditional Judgment. You are vulnerable to detrimental influences -- this could be due to either arrogance or ignorance, or both. The line often refers to going too far, or forcing an issue. Compare with line 63:6: Wilhelm/Baynes: *"He gets his head in the water. Danger."*

> *The people who fancy they are sure of themselves are the ones who are truly unsure ... In the long run it is the better adapted man who triumphs, not the wrongly self-confident, who is at the mercy of dangers from without and within.*
> Jung -- ***Depth Psychology and Self-Knowledge***

A. Your assumptions in the matter at hand are premature and ignorant of their consequences.

B. You are rashly presumptuous.

Line-2

Legge: The second line, dynamic, shows its subject dragging back the carriage wheel. With firmness and correctness there will be good fortune.

Wilhelm/Baynes: He brakes his wheels. Perseverance brings good fortune.

Blofeld: He brakes the wheel of the chariot -- righteous persistence brings good fortune! *[But note that he uses his brake; i.e. our persistence must be in the form of determination to halt now and proceed later.]*

64 -- Unfinished Business - 64

Liu: He brakes the wheel. Continuing -- good fortune.

Ritsema/Karcher: Pulling-back one's wheels. Trial: significant.

Shaughnessy: Dragging his sash; determination.

Cleary (1): Dragging the wheels, it bodes well to be upright.

Cleary (2): ... Rectitude is auspicious.

Wu: He pulls back the wheels. Perseverance brings good fortune.

COMMENTARY

Confucius/Legge: He is in the central place, and his action thereby becomes correct. **Wilhelm/Baynes:** The second line has good fortune if it is persevering. It is central and hence acts correctly. **Blofeld:** Namely, the good fortune of being able to steer a middle course and go straight forward. *[If events permit us to interpret the braking of the wheel as a recent success in preventing ourselves being dragged into a wrong course, then all is well and there is no need to halt now.]* **Ritsema/ Karcher:** Centering using moving correcting indeed. **Cleary (2):** Its activity is balanced. **Wu:** It is the correct way to go from the center.

Legge: Line two is dynamic, in the center, and is able to repress himself. He keeps the vehicle from advancing and there is good fortune. The K'ang-hsi editors observe that a dynamic line in the second place and a magnetic line in the fifth place are both incorrect, and yet with firm correctness in their subjects there will be good fortune -- such is the virtue of the central position.

NOTES AND PARAPHRASES

Siu: The man represses untimely actions through patient control of his strength, while remaining steadfast in his resolve.

Wing: Even though you may know what must be done, the time is not right for action. Exercise patience and develop strength. If you maintain an inner determination to proceed when the opportunity presents itself, you will be successful. Do not allow this delay to turn you away from your goal.

Editor: Wilhelm, Blofeld and Liu use the more forceful image of *"brakes"* instead of *"dragging a wheel."* The image is one of halting forward motion: Action will harm the Work unless it is stopped immediately. It is wise to remember Ritsema/Karcher's advice in the Judgment here: *"No plan or direction is advantageous; in order to take advantage of the situation, do not impose a direction on events."*

For as man gradually emerges from unconsciousness and learns to subdue his instinctive nature, making it serve him and his needs, he possesses himself of the energy that formerly resided in the natural process.

M.E. Harding -- ***Psychic Energy***

A. "Cease and desist."

B. Slow down; curb your impatience to advance; control your enthusiasm; restrain your flights of fancy.

Line-3

Legge: The third line, magnetic, shows its subject with the state of things not yet remedied, advancing on; which will lead to evil. But there will be advantage *(Sic)* in trying to cross the great stream.

Wilhelm/Baynes: Before completion, attack brings misfortune. It furthers one *(Sic)* to cross the great water.

Blofeld: The crossing is incomplete, so to advance now would bring misfortune; yet it will be advantageous *(Sic)* to cross the great river (or sea). *[The second and third clauses of this passage appear contradictory; but not if we interpret them to mean that, though we must halt for a while, we should preserve our determination to go forward to the end when conditions warrant an advance.]*

Liu: Before completion achieving success, continuing -- misfortune. It is beneficial *(Sic)* to cross the great water. *[This line indicates frustration.]*

Ritsema/Karcher: Not-yet Fording, chastising: pitfall. Harvesting: wading the Great River. *(Sic)*

Shaughnessy: Not yet completed; to be upright is inauspicious; beneficial *(Sic)* to ford the great river.

Cleary (1): As yet unsettled, it bodes ill to go on an expedition, but it is beneficial *(Sic)* to cross great rivers.

Cleary (2): While unsettled, etc.

Wu: In time of ***Mission yet Unaccomplished***, going forward is foreboding, but crossing the great river is advantageous *(Sic)*.

64 -- Unfinished Business - 64

COMMENTARY

Confucius/Legge: Advancing will lead to evil. The place of the line is not that appropriate for it. **Wilhelm/Baynes:** The place is not the appropriate one. **Blofeld:** The first part of this passage is suggested by the line's unsuitable position. **Ritsema/ Karcher:** Situation not appropriate indeed. **Cleary (2):** The position is inappropriate. **Wu:** The position is improper.

Legge: The K'ang-hsi editors say that it is very difficult to understand what is said under line three, and many critics suppose that a negative has dropped out, and that we should really read that *"It will not be advantageous to try to cross the great stream."*

NOTES AND PARAPHRASES

Siu: The time is ripe for transition, but the man lacks sufficient strength to act alone. Advancing under these conditions would mean disaster.

Wing: The continuing pursuit of your aim will bring you frustration because it cannot be achieved within your current situation. If you must achieve this particular goal, it would be better to begin anew, with the aid of new friends. Otherwise you may dull your energies and vision with discouragement.

Editor: There is serious ambiguity here. I asked the oracle to comment on the situation of this line, and received hexagram 18:4 -- *"You cannot succeed until you rectify a past mistake."* Then I asked what would be the effect of adding the negative to the line, and received hexagram 22:2 and 5 -- *"Form follows function,"* and, *"A small offering is appreciated."* As far as I am concerned, the answer is clear: the line doesn't make sense unless the negative is replaced. We are dealing with a book which was first written down in 1143 BC, and copied by hand for more than two-thousand years before it was first printed. In editing this edition I have caught myself making copying errors more than once, so it is easy to appreciate the problems involved in maintaining accuracy over millennia.

Addendum, 01/16/06: I asked the oracle to comment again on my interpretation of this line and received hexagram 61, ***Inner Truth,*** without changing lines.

> *The wise man sees evil coming and avoids it,*
> *the fool is rash and presumptuous.*
> ***Proverbs*** 14: 16

A. The Work is incomplete. To push ahead blindly can only lead to confusion.

B. Don't force an incomplete transition.

C. "Don't push the river."

Line-4

Legge: The fourth line, dynamic, shows its subject by firm correctness obtaining good fortune, so that all occasion for repentance disappears. Let him stir himself up, as if he were invading the Demon region, where for three years rewards will come to him and his troops from the great kingdom.

Wilhelm/Baynes: Perseverance brings good fortune. Remorse disappears. Shock, thus to discipline the Devil's Country. For three years, great realms are awarded.

Blofeld: Persistence in a righteous course brings reward and regret vanishes. The subjugation of the land of Kuei involved tremendous activity; but, at the end of three years, great territories were bestowed upon the successful generals. *[This implies that we must work and, perhaps, suffer much in order to gain the fulfillment of our will promised in the commentary on this line.]*

Liu: Continuing -- good fortune. Remorse vanishes. Great power is used to attack the land of the barbarians. Within three years, rewards from the Great Country.

Ritsema/Karcher: Trial: significant, repenting extinguished. Shake avails-of subjugating souls on-all-sides. Three years- revolved, possessing donating tending-towards the great city.

Shaughnessy: Determination is auspicious; regret is gone. Zhen herewith attacks the Devil-land, in three years having a reward from the great state.

Cleary (1): Remaining correct brings good results, regret vanishes; rising up to conquer the barbarians, in three years one will have the reward of a great country.

Cleary (2): Correctness brings good results; regret vanishes. Vigorously acting to conquer barbarians, etc.

Wu: To be persevering is auspicious and regrets will disappear. A general was appointed to conquer Guifan and decorated accordingly after three years.

COMMENTARY

Confucius/Legge: The aim of the subject of the line is carried into effect. **Wilhelm/Baynes:** What is willed is done. **Blofeld:** The reward to be gained by persistence and the disappearance of regret both imply that what we will come about. **Ritsema/Karcher:** Purpose moving indeed. **Cleary (2):** The aim is carried out. **Wu:** The aspiration has prevailed.

Legge: The dynamic fourth line is in a magnetic place, which might hinder his endeavors to bring about better conditions. But he is firm and correct, and in the place of the minister next to the magnetic ruler, who is humble and prepared to welcome the fourth line's

endeavors. Let him exert himself vigorously and long, as Kao Tsung did in his famous expedition (see hexagram 63:3), and he will make progress and have success. Expeditions beyond the frontier in those days were not very remote. Contact was maintained between the army and the court, and rewards and encouragement were often sent to the troops in the field. Ch'eng-tzu says: *"The subject of line four has the ability which the time requires, and possesses also a firm solidity. He can carry out his purpose. There will be good fortune and all occasion for repentance will disappear. The smiting of the demon region was the highest example of firm correctness."*

NOTES AND PARAPHRASES

Siu: The time for fierce struggles against the forces of decadence has arrived. The man lays the foundation of power and mastery for the future with vigor. Misgivings are to be silenced. Rewards will come later.

Wing: There is an unavoidable struggle at hand, perhaps a battle of principles. Develop discipline and determination, for the battle must be fought without misgiving to the end. Rewards will come later. Good fortune.

Editor: The Demon region is also mentioned in the third line of hexagram number sixty-three, ***Completion.*** It is interesting to note that when this hexagram is turned upside down it becomes hexagram number sixty-three, and line 64:4 is thereby transformed into line 63:3, which see. Psychologically, *"the Demon region"* is the unintegrated psyche, inhabited by autonomous complexes. The Great Kingdom is the One, the integrated psyche, the abode of the Self.

> *Therefore know the Self, who is superior to the understanding, control the [ego] by the Self, and destroy, O mighty Arjuna, the enemy, who comes in the guise of desire and is hard to overcome.*
> ***Bhagavad-Gita*** 3: 42-43

A. Be firm in a vulnerable position -- a warrior's determination integrates the psyche.

Line-5

Legge: The fifth line, magnetic, shows its subject by firm correctness obtaining good fortune, and having no occasion for repentance. We see in her the brightness of superior intelligence, and the possession of sincerity. There will be good fortune.

Wilhelm/Baynes: Perseverance brings good fortune. No remorse. The light of the superior man is true. Good fortune.

Blofeld: Persistence in a righteous course brings good fortune and absence of regret. The lustre of the Superior Man wins people's confidence -- hence the good fortune.

64 -- Unfinished Business - 64

Liu: Continuing -- good fortune. No remorse. The glory of the superior man wins the confidence of the people. Good fortune.

Ritsema/Karcher: Trial: significant, without repenting. A *chun tzu's* shining. Possessing conformity, significant.

Shaughnessy: Determination is auspicious; regret is gone. The gentleman's radiance has a return; auspicious.

Cleary (1): Remaining correct brings good results, without regret; the light of a superior person has truth and goodness.

Cleary (2): Correctness brings good results; regret vanishes. The illumination of developed people leads to good results.

Wu: To be persevering is auspicious. There will be no regrets. This shows the brilliance of the *jun zi.* With confidence, there will be good fortune.

COMMENTARY

Confucius/Legge: The diffusion of that brightness tends to good fortune. **Wilhelm/ Baynes:** His light brings good fortune. **Blofeld:** The Superior Man has the glorious custom of distributing his good fortune among the needy. *[From the point of view of divination, this implies that we should be very generous in sharing the promised good fortune.]* **Ritsema/Karcher:** One's brilliance significant indeed. **Cleary (2):** The radiance of the illumination of developed people leads to good results. **Wu:** His radiance brings good fortune.

Legge: Line five is magnetic in a dynamic place, but she is the humble ruler who is supported by the dynamic second line, and hence the auspice is very good.

NOTES AND PARAPHRASES

Siu: Steadfastness to correct action and to sincerity on the part of the man has rallied men of good faith. Victory is achieved. A glorious new era has replaced the decadent old one.

Wing: Honest determination and correct principles have banished difficulties and created the stimulating environment of an advanced society. A superior personality can now rally others around him and lead them into a bright new era. Great things can be attained.

Editor: The fifth line is in the middle of the trigram of Clarity, of light and intelligence. She has the insight and comprehension which enable her to persevere -- clarity is the foundation of will. The idea is that perseverance and comprehension reinforce each other.

64 -- Unfinished Business - 64

It is necessary that we should seek and knock, and thereby ask the Omnipotent Power within ourselves, and remind it of its promises and keep it awake, and if we do this in the proper form and with a pure and sincere heart, we shall receive that for which we ask, and find that which we seek, and the doors of the Eternal that have been closed before us will be opened, and what was hidden before our sight will come to light.

Paracelsus

A. Look for the light, then follow it.

B. Clear perception enables you to differentiate the situation.

Line-6

Legge: The sixth line, dynamic, shows its subject full of confidence and therefore feasting quietly. There will be no error. If he exceeds this confidence, till he is like the fox who gets his head immersed, he will fail of what is right.

Wilhelm/Baynes: There is drinking of wine in genuine confidence. No blame. But if one wets his head, he loses it, in truth.

Blofeld: Those in whom the people repose their trust may feast themselves without doing wrong; but if they allow their heads to get wet they will forfeit that trust. *[This is a warning against excess. We have every right to enjoy our good fortune within reasonable bounds; but, if we are guilty of an excess comparable to that of drunken men who pour wine over one another's heads, we shall forfeit the high esteem in which we are (or soon will be) held.]*

Liu: He drinks wine with confidence. No blame. When his head gets wet, he loses confidence.

Ritsema/Karcher: Possessing conformity: tending-towards drinking liquor. Without fault. Soaking one's head. Possessing conformity: letting-go that.

Shaughnessy: There is a return in drinking wine; there is no trouble. Wetting his head; there is a return, losing this.

Cleary (1): Having faith, one drinks wine without blame. When one gets one’s head wet, having faith ceases to be right.

Cleary (2): There is sincerity in drinking wine, without fault. But if one becomes totally immersed, having faith ceases to be right.

Wu: Having confidence in one’s capacity in drinking wine is not a cause for error. However, if he immerses his head in it, the confidence is misplaced.

64 -- Unfinished Business - 64

COMMENTARY

Confucius/Legge: He does not know how to submit to the proper regulations. **Wilhelm/Baynes:** When one wets his head while drinking wine, it is because he knows no moderation. **Blofeld:** Because that would indicate a lack of restraint. **Ritsema/ Karcher:** Truly not knowing articulating indeed. **Cleary (2):** Not knowing proper measure. **Wu:** He does not know his limit.

Legge: When the work of the hexagram is complete, line six appears properly disposed to remain quiet and enjoy the confidence of his own power. If, on the contrary, he goes on to exert these powers and meddle with the peril of the situation, the issue will be bad. The symbolism of line six indicates a want of caution, and an unwillingness to submit one's impulses to the regulation of reason and prudence.

NOTES AND PARAPHRASES

Siu: The man is filled with confidence and quietly feasting with convivial friends. No error will result from such exuberance during the dawning of a new era. It must be kept within proper bounds, however. Otherwise, intemperance will lead to forfeiting the favorable gains achieved.

Wing: After the struggles are over there is a prevailing sense of well being which comes from the promise of a refreshing new time. Enjoy this time of celebration but do not indulge in excess, or your vision and, therefore, your confidence may be lost.

Editor: To *"feast quietly"* is to nourish oneself in a seemly manner. The idea is to calmly consolidate your gains-- rest easy and don't be greedy for more than you already possess. Ritsema/Karcher's advice from the Judgment: *"In order to take advantage of the situation, do not impose a direction on events,"* is especially appropriate here.

> *It is an honor for a man to cease from strife;*
> *But every fool will be meddling.*
> ***Proverbs*** 20: 3

A. A modest success is indicated. Keep your head and don't get carried away: "Leave well-enough alone."

July 5, 2001, **4/25/06**